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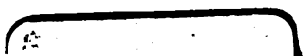
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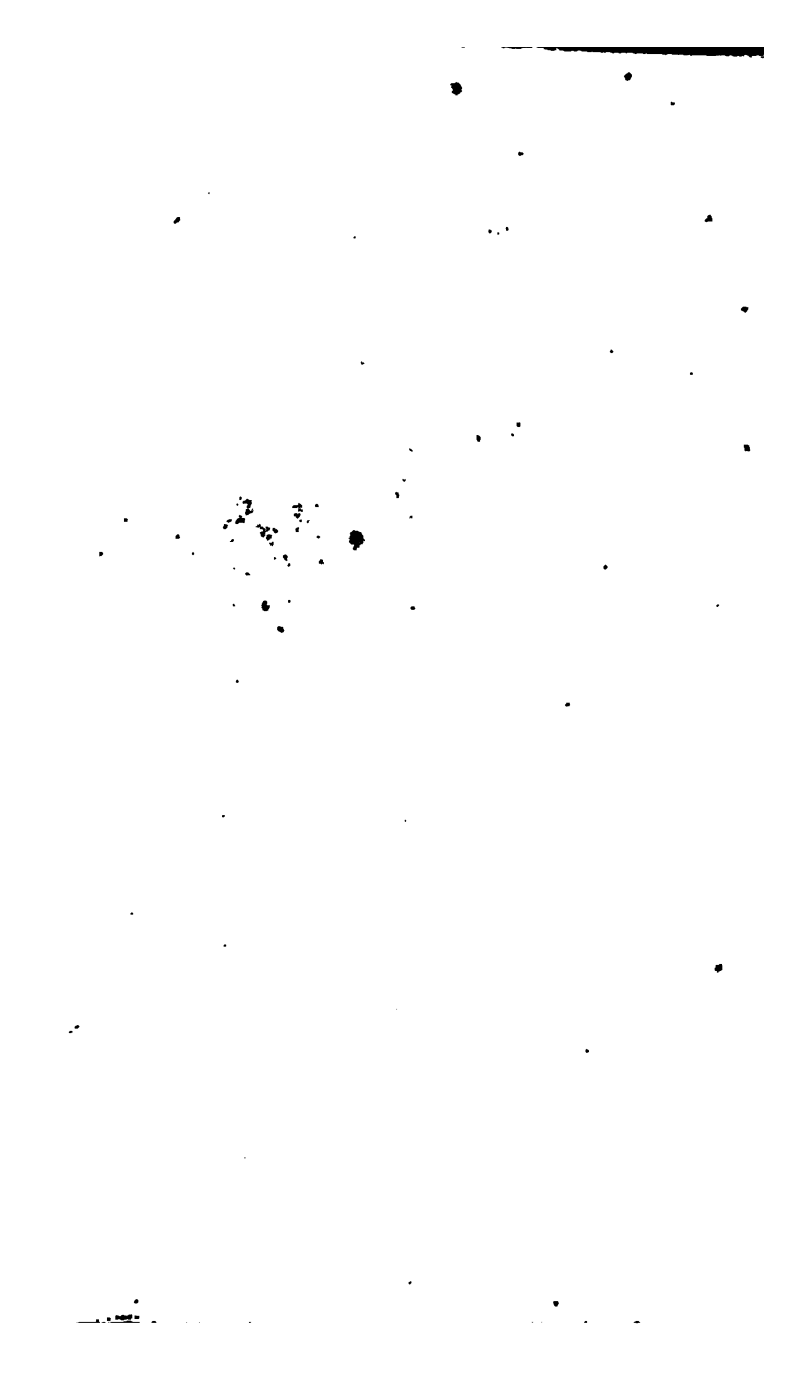
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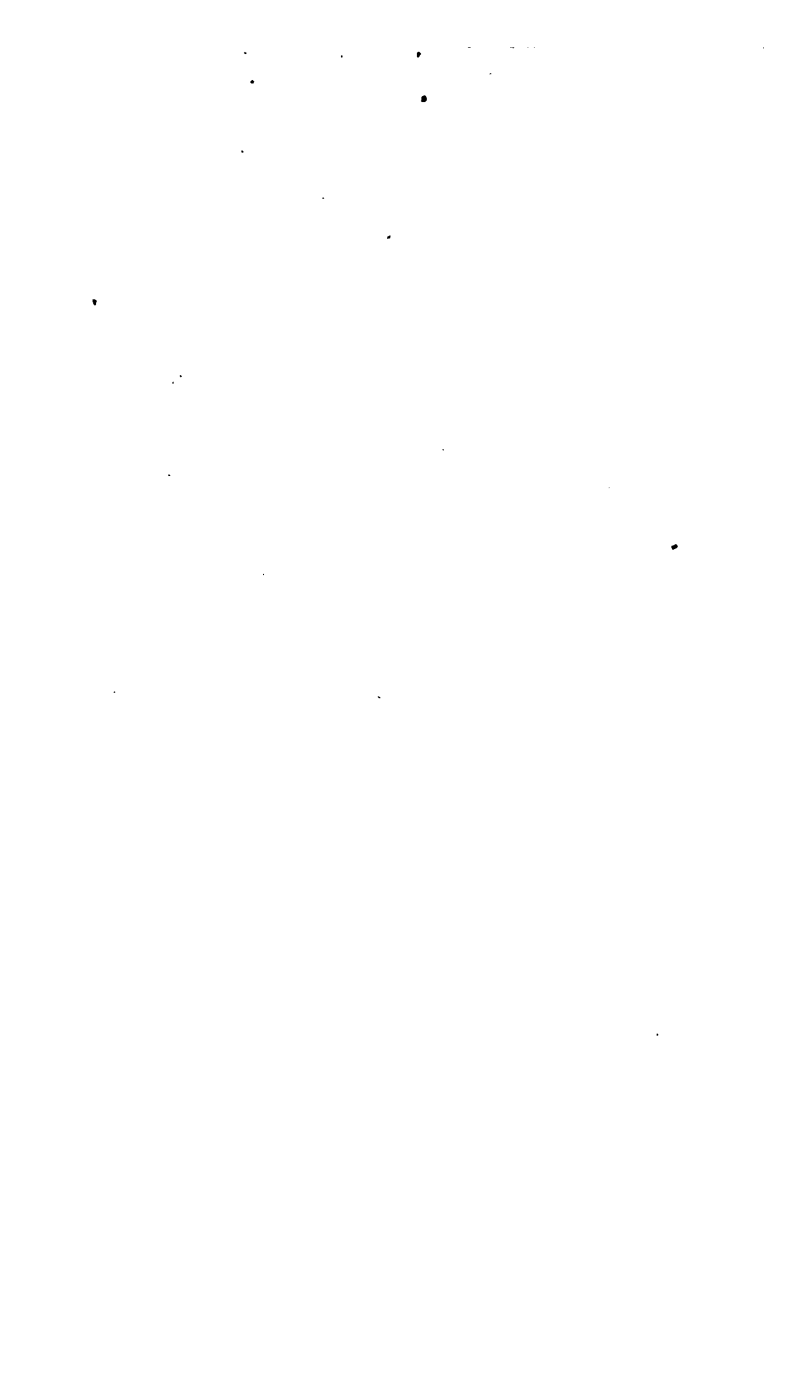
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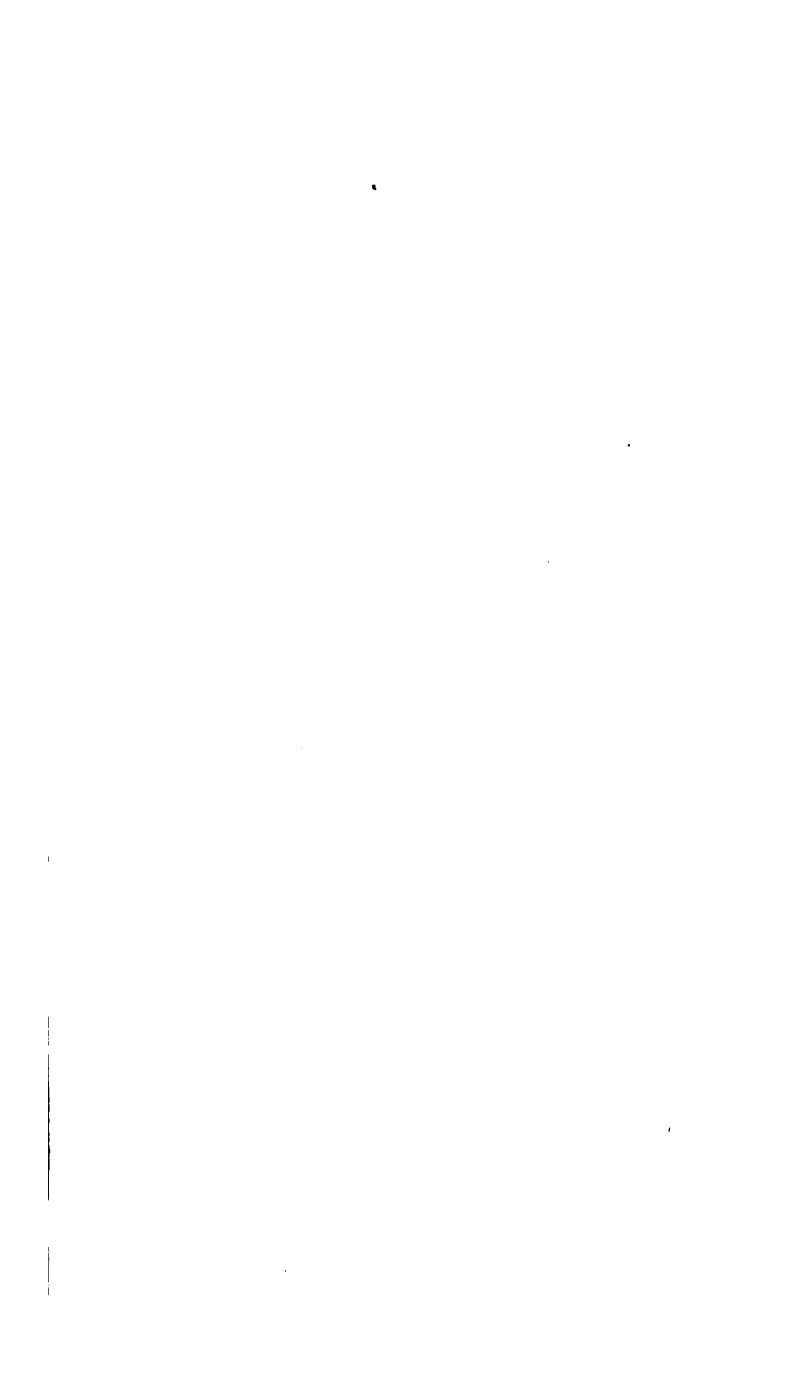


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Arnold's School Classics.

HOMER'S ILIAD,

WITH

ENGLISH NOTES,

AND

GRAMMATICAL REFERENCES.



EDITED BY THE REV.

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PREFACE.

THE notes upon the first four books of this Edition of the Iliad are abridged from my recently published edition of those books. Those upon the other books are translated, with a few additions and alterations, from Dr. Dübner, the learned editor of the Paris edition of Stephens's Thesaurus. I have added five Appendices, of which the last contains an account, from the Lexilogus, of Buttmann's investigations, as interesting as they are original, in this department of Classical Philology. For the translation of Dr. Dübner's notes my thanks are due to the Rev. A. R. Webster, Perpetual Curate of Bradninch, Devon.

T. K. A.

LONDON.

Dec. 22, 1851.

EXPLANATION OF REFERENCES.

<i>F.</i> = Freytag.	<i>Sp.</i> = Spitzner.
<i>N.</i> = Nögelsbach.	<i>W.</i> = Wolf.
<i>T.</i> = Thiersch.	<i>V.</i> = Voss.
<i>C.</i> = Crusius.	<i>H.</i> = Hermann.
<i>Kl.</i> = Klotz.	<i>Db.</i> = Dübner.
<i>S.</i> = Stadelmann.	

It is to be understood, that when no reference is added, the notes on all but the four first books are Dr. Dübner's. — Numerical references are to the book and line of the Iliad, with the exception of those preceded by *Gr.*, which refer to my smaller Greek Grammar, or (if *D.* is prefixed) to my "Short Account of the Greek Dialects."

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Α.

Invocation of the Muse, and exposition of the subject.

(*Age vero, nonne in utriusque sui operis ingressu paucissimis versibus legem proximiorum non dico servavit (Homerus), sed constituit, doc.?* Quinct. 10, 1, 48.)

- 1 Μῆνιν αἶδε, θεά, Πηληϊάδεω Ἀχιλῆος,
 οὐλομένην, ἣ μυρὶ Ἀχαιοῖς ἄλγε' ἔθηκεν,
 πολλὰς δ' ἰφθίμους ψυχὰς Ἀϊδὶ προΐαψεν
 4 ἥρώων, αὐτοὺς δὲ ἐλώρια τεῦχε κύνεσσιν

1. μῆνις, *wrath*; mostly applied to the anger of the gods. It is usually considered to be Virgil's '*ira memor*,' and derived fr. μένειν, *to abide*; more prob. ∞ μαίνεσθαι, μέ-μην-α, *to be mad*. αἶδω, fut. αἶσομαι. θεά, goddess, Muse. The name of the Epic Muse, Calliope, is found for the first time in Hesiod. H. always says either θεά, or θεαί, as in the grand invocation, book ii. v. 484. Πηληϊάδεω (δεῶ, as one syllable by synizesis). Πηληϊάδης, son of Pelus, is formed fr. the Ionic gen. Πηλῆος: the forms Πηλείδης and Πηλείων are more common.—Ἀχιλῆος = Ἀχιλλῆος (= Ἀχιλλεύς); Ἀχιλεύς and Ὀδυσσεύς being used, when the measure requires, for Ἀχιλλεύς, Ὀδυσσεύς. Achilles, the bravest of the Grecian heroes, was the son of Pelus and the sea-goddess *Thetis*. He was king of the Myrmidons, a Thessalian tribe settled in Phthiotis; and came against Troy with 50 ships.—2. οὐλομένην = ὀλομένην, partep. aor. 2. mid. fr. ὀλλυμι, with the meaning of a verbal adj., *ruinous, destructive*. It is never found as a partep. governing a case. μυρία, accented on the ι, indicates an indefinite number, like *thousand* in the phrase, 'He made me a *thousand* promises:' but μύρια, the exact number 10,000. τίθημι has in H. a more extended sense than in prose. It has always the notion of *placing*, which however often, as here, requires the sense to be further developed: = *to place before the eyes, bring to light, produce, cause, occasion*. Ἀχαιοί, the *Achaean*s, as a general term for the *Greeks*. We shall note the passages where this term occurs in its limited and proper (later) sense.—3. Ἀΐδῃ (= Ἀΐδῃ [Ep. for Ἀΐδῃ], as if fr. Ἀΐς). Virgil has expressed Ἀΐδῃ προΐαψεν by '*Orco demisit*,' precipitated into the infernal regions. Πρὸ here, as elsewhere, of *place*, not of *time*; as in *propellere, protrudere*. The translation '*sent prematurely*' is wrong. ἰάπτειν, prob. ∞ ἰπρίσθαι, *jacere, icere*. F.—4. αἰτόντες, opposed to ψυχὰς, their persons, their bodies. In H.'s view, the shade (ψυχή) was only a feeble image (εἰδωλον) of the personality, which perished with the body. It is in opposition to this

5 οἰωνοῖσί τε πᾶσι (Διὸς δ' ἐτελείετο βουλή),
 ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
 Ἄτρεϊδης τε, ἄναξ ἀνδρῶν, καὶ δῖος Ἀχιλλεύς.

Apollo's wrath against Agamemnon.—Chryses, the priest of Apollo, comes to ransom his captive daughter; Agamemnon, to whom she had been given by the Greeks, harshly repulses him.

8 Τίς τ' ἄρ σφωε θεῶν ἱριδι ξυνέηκε μάχεσθαι;
 Λητούς καὶ Διὸς υἱός. Ὅ γὰρ βασιλῆϊ χολωθεῖς
 νοῦσον ἀνὰ στρατὸν ὥρσε κακῆν, ὀλέκοντο δὲ λαοί,
 οὔνεκα τὸν Χρῦσῃν ἠτίμησ' ἀρητῆρα

belief of the Greeks that Socrates often addresses himself, to prove that αὐτός (the person) is not the body, but the soul. δέ is not elided before ἑλῶρια, because that word was pronounced with the *digamma* (F, one Γ upon another), *celoria*. This letter in later times disappeared both from the written and spoken language. τεύχε = ἔτευχε. κύνεσσι = κυσί, fr. κύων.—5. πᾶσι, h. e. παντοίοις, *all sorts of birds*. ἐτελείετο = ἐτελείετο, ἐτελείτο. This incidental phrase is thus connected with what goes before:—*and in this*, the designs of Zeus (*Jupiter*) were accomplished. The will of Zeus presided over all the events which resulted from the wrath of Achilles.—6. ἐξ οὗ δή, *ex quo*, from the moment that (= *ever since*), to be connected with προΐαψεν, ἐπέμψεν. The δὴ points out, that the commencement of these misfortunes was *precisely* that of the quarrel of the two chiefs. See δὴ, App. IV. τὰ πρῶτα and τὸ πρῶτον, adverbially, *primum*. διαστήτην (= δι-εστή-την), fr. δίστημι, whose aor. 2. and perf. have an intrans. sense. ἐρίσαντε (ἐρίζειν, *to quarrel*.) Obs. that it is the partecp. of the aor.; so that its action *precedes* that of the verb: lit. *stood aloof (after) having quarrelled* = *quarrelled and were alienated from each other*.—7. Ἄτρεϊδης, the son of Atreus, and brother of Menelaus, Agamemnon, 'the king of men,' commander-in-chief of the Greeks assembled before Troy.

8. This verse is a question addressed to the Muse. τί has in H., besides its signification *que*, a conjunctive shade so slight and delicate, as to be inexpressible in other languages. See App. IV. ἔρ = ἄρα. App. IV. σφωε (enclitic), fr. οὐ; but used as personal pron. of the third person. ἱριδι ξυνέηκε (= συνῆκε, *commisit*, fr. συν-ίημι) μάχεσθαι; i. e. τίς — θεός ξυνέηκεν ἱριδι (ὥστε) μάχεσθαι (ἱριδι); for H. connects ἱριδι both with such verbs as ξυνιέναι, (cf. 20, 60; 21, 394), and with such as μάχεσθαι (IV.). μάχεσθαι, infin. of *purpos*, or rather *result*.—9. Λητώ (Leto =), Latona, mother of Apollo. ὅ is used in the Epic poets for οὗτος: in this sense it ought to be marked with an accent. βασιλῆϊ (= βασιλεῖ), the king (Agamemnon). With this word, even in prose, the article may be omitted, if the individual meant is well known. Thus it was usually omitted of the great king, the king of Persia. [Gr. 543].—10. νοῦσον = νόσον. ὥρσε fr. ὀρνυμι. D. 107. ὀλέκοντο (= ὠλέκοντο) δὲ λαοί is an incidental phrase which paints the effects of the malady. This is essentially in the Homeric style (Db.).—11. οὔνεκα, *because*, relates to χολωθείς ὥρσε. τὸν Χρῦσῃν: this is an instance of the

- 12 Ἀτρείδης. Ὁ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν,
 λυσόμενός τε θύγατρα, φέρων τ' ἀπερείσι' ἄποινα,
 στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
 χρυσέῳ ἀνὰ σκήπτρῳ, καὶ ἐλίσσεται πάντας Ἀχαιοὺς,
 16 Ἀτρεΐδα δὲ μάλιστα δύνω, κοσμήτορε λαῶν
 Ἀτρεΐδαί τε καὶ ἄλλοι εὐκνήμιδες Ἀχαιοί,
 ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες
 ἐκέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἰκέσθαι
 20 παῖδα δ' ἐμοὶ λῦσαι τε φίλην, τά τ' ἄποινα δέχεσθαι,
 ἀζόμενοι. Διὸς υἱὸν ἐκηβόλον Ἀπόλλωνα.
 Ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ

transition of the *demonstrative* δ into the *definite article*. Chryses the priest of Apollo at Chrysé, whose daughter was in captivity. ἄρητήρ, *precator*, priest. Remark that the importance of the fact is expressed by the flow of the verse (*Db.*). — 12. νῆας = νῆας, ναῦς. — 13. λυσόμενος [Gr. 859] θύγατρα, *to ransom his daughter*. — λῦσθαι, *mid.* (as being of an action done *for oneself*) = *to ransom, to redeem, to purchase the freedom of a slave*; λύνειν is *to set one's own slave free*; e. g. on receiving a ransom; as at v. 20, λῦσαι παῖδα, where Agamemnon and the Greeks are the subject of the infin. ἀπερείσιος = ἀπειρίσιος (the form being changed to suit the hexameter); i. q. ἄπειρος ἄ, πῖρας (finis), *unlimited, countless*. We must not suppose that the ἄποινα (gifts of ransom) consisted of *coined money*, which was then unknown. — 14. ἐκηβόλος, ἐκατηβόλος, ἐκάεργος, ἑκατος, and sometimes ἐκατηβελέτης (ἐκάς, *procul, βάλλειν*) are Homeric epithets of Apollo, who shoots from a distance, from afar; taking a fatal aim at the most distant objects. The gen. depends on στέμματα. στέμματ' ἔχων ἐν χερσὶν χρυσέῳ ἀνὰ σκήπτρῳ (χρυσέῳ = χρυσῷ, by *synizesis*), *lit. holding in his hands the fillets on the top of his golden sceptre*; i. e. fastened to the top of the sceptre, whence they hung down to his hands. Chryses carried the sceptre (the *badge of royalty* and of the *priesthood*) as a priest; the fillets (a laurel wreath bound round with *white wool*, = *infula*), as a *suppliant*. These latter, then, were the principal objects, and are so treated in the construction. He held the fillets in his hands (ἐν χερσὶν), i. e. *virtually*, as holding the sceptre to which they were attached. — 16. Ἀτρεΐδα δύνω, Agamemnon and Menelaus. — 17. εὐκνήμιδες, *with handsome greaves; well-greaved*, an Homeric epithet of the Greeks. — 18. θεοὶ = θεοί, by *synizesis*. Ὀλύμπια δώματ' ἔχοντες, a periphrasis for Ὀλύμπιοι θεοί. — 19. ἐκέρσαι, fr. ἐκ-πέρθω (whence the Lat. *perdo*). Πριάμοιο (= Πριάμου) πόλιν, *Ilium or Troy*; but Τροίη, in H., is almost always the name of the *country*. — 20. λῦσαι, δέχεσθαι, infinitives in the sense of the imperative. This ancient use of the infin. is very common in H. — 22. Ἔνθα, *adv. of place (here)*, used as *adv. of time*; = *upon this*; then: our own *here* may be so used, = *at this stage of the proceedings, &c.* So in Lat. *ibi* = *tum*; in French, *ici* = *alors*. ἄλλοι πάντες, *all the others*, οἱ ἄλλοι would be required in prose. ἐπευφήμησαν = ἐπ-ευ-φημεῖν (*lit. to shout out approvingly upon, or at, any thing*) could not regu-

- 23 αἰδεῖσθαι θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·
 24 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν·
 Μῆ σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχέω
 ἢ νῦν δηθύνοντ' ἢ ὕστερον αὐτὶς ἰόντα,
 28 μὴ νύ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο.
 Τὴν δ' ἐγὼ οὐ λύσω· πρίν μιν καὶ γῆρας ἔπεισιν
 ἡμετέρῳ ἐνὶ οἴκῳ, ἐν Ἀργεῖ, τηλόθι πάτρης,
 ἰστὸν ἐποιχομένην καὶ ἔμδον λέχος ἀντιώσαν·
 32 ἀλλ' ἴθι, μὴ μ' ἐρέθιζε, σαώτερος ὥς κε νῆαι.

Chryses prays Apollo to avenge him ; and the god smites the Grecian camp with his arrows (the pestilence).

Ὡς ἔφατ'. ἔδδεισεν δ' ὁ γέρον καὶ ἐπέθετο μύθῳ.
 Βῆ δ' ἀκίων παρὰ θίνα πολυφλοίσβοιο θαλάσσης·

larly be followed by an infin., but takes one here by being used as a condensed expression for *advising by a shout of approbation*.—23. θ' = τε, on account of the following aspirate. ἱερῆα = ἱερέα. δέχθαι is a syn-copated inf. of aor. 2, ἰδέγμην, fr. δέχομαι [D. 125].—24. Ἀγαμέμνονι : on what ground is the *hiatus* permissible [D. 13] ? The nom. τοῖς ἦνδανε is the demonstrative pron. omitted (*it* ; the *proposal*, sc. δέχθαι ἄποινα). θυμῷ is not in apposition to Ἀγαμέμνονι, but a *local dat.*—25. ἀφίει, imperf. of ἀφίημι, as if fr. ἀφ-ίω. The acc. αὐτόν omitted. ἐπὶ . . . ἔτελλεν = ἐπ-έτελλεν. This separation of the preposition from the verb, called *imesis*, is very common in Epic poetry ; less so in Lyric poetry and Tragedy.—26. κοίλῃσιν νηυσὶ = κοίλαις ναυσί. κιχέω = κιχώ, κιχώ, aor. 2, subj. fr. κιχάνω.—28. μὴ (like our *lest*) here = *for fear*. Strictly speaking, the construction is *ἰδοῦκα μὴ οὐ χραίσμῃ, vereor ne non prosit*. τοῖς = σοι: χραίσμῃ, subj. fr. ἔχραισμον, aor. 2 (usually without augm.), which, with aor. 1, and fut. (χραισμήσω, χραίσμησα, as if fr. χραισμέω), are the only tenses in use. It occurs only with a *negative*, and has all the meanings of the Lat. *defendere* : with the dat. of the person only it has the force of *to help, to avail*, but implying the notion of *warding off danger* (B.).—29. τὴν = τήνδε, or ταύτην : ὁ, ἡ, τό, being a demonstrative pron. in H. πρίν, *antea* = *imo potius, before that ; sooner than that*. μίν = αὐτήν. ἔπεισιν fr. ἐπειμι (εἶμι) with fut. signification, *invadat*.—30. οἴκος with digamma. Ἀργεῖ, here for *Argolis* or the Peloponnesus. Agamemnon lived at *Mycenæ*, not at Argos (which belonged to *Diomedes*).—31. ἰστὸν ἐποιχομένην, *telam obeuntem*, going round the loom (to weave). The chain was extended vertically, as in the upright frame, and they walked round it to weave. ἀντιώσαν = ἀντιῶσαν fr. ἀντιῶω, which the scholiasts explain by *ἐντρεπίζειν, to take care of, attend to*. This is the only passage in which it takes the acc. The notion of her being his concubine is only implied.—32. σαώτερος is another form for σῶος (= σῶς, *safe and sound*), and not a comparative. Cf. ἀγρότερος, ἱπασσύτερος, &c. νῆαι = (νῆσαι), νῆγ, *redeas*. κα, in prose *ἀν*. On the force of ὥς *ἀν*, cf. Gr. 953.

33. ἔδδεισεν = ἔδδεισε.—34. ἀκίων, *in silence* : an adv. = ἀκήν.

- 35 πολλά δ' ἔπειτ' ἀπάνευθε κιὼν ἡρᾶθ' ὁ γεραίος
 36 Ἀπόλλωνι ἄνακτι, τὸν ἡύκομος τέκε Λητώ.
 Κλυθί μεν, Ἀργυρότοξ', ὃς Χρύσῃν ἀμφιβέβηκας,
 Κίλλαν τε Ζαθέην, Τενέδοιό τε Ἴφι ἀνάσσεις,
 Σμινθεῦ, εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
 40 ἦ εἰ δὴ ποτέ τοι κατὰ πύονα μηρί ἔκηα
 ταύρων ἡδ' αἰγῶν, τότε μοι κρήνην ἐέλδωρ·
 τίσιαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.

Cf. App. IV.—35. πολλά, *multum*. κίω (= εἰμι, *ίω) has only the impf. ἔκιοι, κίων (with κίοιμι, κίων), in use.—36. ἡύκομος = εὐκομος.—37. κλυθί [D. 124], κλύω has, like ἀκύνω, *gen. personae*. μεν = μου. Ἀργυρότοξος, as elsewhere ἐκήβολος and ἑκατος (see v. 15), virtually became a subst. to designate Apollo. Eustathius says: *τουτίστι λαμπρότοξ' οὐ γὰρ ἐστι πλάσαι τόξον ὅλον ἀργύρεον*. This explanation (*with the brilliant bow*), and the usual one, *with the silver-studded bow*, are equally false. In H.'s view, the weapons of the gods ought to be composed of the most precious materials, gold, silver, amber: the poet, then, attributes these to the gods without in the least troubling himself about the mechanical difficulty, which the material may oppose to the workmanship. Thus in v. 49: *δεινὴ δὲ κλαγγὴ γίνετ' ἀργυρόιο βιοῖο*, the *silver bow* is nothing, after all, but the bow of the god. This remark applies to many passages. Db. ἀμφιβέβηκας, with meaning of *present*: *hast gone around*, implying that he now *stands round*. So O. 12, 74; *νεφέλη μιν ἀμφιβέβηκεν* = *surrounds, envelopes*. Ἀμφιβαίνειν and περιβαίνειν, to go round (as an animal ranges round its young ones to protect them): whence, to protect. Cf. *Æsch.* Sept. 138: *δαίμονες ἀμφιβάντες πόλιν*. (Compare also the expression in Psalm cxxv. 2: "The hills stand about Jerusalem: even so standeth the Lord round about his people, from this time forth for evermore.")—Χρῦση and Κίλλα, small towns near the Hellespont, in the district named Ἀδραμυττηνή.—38. Τένεδος, a well-known island opposite Sigeum. In all these places the worship of Apollo prevailed.—39. Σμινθεύς, surname of Apollo, of which the ancients themselves did not know the meaning. Aristarchus derives it from Σμινθή, a town in the Troad; others from the Æolian σμίνθος, a mouse; according to some, because a mouse, as *living under the earth*, was a symbol of *prophecy*; or, according to certain myths, invented perhaps to explain this word, because Apollo had once freed a priest in Chrysa from a plague of mice, or indicated to the *Teucri* the site of their future city by mice. χαρίεντα, neut. adj. as adv. = *in a manner to gratify thee*. Others take it in agreement with νηόν (= ναόν). ἐπὶ . . . ἔρεψα by *metonymy* for ἐπέρεψα, *I have covered with a roof*; i. e. *built up to the roof*, i. e. *completely*; *exedificavi* (*have built or raised*). So Plato and the ancient grammarians understood the word. Others have, wrongly, preferred the sense pointed out by Lucian (*De Sacrificiis*, ch. 3), *ἐστεφάνωσα*, *I have adorned with festoons and garlands*. τοί = σοί.—40. κατὰ . . . ἔκηα = (*κατέκηα*, *kata-kaiō*). μηρία, they burnt on the altar only the bones and the thighs.—41. κρήνην = κρήνον: aor. 1. imper. fr. κραίνω, of which the extended Epic impf. ἐκράεινον also occurs.—42. Δαναοί, another name of the

- 43 Ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλ-
λων.
44 Βῆ δὲ κατ' Οὐλύμποιο καρήνων, χωόμενος κῆρ,
τόξ' ὥμοισιν ἔχων ἀμφορεφέα τε φαρέτρην·
ἔκλαγξαν δ' ἄρ' ὀϊστοὶ ἐπ' ὤμων χωόμενοι,
αὐτοῦ κινηθέντος· δ' δ' ἦιε νυκτὶ εοικώς.
48 Ἐζέτ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὼν ἔηκεν·
δεινὴ δὲ κλαγγὴ γένητ' ἀργυρέοιο βιοῖο.
Οὐρῆας μὲν πρῶτον ἐπ' ὤχετο καὶ κύνας ἀργούς·
αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἔχεπενκὲς ἐφίεις
52 βάλλ'· αἰεὶ δὲ πυραὶ νεκρῶν καίοντο θαμειαί.

On the tenth day of its ravages, Achilles convokes the assembly, and the augur Calchas, having asked and obtained his protection, declares the cause of the pestilence, and advises the restoration of Chryseïs to her father.

Ἐννήμαρ μὲν ἀνὰ στρατὸν ὦχετο κῆλα θεοῖο·
τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς.

Greeks, properly the Argives of the Peloponnese.—43. Φοῖβος Ἀπόλλων. The name Φοῖβος was originally an adjunct., *the brilliant*, *the pure*, but it became a proper name, like Ἑκατος, Ἀργυρότοξος, which we have already noticed.—44. Ὀλύμπου καρήνα, the peaks of Olympus (now *M. Elimbo*), on the boundaries of Thessaly and Macedonia, on each of which dwelt a god.—45. τόξα = τόξον. ἀμφορεφής covered all around: closed at each end: ἀμφί, ἐρέφω. How is the *a* lengthened! — 46. δ' ἄρ'. See ἄρα in App. IV. χωόμενοι = χωόμενον. χῶσθαι an Homeric verb, *to be enraged*. — 47. αὐτοῦ κινηθέντος, = *when (as often as) he (i. e. the god himself) moved* (N.). νυκτὶ εοικώς, *like (the darkness of) night*. Thus in the O. (11, 606), Hercules is represented as menacing with his bow and his terrible look: δεινὸν παπταίνων, ἐρεμνῇ νυκτὶ εοικώς, as we might say, *looking as black as midnight*. ἦιε = ἦι (εἶμι). — 48. μετὰ . . . ἔηκεν = μεθῆκεν, fr. μεθίημι, *immisit* (sc. *navibus*). — 50. Οὐρῆας = οὐρέας, οὐρεῖς, *mules*. ἐποίχεσθαι, *to attack, smite*. ἀργός (related to ἀργυρός), *white*: of a *bright, flashing* whiteness. Hence = *rapid, fleet* [as *micare* (*to dart forth*) has the meaning of *to flash, to shine*], as we find elsewhere, πόδας ἀργοί, ἀργίποδες. It has been observed, that the miasma of the plague is first communicated to those of the animals which have a fine scent. Here we see H. as a faithful painter of nature, even in a circumstance which rarely presents itself. Db.—51. αὐτοῖς, to the Greeks themselves. ἔχεπενκὲς used to be explained by *bitter*; ἔχων πύκην, having the turpentine of the *pine*, which is bitter: but πύκη (whence *pugo, pungo*), signifies rather *a point*. ἔχεπενκὲς, then, is *sharp, pointed*.

54. τῇ δεκάτῃ, sc. *ἡμέρᾳ*, implied fr. the compound ἐννήμαρ. ἀγορήνδε = εἰς ἀγοράν. καλέσσατο = ἐκάλεσατο, *caused to be summoned* [Gr. 584, 2]; one of the shades of meaning of the Greek middle

55 Τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη·
 56 κήδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὄρατο.
 Οἱ δ' ἐπεὶ οὖν ἤγερθεν ὀμηγερέες τ' ἐγένοντο,
 τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·
 Ἀτρεΐδῃ, νῦν ἄμμε παλιμπλαγχθέντας οἶω
 60 ἂψ ἀπονοστήσειν, εἴ κεν θανάτὸν γε φύγοιμεν,
 εἰ δὴ ὁμοῦ πόλεμός τε δαμᾶ καὶ λοιμὸς Ἀχαιοῦς.
 Ἀλλ' ἄγε δὴ τινα μάντιν ἐρείομεν, ἥ ἱερῆα,
 ἥ καὶ ὄνειροπόλον (καὶ γάρ τ' ὄναρ ἐκ Διὸς ἐστίν),
 64 ὅς κ' εἴποι ὃ τι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,
 εἴτ' ἄρ' ὄγ' εὐχολῆς ἐπιμέμφεται εἴθ' ἑκατόμβης·
 αἶ κέν πως ἀρνῶν κνίσσης αἰγῶν τε τελείων
 βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμῦναι.

voice. — 55. λευκώλενος, *white-armed*, an Homeric epith. of *Hera* (*Junio*). The women wore their arms bare.—56. κήδομαι, a poetic verb, *to care for* (c. gen.). ὄρασθαι, Mid. is also found in Soph. for ὄρεν.—57. ἤγερθεν = ἠγέρθησαν (ἀγείρω).—58. τοῖσι, *inter hos*; but sometimes = *inter hæc*; *intem*, as at 68.—59. ἄμμε = ἡμᾶς. παλιμπλαγχθέντας (παλιμ-πλάζω). The more obvious meaning (πλάζω = *errare facio*) is that of *being caused to wander back*, i. e. *home*: but as H. does not allude to any difficulty the Greeks experienced in *reaching* Troy, and there seems no reason why Achilles should anticipate any in returning to Greece, many commentators (including some of the early Greek ones) take πλάζειν in the fig. meaning it bears in 2, 132, = ἀποπλανᾶν ἀπὸ τοῦ σκοποῦ, *to make a man miss his purpose*: so that παλιμπλαγχθέντας = ἀπράκτους (*re infectâ*), *being driven from our purpose*: i. e. *without accomplishing our purpose*. This meaning is probably to be preferred. Eustathius derives the notion from a missile being *driven back* by a solid body. Cf. 11, 351: πλάγχθη δ' ἀπὸ χαλκῆς χαλκός.—60. εἴ κεν . . . φύγοιμεν. The usual construction would be ἀπονοστήσειν . . . εἴ κεν . . . φύγωμεν. But the Opt. with εἴ sometimes takes ἄν, to denote that the supposition is a somewhat uncertain and improbable conjecture (*R.*). We may give the force by construing εἴ κεν, *if haply, if perchance*.—61. εἰ δὴ, *si quidem jam*; equivalent to ἐπειδὴ, *since*.—62. ἐρείομεν = ἐρέωμεν = ἐρωμεν, *let us ask*.—63. καὶ γάρ τ' ὄναρ (*for even dreams*, as well as other things). τ' = τε, not τό. καὶ γάρ = both *nam etiam*, and *etenim*.—64. ὅς κ' εἴποι, *who might* (or *would*) *tell us*, (i. e. if we were to consult him). (Not = *ut ille dicat*). ὃ τι (fr. ὅστις) = δι' ὃ τι, *why*; Cf. *quid, quidnam*, in Lat. τόσσον, adverb = *tantum*.—65. ἐπιμέμφεται, scil. ἡμῖν. εὐχολῆς and ἑκατόμβης are *genitivi causæ*: = *on account of some vow* (unpaid), *some hecatomb* (promised, but not offered). See v. 94, where ἔνεκα is expressed.—66. αἶ κέν = εἰ ἄν. εἰ πως, in Latin *si quâ*, if by any means: = *to ascertain* whether he would by any means, &c. An example of a similar ellipse (which is very common before εἰ, εἴτε) is *retained* in our English version of Acts viii. 20 (and elsewhere in the Bible) — “*Pray God, if perhaps the thought of thine heart may be forgiven thee.*” — 67. βούλεται = βούληται. ἀπὸ . . . ἀμῦναι = ἀπαμῦναι.—68. ὣς = οὕτως: κατ'

- 68 Ἦτοι δὲ ὥς εἰπὼν κατ' ἄρ' ἔζητο. Τοῖσι δ' ἄ-
 Κάλχας Θεστοριδῆς, οἰωνοπόλων ὅχ' ἄριστος·
 δς ᾗδ' ἔντα τ' ἐόντα τὰ τ' ἐσσόμενα πρό τ' ἐόντα,
 καὶ νήεσσ' ἠγήσατ' Ἀχαιῶν Ἴλιον εἴσω,
 72 ἣν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλ-
 δ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·
 ὦ Ἀχιλεῦ, κέλεαί με, Διὶ φίλε, μυθήσασθαι
 μῆνιν Ἀπόλλωνος ἐκατηβελέταο ἄνακτος.
 76 Τοιγὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο καὶ μοι ὁμοσο
 ἥ μὲν μοι πρόφρων ἐπείσιν καὶ χερσὶν ἀρήξιν.
 Ἢ γὰρ οἶομαι ἄνδρα χολωσέμεν, δς μέγα πάν-
 Ἀργείων κρατέει, καὶ οἱ πείθονται Ἀχαιοί.
 80 Κρείσσων γὰρ βασιλεύς, ὅτε χώσεται ἀνδρὶ χεῖ-
 εἴπερ γὰρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,
 ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσ-
 ἐν στήθεσσι τοῖσι. Σὺ δὲ φράσαι, εἰ με σώσει·
 84 Τὸν δ' ἀπαμειβόμενος προσέφη πόδας
 Ἀχιλλεύς·
 Θαρσύνεαι μάλα εἰπὲ θεοπρόπιον δ τι οἶσθα.

.. ἔζητο, *imesis* for καθίζητο. τοῖσι, cf. v. 58. — 69. ὅχα = — 70. ᾗδ' = ᾗδ'ει, fr. οἶδα. τὰ πρό ἐόντα, in prose τὰ προγ-
 μένα. Πρό is *adverbial*, there being no προεἶναι. — 71. ἣν
 with dat. means to *guide any one for his benefit*. For every
 enterprise an interpreter of the will of the gods was necess-
 72. ἣν = ἣν, *suam*. τήν = ἣν, pron. relat. The aor. 2 ἔπειρον a-
 used, to *cause to come to*; to *bestow*. Whence subst. πόρος. — 74.
 (εἰλεῖν) = κείνῃ, fr. κείλομαι, an old form of κείνω. — 75. ἰ-
 βελέταο = ἐκατηβελέτου, gen. of ἐκατηβελέτης. — 76. ἐρέω, fut.
 θεο = συνθεοῦ imperat. συνθέσθαι, to put together in one's
 to *synthesize*, as it were, to comprehend, or pay attention, in or
 comprehend any thing in all its bearings; *θυμῷ*, or *φρεσίν*, is
 added. ὁμοσον = ὁμοσον, aor. 1 imperat. fr. ὁμνυμι. — 77. ἥ
 ἥ μὲν, *verily, in truth*, a formula of solemn asseveration intro-
 the subject-matter of an oath. ὁμοσον πρόφρων ἀρήξιν : i-
 struction more common in Greek than σὺ προφρόνα [Gr. 819]. It
 imitates this construction in : *vir bonus et sapiens dignis ait esse*
tus. — 78. μέγα, neut. adj. for the adv. χολωσέμεν = χολ-
 — 79. καὶ οἱ = καὶ αὐτῷ. *Qui potenter imperat Argivis et ei d*
Asiis. — 80. χώσεται = χώσεται : ὅταν χώσεται, in prose (ὅ-
 subj. of a *supposed case*, or *indefinite frequency*, in connexion
pres. or fut.). [Gr. 931.] (Bernhardy and B. consider χώσεται
 χέρης (not used in nom.), old adj. = (an) *inferior* : a *positive* in
 but apparently always a *comparative* in meaning. Hence *προ-*
χειρῶν (Ep. *χειρίων*), which remained as the comp. of καὶ
ἀρείων of ἀρεῖς. — 81. καταπέψεται, properly to *digest*, to let i-
 without violence. — 82. ἀλλά, after εἰ, &c. = *at certe*. ὄφρα,
until. — 83. φράσαι, aor. 1 mid. imper. *cogita*; but φράσον, act.,

- 86 Οὐ μὰ γὰρ Ἀπόλλωνα Διὶ φίλον, ὥτε σὺ, Κάλχαν,
 εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,
 88 οὔτις, ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο,
 σοὶ κοίλῃς παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει
 συμπάντων Δαναῶν· οὐδ' ἦν Ἀγαμέμνονα εἶπρς,
 δς νῦν πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι.
 92 Καὶ τότε δὴ θάρσῃσε καὶ ἡῦδα μάντις ἀμύμων·
 Οὐτ' ἄρ' ὄγ' εὐχολῆς ἐπιμέμφεται οὐθ' ἐκατόμβης,
 ἀλλ' ἔνεκ' ἀρητῆρος, δν ἡτίμησ' Ἀγαμέμνων,
 οὐδ' ἀπέλυσε θύγατρα, καὶ οὐκ ἀπεδέξατ' ἄποινα.
 96 Τοῦνεκ' ἄρ' ἄλγε' ἔδωκεν Ἐκηβόλος ἡδ' ἔτι δώσει·
 οὐδ' ὄγε πρίν λοιμοῖο βαρείας χεῖρας ἀφέξει,
 πρίν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην
 ἀπριάτην, ἀνάποινον, ἄγειν θ' ἱερὴν ἐκατόμβην

dic.—86. *μὰ*, a particle used in oaths of *negation*, with acc. of the name of the divinity, or of the thing by which one swears. *ὥτε* must be joined to *εὐχόμενος*, to *whom addressing your prayers*.—88. *ζῶντος καὶ δερκομένοιο*, as in Latin *vitus vidensque*; in Attic Greek *ζῶν καὶ βλέπων*. On οὔτις depend *συμπάντων Δαναῶν* at v. 90.—91. *πολλόν* = *πολύ*, adverbially: *far (multo, longe)*. H. never uses *πολλῶ*. *εὐχεται*, not *gloriat*, but *proficit*. The meaning to *speak aloud, declare aloud*, is the primary one: so in *ἀνχεῖν* (B.). Plato, *Gorg.* 449, expresses it by *παγγέλλεται*.—92. *ἀμύμων*: *ἀ* and *μῦμος*, *blame, censure*. Though meaning *irreproachable, blameless*, it had, in H.'s time, lost its moral signification, and was a mere epithet of *respect*; = *the worthy, honorable*.—93. *οὐτ' ἄρ'*—*οὔτε* begin a speech, when the speaker opposes a false notion, involving two suppositions that had been stated. *ὄγε*, Apollo.—94. *ἀρητῆρος*, v. 11.—96. *Ἐκηβόλος*, i. e. Apollo. See on v. 14.—97. *λοιμοῖο χεῖρας ἀφέξει*, as in O. 10, 316: *κακῶν ἀπὸ χεῖρας ἔχεισθαι*, *abstinere manus suas a sceleribus*, word for word, *he will not keep his hands off the pestilence*; i. e. he will continue to launch his arrows which cause the pestilence. *πρίν γ'*, *ante . . . antequam, or priusquam*. This repetition of *πρίν* (the *second*, and sometimes *both*, often taking *γ'*) is of common occurrence in H. This form occurs in 5, 218, &c. On *πρίν* c. infin. aoristi cf. Gr. 934, 935.—98. Jn. *πρίν γε* (supply *τινά*) *ἀπὸ . . δόμεναι* (= *ἀποδοῦναι*, D. 97) *ἐλικ. κούρ.* &c. Through fear of Agamemnon he does not mention him, but leaves the person to be supplied. *ἐλικώπιδα*, *ἐλικῶπις* (fem. form of *ἐλικῶψ*, from *ἐλίσσω*, *volvo*, and *ὦψ*, *eye*, or *face*) is used as a descriptive epithet of the *Achaean* (*ἐλικῶπις Ἀχαιοί*), and, as here, with reference to *spirit, life, beauty*. Both notions are probably derived from that of a *quick glance with varying expression*, as a sign, in the first case, of *courageous spirit*; in the second, of *life and animation*. *κούρη* = *κόρη*.—99. *ἀπριάτην*, adv. (*ἀ*, *πρίσθαι*, *to buy*), *without purchase-money*. The acc. fem. of adjectives is often used adverbially: thus *μακράν*, *ἀντιβίην*, &c. The terminations *τον, την, τα*, were

100 ἐς Χρύσην· τότε κέν μιν ἱλασσάμενοι πεπίθου

The speech of Calchas gives rise to a violent quarrel Agamemnon and Achilles; Nestor endeavours to reconcile them without success.

ἥτοι ὅγ' ὥς εἰπὼν κατ' ἄρ' ἔζητο. Τοῖσι δ' ἥρως Ἀτρείδης εὐρυκρείων Ἀγαμέμνων, ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαι
104 πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἔκτι· Κάλχαντα πρώτιστα κάκ' ὀσσόμενος προσέειπε· Μάντι κακῶν, οὐ πώποτέ μοι τὸ κρήγυον εἰ Αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι·

afterwards softened in pronunciation to *δον, δην, δα*, as *ὄγ-δ-δ-δ-κ-τ-ω*. Hence *ἀνάποινον* (*α, ἀποινα* : *without gifts of ransom*) probably be considered an adv. also. *ἱερήν* = *ἱεράν*, 123.—1 κέν μιν ἱλασσάμενοι πεπίθου. Observe that the action by *ἱλασσάμενοι* precedes that denoted by *πεπίθου* : *tunc* or *postquam, eum placaverimus, possumus eum flectere*, &c. *πείθω* to win him over by persuasion means : hence, to win him to reason, &c. *ἱλασσάμενοι* = *ἱλασάμενοι*, 113. In the *arsis* the *πεπίθου*, opt. of *πέπιθον*, aor. 2, with redupl. fr. *πείθω*.

103. μένος, strength, sometimes means anger; which is very for no passion more powerfully calls forth the feeling of strength. φρένες ἀμφιμέλαιναί, lit., the diaphragm black as Jn. φρέν. δὲ ἀμφ. μέγα πίμπλαντο μένεος (gen. after a filling). φρένες, prop., the midriff or diaphragm (muscle that rates the heart, lungs, &c. from the lower viscera), is used for the heart and its adjoining parts, and was the supposed passions, emotions, &c. ἀμφιμέλαιναί does not relate to it filled with a dark passion, but to the physical position of the deep-seated within the body, or to its dark colour. Di that the expression is derived from what the Greeks observed the victims: the blood round the diaphragm soon grew the air, and made the φρένας ἀμφιμελαίνας. In all violent emotion he says, we feel the blood rush to the diaphragm.—104. ὅσσε dual form; only nom. and acc. in Il. and Od., and of neut. λαμπετόωντι (= λαμπετάοντι, λαμπετώντι). The verb *λάμπω*, shine, to sparkle, gleam (from *λαμπίτης*, lustrous; *τάω*, from *εύχτης*) is only found in this participle, and in this phrase. Hes. has *ἄστρο λαμπετόωντα*. *ἐκκτήν*, (= *ἐπικτήν*, fr. *ἔοικα*) pluperf. dual of the short form, of w participle is *εἰκώς*, used simultaneously with *εἰκώς*. [D. 127.]—σεσθαι, to see, is never used in H. in the physical sense: it means to see with the eyes of the mind, either to foresee, to foretell, to indicate by the look. κάκ' ὀσσόμενος, with an evil-boding threatening evil by his look. Cf. App. V.—106 and 107. τὸ καλόν; derived, according to some, from *κίαρ* = *κῆρ* and **γαύω* (gausius); perhaps *ω χρῆσθαι*, *χρήσιμος*, by an Ionicism. [Handbk. of Gr. Syn. 1.] Jn. αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ :

- 108 ἐσθλὸν δ' οὔτε τί πω εἶπες ἔπος οὐτ' ἐτέλεσσας·
καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις,
ὥς δὴ τοῦδ' ἐνεκά σφιν Ἐκηβόλος ἄλγεα τεύχει,
οὐνεκ' ἐγὼ κούρης Χρυσηίδος ἀγλά' ἄποινα
112 οὐκ ἔθελον δέξασθαι· ἐπεὶ πολὺ βούλομαι αὐτὴν
οἴκοι ἔχειν. Καὶ γάρ ῥα Κλυταμνήστρης προβέ-
βουλα,
κουριδίης ἀλόχου· ἐπεὶ οὗ ἔθεν ἐστὶ χερείων,
οὐ δέμας, οὐδὲ φυήν, οὐτ' ἄρ φρένας, οὔτε τι ἔργα.
116 Ἀλλὰ καὶ ὥς ἐθέλω δόμεναι πάλιν, εἰ τόγ' ἄμεινον·
βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι.
Αὐτὰρ ἐμοὶ γέρας ἀντίχ' ἐτοιμάσας, ὄφρα μὴ οἶος
'Αργείων ἀγέραςτος ἔω· ἐπεὶ οὐδὲ ἔοικεν.
120 Λεύσσετε γὰρ τόγε πάντες, ὃ μοι γέρας ἔρχεται ἄλλη.

μαντεύεσθαι being the inf. of *purpose*, added (*epexegetically*) to φίλα, to explain in *what respect*, for *what purpose*, *evil is dear to his mind*. Cf. O. 17, 15 : ἡ γὰρ ἐμοὶ φίλ' ἀλήθεια μυθήσασθαι. Other commentators consider φίλα ἐστὶ = φίλον ἐστὶ, neut. plur. for neut. sing., a usage preserved in Attic prose. [Gr. 618.] τὸ κρήγυον, τὰ κακά, *that which is good; that which is evil*. = τὸ (= τοῦτο) ὃ κρήγυόν ἐστι· τὰ δὲ κακά ἐστι. In such passages the *demonstrative* force of ὃ (ἡ, τό) is however passing into its later use as the definite article. τοί (= σοί), on the second dat. φρεσί. Cf. on v. 24.—108. *Sp.* (after Aristarchus and Aristophanes) adopts the *stronger* οὐδέ—οὐδ'. (Cf. App. IV.). The word ἔπος had the digamma : hence εἶπες has the last syllable long. οὐτ' ἐτέλεσσας (= ἐτέλεσας, sc. ἔπος), *nor done me a good deed*. Cf. 14, 44 : δεῖδω μὴ δὴ μοι τελίσῃ ἔπος ὄβριμος Ἑκτωρ. So 23, 543. *N.* ἐτέλεσσας, *thou hast realized* (by the very act of predicting it). The prophet being the interpreter of the will of the gods, that which he prophesied necessarily came to pass.—110. ὥς δὴ, *that forsooth* : ὥς, properly *how*. δὴ has often an ironical force in this combination (= *scilicet*). Cf. O. 4, 373. Il. 5, 24. Ἐκηβόλος, see on v. 14.—111. ἄποινα κούρης Χρυσηίδος, i. e. the *ransom-gifts* offered for her. So 5, 266 : υἱὸς ποιήν Γανυμήδεος.—112. βούλομαι here = *malō*.—113. προβέβουλα, *I prefer*, sc. αὐτήν. βέβουλα is an old perf. 2 of βούλεισθαι, *to conceive the desire* ; βίβουλα, *I desire*. Κλυταμνήστρης depends (virtually) on the πρό in προβέβουλα, *præ Clutamnestrâ*.—114. κουριδίη ἀλόχος is always in H. the *legitimate wife* ; because κούροι, κούραι (κόροι, κόραι), have always the sense of *liberi, ingenui*. ἔθεν (= αὐτῆς) has the digamma.—115. δέμας, *stature*. φυή, the *figure, shape*, with ref. to roundness of limbs, symmetry of proportions, &c. ἔργα (principally weaving and embroidery) are always mentioned in H., when he passes a eulogy on a woman. It was from Athēnē (Minerva) Ἐργάνη, that they had this gift.—116. δόμεναι πάλιν = ἀποδοῦναι, as if one should say *retro dare* for *reddere*.—117. βούλομαι ἢ, as in Plautus, *velo quam = malo quam*. The compar. particle ἢ implies the notion of *μᾶλλον*. ἔμμεναι = εἶναι.—119. ἔω = ὦ. ἔοικεν = *πρίπει*.—120. ὃ = ὅτι, *quod*.

- 121 Τὸν δ' ἡμίβητ' ἔπειτα ποδάρκης διος Ἀχι
 Ἀτρείδῃ κύδιστε, φιλοκτεανώτατε πάντων,
 πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί
 124 οὐδέ τί που ἴδμεν ξυνήϊα κείμενα πολλά·
 ἀλλὰ τὰ μὲν πολλίων ἐξ ἐπράθομεν, τὰ δέδαστ
 λαοὺς δ' οὐκ ἐπέοικε παλίστογα ταῦτ' ἐπαγείρ
 Ἀλλὰ σὺ μὲν νῦν τήνδε θεῶ πρόες· αὐτὰρ Ἀ
 128 τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἶ κέ ποθι Ζε
 δῶσι πόλιν Τροίην εὐτείχεον ἐξαπατάσαι.
 Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀ
 νων·
 Μῇ δ' οὕτως, ἀγαθός περ ἐὼν, θεοείκελ' Ἀχιλ
 132 κλέπτε νόψ· ἐπεὶ οὐ παρελεύσαιο οὐδέ με πείσει
 Ἥ θέλεις, ὄφρ' αὐτὸς ἔχρς γέρας, αὐτὰρ ἔμ
 ἦσθαι δευόμενον, κέλει δέ με τήνδ' ἀποδοῦναι

123. πῶς γάρ; as in Latin, *quoniam, quoniam modo?* See App.
 124. ἴδμεν = ἴσμεν, fr. οἶδα. ξυνήϊος, ξυνός = κοινός, Ep. f
 munis). Achilles says: "There is not sufficient booty ama
 the common treasury of the army, to allow of our proceeding t
 division."—125. τὰ μὲν—τά (= δ μὲν—ταῦτα, i. e. the fir
 relative, the second demonstrative); *quæ ex urbibus diripiui*
divisa sunt. (Others make the first *τά* also demonstr.; *sed*
urbibus ablata consumsumus. Db., B.)—ἐκέρθειν τι πόλειω
 σαντα πόλιν λαβεῖν τι ἐξ αὐτῆς. N. πολλίων = πόλειων. ἐξ
 μιν, fr. ἐκέρθω; the ρ (as in many other instances) being
 posed. δέδασται, *divisa sunt*, fr. δαίομαι, elsewhere *δαρίο*
 126. παλίστογα (fr. πάλιν λίγω), collected afresh, taken bac
 their possession. παλ. ταῦτ' ἐπαγείρειν, *hæc denovo collecta a*
lare. παλίστ. is *proleptic* [Gr. 523].—127. πρόες, fr. προῖημι,
 —128. αἶ κέ ποθι = *εἰάν που, if ever*: ποθί (= ποῦ) here o
 afterwards both adverbs were confined to their primitive s
 place; ποθί being used for time.—129. δῶσι = δῶ.—131. μῇ δ
 = μῇ δὴ οὕτως (App. IV. δὴ). ἀγαθός περ ἐὼν, brave as th
 πέρ, App. IV.—132. κλέπτω, and the old Latin verb *depo*,
 to do any thing, or to act upon any thing, with clandestine a
 hence, to deceive. Without an object, it is, to meditate deception.
 ἐρχεσθαι, properly to pass by, a metaphor from the competit
 foot-race. We may see in Book xxiii. how many tricks th
 played in running in order to pass their antagonists. Henc
 ἐρχεσθαι is to overreach, to dupe. Hesiod has joined the same v
 this verse (*Theogony*, 613):—

Ὅς οὐκ ἔστι Διὸς κλέψαι νόον οὐδὲ παρελθεῖν. (Db.)

—133. ὄφρ, *dum*; *interea dum*, whilst. αὐτὰρ ἐμέ, *but that I*
other hand, &c., as if *ἰθέλεις αὐτὸς ἔχων* had preceded. That
whilst, may be joined with the subj. to denote a possible or co
 case, cf. 4, 346; 5, 524. W. N. (and so *Hesiod*.) follow *Eust.* i

- 135 ἄλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί,
 136 ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται—
 εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 ἦ τεὸν ἦ Αἴαντος ἰὼν γέρας, ἦ Ὀδυσῆος
 ἄξω ἐλών· ὃ δέ κεν κεχολώσεται, ὃν κεν ἴκωμαι.
 140 Ἀλλ' ἦτοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὐτίς.
 Νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἅλα διαν,
 ἐς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἐκατόμβην
 θείομεν, ἃν δ' αὐτὴν Χρυσηίδα καλλιπάρηρον
 144 βήσομεν· εἰς δέ τις ἀρχὸς ἀνὴρ βουλευφόρος ἔστω,
 ἦ Αἴας, ἦ Ἰδομενεύς, ἦ δῖος Ὀδυσσεύς,
 ἧὲ σὺ, Πηλεΐδῃ, πάντων ἐκπαγλότατ' ἀνδρῶν,
 ὄφρ' ἡμῖν Ἑκάεργον ἰλάσσαι ἱερὰ ῥέξας.

sidering *ἰθίλεις ὄφρα ἔχῃς* = *ἰθίλεις ἔχειν*, a construction that is without example. *αὐτὰρ ἐπεὶ*, but that I, on the other hand. *αὕτως*, thus; just as I am. (App. IV.)—134. *δευόμενον* = *δεόμενον*, *coarctum*, the *v* has taken the place of the original digamma.—136. *ἄρσαντες* (fr. *ἄρω* or *ἀραρίσκω*, to accommodate) κατὰ θυμόν (sc. γέρας) having suited it to my mind, i. e. selected one that is satisfactory to me. On *ὅπως*, c. fut. indic. cf. Gr. 954. *ἀντάξιον*, *equivalent*, sc. *Χρυσηίδος*. After the words *ὅπως ἀντάξιον ἔσται*, such an *apodosis* as *καλῶς ἔχει, well and good; be it so*, must be supplied.—137. *δώωσιν* = *δῶσιν*. Obs. 84 in the *apodosis*: cf. App. V. It here points out the opposition between *ἐγὼ* and the subject of *δῶσιν*: “If they do not give it, I, on my side, will take and carry off,” &c. On *δέ κεν ἔλωμαι*, nearly = *carpiam*, see *ἀν*, App. IV.—138. *τεόν* = *όν*.—139. *Ille autem irascatur forte* (sive, puto) *cuicunque supercenero* (R.). Cf. *ἀν*. App. IV. *ὅν* = *πρὸς ὃν*. The object of a verb of motion is in H. very often put in the acc., without a prepos.—140. *ἦτοι*, App. IV. *μεταφράζεσθαι*, to think of a thing afterwards, think it over again; *μετά* in the sense of *after*, and not of *change*, which it has in *μεταβάλλω*.—141. *ἐρύσσομεν* = *ἐρύσωμεν*; so *ἀγείρομεν*, *θείομεν*, *βήσομεν* = *ἀγείρωμεν*, *θῶμεν*, *βήσωμεν*. Ships are *μέλαιναί* either fr. the influence of the atmosphere during so long an expedition, or (less probably) fr. the pitch, with which they appear to have been coated.—The sea, the earth, the elements, mountains, cities, and other objects of an imposing aspect, or in which the ancients saw and venerated the agency of any divinity, receive in H. the epithet *δῖος*, *divine*.—142. *ἐπιτηδὲς* or *ἐπίτηδες*, *sufficiently*, in *sufficient number*. App. V. The prepp. *ἐς* and *ἐν* (= *εἰς*) are detached from the verbs which follow them: *ἐς*—*ἀγείρομεν* = *collectos imponamus in navem*.—144. *ἔβησα*, aor. of *βαίνω*, has a trans. force. *εἰς τις, unus aliquis*. *ἀνὴρ βουλευφόρος*, a member of the *βουλὴ*, or council, formed by the assembled kings.—146. *ἐκπαγλος* by euphony for *ἐκπλαγος*, fr. *ἐκπλήττειν* (*ἐκπλαγήναι*): *terrible*.—147. *ἰλάσσαι* (*ἰλάσσειν*, *ἰλάσθαι*), relates grammatically to the last subst., *σὺ, Πηλεΐδῃ*, but must be understood of each

- 148 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας
 Ἀχιλλεύς·
 "ὦ μοι, ἀναιδείην ἐπιειμένε, κερδαλεόφρον,
 πῶς τίς τοι πρόφρων ἔπεσιν πείθεται Ἀχαιῶν,
 ἥ ὁδὸν ἐλθέμεναι, ἥ ἀνδράσιν ἴφι μάχεσθαι ;
 152 οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἤλυθον αἰχμητῶν
 δεῦρο μαχησόμενος· ἐπεὶ οὔτι μοι αἰτιοί εἰσιν.
 Οὐ γὰρ πρόποτ' ἐμὰς βοῦς ἤλασαν, οὐδὲ μὲν ἴπι
 οὐδέ ποτ' ἐν Φθίῃ ἐριβώλακι, βωτιανείρῃ
 156 καρπὸν ἐδηλήσαντ'· ἐπεὶ ἡ μάλα πολλὰ μεταξὺ
 οὔρεά τε σκιόεντα θάλασσά τε ἠχέεσσα·
 ἀλλὰ σοί, ὦ μέγ' ἀναιδὲς, ἅμ' ἐσπόμεθ', ὄφρ
 χαίρης,
 τιμὴν ἀρνύμενοι Μενελάῳ σοί τε, κυνῶπα,

of the others on whom the choice might have fallen.—148. ὑπόδρα, ὑπ-ἐδρακον, ὑποδέρκομαι ἰδὼν, eyeing him with lowering brow ; cf. &c. App. IV.—149. ἀναιδείην ἐπιειμένε, clothed with impudence ἐπιέννυμι = ἐφέννυμι (έννυμι had the digamma). Cf. Boileau au Roi, v. 99) :—

“ En vain d'un lâche orgueil leur esprit revêtu . . . ”

and with the v. 152 and the following, Racine, *Iphigénie*, act. I. 6. v. 50—64. (*Db.*) — 150. τοί (σοί) ἔπεσιν πείθεται (*delibe* subj. [Gr. 641]: on the double dat., cf. v. 107. In Lat. : *tibi dic diens sit.*—151. ὁδὸν ἐλθέμεναι (= ἐλθεῖν), inf. of purpose [Gr. 80] to undertake any mission for which thou shalt detach him. ὁδός specifically *warpath*, *expedition* (for then the contrast with ἴφι σθαι would be lost), but generally, any journey or mission. It is necessary with the old grammarians to consider ὁδός = λόχος ambuscade. — 152. ἤλυθον = ἤλθον.—153. δεῦρο, *huc*, not *hic*. μαχησόμενος. μοι αἰτιοί, culpable as regards me. — 154. ἤλ fr. ἐλαύνω, *abigo*. — 155. Φθία, a part of Thessaly on the sea-between Trachinia (under Ceta) and the river Enipeus. See in his ninth Book, treats at length of this country of Achilles as ancient names. ἐριβώλαξ, and ἐριβώλος (ἐρι, *valde*; βώλαξ = λος, *gleba*) prop. *having great clods*; epith. of fertile regions. βωτιανείρ, fr. βόσκω (subst. βόρος), ἀνήρ: viros (*fortes*) nutriers; *nourishing*, *nurse of heroes*. — 157. οὔρεα = ὄρη, the high and mountains of Thrace and Macedonia. — 158. ἐσπόμεθα, fr. ἐπὶ ὄφρα σὺ χαίρης. Subj. after a past tense, as even in Attic G ‘*ubi effectus adhuc durat vel expectandus est.*’ (Herm.) — 159. τι here, not honour, but compensation, satisfaction, revenge (ρίνειν, *to pay for*). ἀρνύσθαι πρὸς τινος, expetere ab aliquo, *to exact from one*. κυνῶπα, *dog-faced*, as at v. 225. κυνὸς ὁμματ' ἔχων, *exp. impudence*. The mode of regarding different animals, and using as types of character, varies in different nations and at dif

- 160 πρὸς Τρώων· τῶν οὔτι μετατρέπη οὐδ' ἀλεγίζεις·
καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
ὧ̃ ἐπι πόλλ' ἐμόγησα, δόσαν δέ μοι νῖες Ἀχαιῶν.
Οὐ μὲν σοὶ ποτε ἴσον ἔχω γέρας, ὅππότε' Ἀχαιοὶ
164 Τρώων ἐκπέρσωσ' εὐναιόμενον πτολίεθρον·
ἀλλὰ τὸ μὲν πλείον πολυαῖκος πολέμοιο
χεῖρες ἐμαὶ διέπουσ'· ἀτὰρ ἦν ποτε δασμὸς ἵκηται,
σοὶ τὸ γέρας πολὺ μεῖζον, ἐγὼ δ' ὀλίγον τε φίλον τε
168 ἔρχομ' ἔχων ἐπὶ νῆας, ἐπὴν κεκάμω πολεμίζων.
Νῦν δ' εἰμι Φθίηνδ', ἐπεὶ ἡ πολὺ φέρτερόν ἐστιν
οἴκαδ' ἵμεν σὺν νηυσὶ κορωνίσιν· οὐδὲ σ' ὅτῳ
ἐνθάδ', ἄτιμος ἐὼν, ἄφενος καὶ πλοῦτον ἀφύξειν.

epochs of civilization. — 160. τῶν, neut., relating to the proofs of devotion which Achilles had just recalled. μετατρέπεσθαι, to turn round in order to see any thing, to regard, to take account of. This verb and ἀλεγίζω govern the gen. like κήδεσθαι, which we have seen. — 161. καὶ δὴ = *quin etiam*, and so now (forsooth). App. IV. αὐτός = *tu ipse ille*, de quo bene merui. — 162. ὧ̃ ἐπι = ἐφ' ὧ̃ : the accent of a dissyll. prep. is thrown back when it is put after its case. δόσαν δέ = καὶ δ' ἔδοσαν. Cf. on v. 79. νῖες Ἀχαιῶν = Ἀχαιοί, a periphrasis of which we find examples up to the latest times of Greek literature. — 163. οὐ μὲν = οὐ μὴν, *neque tamen*. σοὶ ἴσον γέρας, a reward equal to you; for, to yours; an abridged compar. Cf. Liv. 2, 13 : supra Coelites Mutiosque id facinus esse : 5, 23 : Jovis Solisque equis æquiparari dictatorem. N. Τρώων πτολίεθρον, not Troy itself, but any town of the Trojans. — 164. ὅππότε' . . . ἐκπέρσωσι — ὅπποτεν ἐκπέρσωσι : i. e. denoting indefinite frequency. — 166. ἀτὰρ, but. App. IV. — 167. σοὶ τὸ γέρας = σοῦ τὸ γέρας or τὸ σὸν γέρας : i. e. the 'thy,' from its position, belongs immediately to the γέρας, though in strict grammatical construction it is dependent on ἐστίν understood. N. τὸ γέρας. τό, the well-known honorary reward (? Matth.) ; rather, this is one of the passages where the demonstrative force is so obscured, that ὁ is virtually the def. article. So F., and cf. 161, δ. ὀλίγον τε φίλον τε seems to have become a standing expression. O. 6, 208 : δόσις δ' ὀλίγη τε φίλη τε. (Dd.) — 168. κεκάμω, aor. 2 with redupl. fr. κάμνω. — 169. Φθίηνδε = εἰς Φθίην. This adverbial affix is frequent in H. : πόλεμόνδε, φόβονδε, in bellum, in fugam, ἐπεὶ ἡ. App. IV. φέρτερος, better; cf. superl. φέρτατος and φέριστος (D. 153, end : no positive). — 170. ἵμεν = ἵνα (D. 122). — 171. ἐὼν = ὢν. ἀφενος, τό, abundance, wealth. App. V. ἀφύσσειν (-ξω, -σα, poet. -σσα ; -σάμην, -σασάμην) : prop. to draw off, esp. from a larger vessel to a smaller : οἶνον ἀπὸ (or ἐκ) κρητῆρος, &c. Cf. v. 598. Here fig. = to accumulate riches, as if, to draw up in full draughts. οὐδὲ σ' ὅτῳ . . . ἀφενος καὶ πλοῦτον ἀφύξειν, *neque, quum ignominia afficiar, divitias tibi his congerere cogito* (F.). The sense forces us to take σ' for σοὶ : but as this elision nowhere else occurs, we must make this a soli-

¹ Bekk. reads ἐπεὶ κε κάμω.

- 172 Τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέ-
 Φεῦγε μάλ', εἰ τοι θυμὸς ἐπέσσεται· οὐδὲ σ' ἔγω-
 λίσσομαι εἵνεκ' ἐμείο μένειν· πάρ' ἔμοιγε καὶ αἰ-
 οῖ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς.
- 176 Ἐχθιστος δέ μοι ἐσσι Διοτρεφείων βασιλῆων·
 αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.
 Εἰ μάλα καρτερός ἐσσι, θεὸς πον σοὶ τό γ' ἔδωκε
 Οἴκαδ' ἰὼν σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισιν
- 180 Μυρμιδόνεσσιν ἄνασσε, σέθεν δ' ἐγὼ οὐκ ἀλεγεί-
 οῦδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὤδε·
 ὥς ἔμ' ἀφαιρείται Χρυσήϊδα Φοῖβος Ἀπόλλων,
 τὴν μὲν ἐγὼ σὺν νηὶ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν
- 184 πέμψω, ἐγὼ δέ κ' ἄγω Βρισηΐδα καλλιπάρηον,
 αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας· ὕφρ' εὖ εἰδὶ
 ὅσσον φέρτερός εἰμι σέθεν, στυγέρη δὲ καὶ ἄλλος
 ἴσον ἐμοὶ φάσθαι καὶ ὁμοιωθήμεναι ἄντην.

tary exception, or read with Bentley σοὶ οἶω. οἶω, *cogito*; *have a mind, intention*; *I purpose*.—172. ἄναξ = *Fánaξ*. *ΑΡΙ*—173. φεῦγε μάλ', *fly by all means* (lit. *fly very much*); *fly, τοι*, 157. ἐπέσσεται θυμ. (= *fert animus*): *ἐπισεύω*.—174. εἰ = *ἔνεκα*. ἐμείο = ἐμοῦ. πάρ' (πάρα) = *πάρεισιν*.—175. καὶ αἰοῖ τιμήσουσι. Cf. v. 139. μητίετα = *μητιάτης* (*μητίς, μητίοις*) *counsellor = the all-wise* (of Ζεὺς). This termination of mascul. of the first. decl. (*ta* for *της*) occurs occasionally in H. They usually paroxytone (though *a* is short); but the three *quadrisyllables* (all epithets of deities) are *proparoxytone*: *μητίετα, εὐρύο ἀκάκητα*.—176. ἐσσί = *εἰς*. *Διοτρεφεῖς, διογενεῖς*, epithets of kin whose power came from Zeus.—178. πού, enclit., *any where*. H = *δήπου, I presume, I imagine* (opinor). τό γ' = *τοῦτό γε*.—179. νησῆς = *ναυσὶ σαῖς*. ἐτάροισιν (= *ἐταίροις*).—180. Μυρμιδόνες, habitants of Phthia, whom, according to the myth, Peleus, the father of Achilles, had brought from Ægina to Thessaly. ἀνάσσειν, c. a or gen. σέθεν = *σοῦ*.—181. ὄθομαι, *concoctior, moveor, I am moved, I heed, or care for*. App. V. It occurs only in pres. and perhaps imp. and only with a negative (like ἀλεγιζω), c. gen. *rei vel personæ*; or w. inf. or partep. δ, 403: οὐκ ὄθει' αἰσυλα ῥέζων, *he shuns not to practise wickedness*. δδε, thus; i. e. as follows.—182. ὥς, *since, as* (quoniam F.—184. καὶ ἄγω (subj.). Cf. κέν ἔλωμαι, v. 137. Βρισηΐς and Χρυσήϊς are patronymics: the name of the first was Hippodamia. Abc her see 2, 688—694.—186. ὅσσον. H. never uses ὅσσω, τόσσω, w. comparatives (F.). φέρτερος, Ep. compar. (∞ φέρειν), *better, superlative*, usually *to hate*; here, *to dread*.—187. ἴσον ἐμοὶ φάσθαι, δ Liddell and Scott: 'to say he is (i. e. *sanctus* himself) equal to me. Others follow Bekker's Paraphrast, ἐξ ἴσης ἐμοὶ λέγειν, and the shorter Schol. ἐξ ἴσου πρὸς ἐμὲ λέγειν: *to use the same language thou do; to talk as if he were my equal*. I am inclined to prefer this explanation, which is favoured by the omission of the acc. pron.; since t

Achilles is prevented from drawing his sword by the intervention of Athēnē (*Minerva*) ; who permits him, however, to indulge in violent invectives against Agamemnon.

- 188 Ὡς φάτο· Πηλείωνι δ' ἄχος γέενε', ἐν δέ οἱ ἦτορ
στήθεσσι λασίοισι διάνδιχα μερμήριζεν,
ἧ ὄγε φάσανον ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
τοὺς μὲν ἀναστήσειεν, δ' δ' Ἀτρεΐδην ἐναρίζοι,
192 ἢ ἐχόλον παύσειεν, ἐρητύσειέ τε θυμόν.
Ἔως ὁ ταῦθ' ὤρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
ἔλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη
οὐρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἥρη,
196 ἄμφω ὁμῶς θυμῷ φιλέουσα τε κηδομένη τε.

regular constructions to convey the first meaning would be φάσθαι ἴσος ἐμοὶ εἶναι, or ταυτὸν ἴσον εἶναι. ὁμοιωθῆμεναι (= ὁμοιωθῆναι); reflexive: to make himself equal; to compare himself. ἄντην. App. IV.

188. Πηλείων, υἱος, ὅ = Πηλεΐδης. ἐν is adverbial; στήθεσσι (= στήθεσιν), the *dativus localis* (N. F.).—189. λασίος, ἰη. ιον, *thick-haired, shaggy, hairy*, spoken of men: λάσια στήθεα, λάσιον κῆρ, the hairy breast, was looked upon as a mark of manhood and of distinguished bodily vigour, a notion which Aristotle refutes (*Db.*). διάνδιχα. App. IV. μερμήριζεν, to fluctuate between two opinions, to hesitate, to ponder anxiously. ∞ μέρος, μερίζω, as μέριμνα, care. Virgil has amplified this notion of μερμήριζεν, *Æn.* iv. 285 :

Atque animum nunc huc celerem, nunc dividit illuc,
In partesque rapit varias, perque omnia versat.
Hæc alternanti potior sententia visa est.—(*Db.*)

—190. ὃ γε = *he*, often denotes the subject already mentioned. Cf. v. 93. —191. τοὺς μὲν : i. e. Ἀχαιοῦς. —ἀνίστημι, trans. in the pres., impf., and aor. 1. act., to cause to rise : here = to chase away, to scatter. ὃ δ'. See larger Gr. 986, and Jelf, 655, obs. 2, *end.* The Latins use *ille* in this way in the second of two connected clauses: *nunc dextrâ ingeminans ictus, nunc ille sinistrâ* (Virg.). The ὃ is often strengthened by γέ.—192. ἐρητύειν, *cohibere*; ὕ before a short vowel (*ἐρητύον*, &c.) ; ὕ before σ and before a long vowel : also in *ἐρητύθεν* = *ἐρητύθησαν*. —193. ἔως, *dam*. How to be scanned? App. IV. ὀρμαινεῖν, *ments agitare, animo volvere*. εἰ—ἤ, *whether—or* [Gr. 985]. φρήν relates to the rational faculty, θυμός to the sensitive part. Ἡ also joins *κρᾶδιη* and *θυμ*. So Virg. (*Æn.* vi. 11) *mentem animumque*. F. —194. Ἀθήνη, ἡ, also Ἀθηναίη, *Athene* (the *Minerva* of the Romans). The *apodosis* begins with ἦλθε δέ. On δέ in the *apodosis*, cf. larger Gr. 1458, p. (especially, 2) § 770, b.—195. πρὸ γὰρ ἦκε = *προῆκε γάρ*: πρὸ = *forth*. Ἥρη, ἡ, Ion. and Ep. for Ἥρα, *Hera* (Juno, Lat.). —196. ἄμφω . . . φιλέουσα . . . κηδομένη τε, sc. αὐτοῖν or ἀμφοῖν (*κηδ.* governing the gen.). 'Græci scilicet, cum verba duo dicere casus regentia ad idem nomen æque referuntur, ne nomen proprium aut pronomen minus suavitè repetatur, in utrovis regimine semel ponunt, altero omisso.' Parson. Cf. Virg. *Æn.* xi. 280 : *neo veterum*

- 197 Στῇ δ' ὀπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλείωνα
οἷφ φαينوμένην· τῶν δ' ἄλλων οὔτις ὄρατο.
Θάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ'· αὐτ
ἔγνω.
200 Παλλάδ' Ἀθηναίην· δεινὴν δέ οἱ ὄσσε φάανθει
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
τίπτ' αὐτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθα
ἦ ἵνα ὕβριν ἴδῃ Ἀγαμέμνωνος Ἀτρεΐδαο;
204 ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι οὔτω·
ἧς ὑπεροπλήρσι τάχ' ἂν ποτε θυμὸν ὀλέσσῃ.
τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη
ἥλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἶ κε πίθ
208 οὐρανόθεν· πρὸ δέ μ' ἦκε θεὰ λευκώλενος Ἥρι
ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
'Αλλ' ἄγε, λῆγ' ἐρίδος, μηδὲ ξίφος ἔλκεο χειρὶ
ἀλλ' ἥτοι ἔπαισιν μὲν ὀνειδίσουν, ὥς ἔσεται περ.
212 ὦδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
καὶ ποτέ τοι τρίς τόσσα παρέσσεται ἀγλαὰ δῶρ
ὕβριος εἵνεκα τῆςδε· σὺ δ' ἴσχεο, πείθεο δ' ἡμῖ
τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀ
λεύς·
216 Χρὴ μὲν σφωίτερόν γε, θεά, ἔπος εἰρύσασθαι,
καὶ μάλα περ θυμῷ κεχολωμένον· ὥς γὰρ ἄμει

memini laetorae malorum.—197. στῇ = ἔστη. ξανθ. κόμης = auburn or blond hair [Gr. 678]. ἔλε = ἔλεε.—198. οἷφ φαίν. 16, 161 : οὐ γάρ πω πάντεσσι θεοὶ φαίνονται ἑναργεῖς. F. Cf. v. 56.—199. Tmesis : = μετετράπετο δέ.—200. ὄσσε, φάανθεν = ἐφάνθησαν (in prose. ἐφάνησαν : φαίνω).—201. JN. ἡύδα μιν : not φωνήσας μιν.—202. τίπτ' = τί ποτε ; αὖτε adds character of vehemence to a question (as *autem*, *eo aut*, in Lat.). The showed themselves frequently to men : it was they who inspired personally with every salutary thought. αἰγιόχος, i. e. αἰγίδα Zeus and Athene carried the Aegis. εἰλήλουθας = ἐλήλυθας.—ἴδῃ, 2 sing. subj. aor. 2. mid. fr. εἶδω.—204. Tmesis for ἐξερέω.—205. ἧς, suis.—207. μένος, see on v. 103. αἶ κε πίθηται (= θησάι for πίθη), *si forte obsecuturus sis*.—210. λῆγῃ, c. gen., like πῃμαι. Horace ventures to reproduce this construction in "*Desine lium tandem querelarum*."—211. ἥτοι, App. IV. ὥς ἔσεται περ, *ut* (Db.), *quicquid in buccam venerit ; ut fors feret* (Hn. W.) : *bette reuera erit ; id quod reuera futurum est* (N.). Cf. σφῶϊν δ' ὥς ἔσται ἀληθείην καταλέξω. O. 21, 212 ; and O. 19, 312.—213. καὶ το βε to τρίς τόσσα, *vel ter tanta*. παρέσσεται = παρίσταται.—214. ἔ hold ! restrain thyself ! in the sense of *κατέχω*.—216. σφωίτεροι you two, *Hera and Athene*. εἰρύσασθαι or εἰρύσασθαι, lit. *I draw to m hold fast, keep, seruo, obsecro*.—217. καὶ μάλα περ = καίπερ μάλα

- 218 Ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἔκλυνον αὐτοῦ.
 Ἦ, καὶ ἐπ' ἀργυρέῃ κώπῃ σχέθε χεῖρα βαρεῖαν
 220 ἄψ δ' ἐς κουλεὸν ὥσε μέγα ξίφος, οὐδ' ἀπίθῃσεν
 μύθῳ Ἀθηναίης· ἢ δ' Οὐλυμπόνδε βεβήκει
 δώματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.
 Πηλείδης δ' ἐξαῦτις ἀταρτηροῖς ἐπέεσσιν
 224 Ἀτρεΐδην προσέειπε, καὶ οὐπω λῆγε χόλοιο·
 Οἶνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλά-
 φοιο,
 οὔτε ποτ' ἐς πόλεμον ἅμα λαῶν θωρηχθῆναι,
 οὔτε λόχονδ' ἵεναι σὺν ἀριστήεσσιν Ἀχαιῶν
 228 τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἶδεται εἶναι.
 Ἦ πολὺ λώϊόν ἐστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 δῶρ' ἀποαιρεῖσθαι, ὅς τις σέθεν ἀντίον εἴπῃ.
 Δημοβόρος βασιλεὺς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις·
 232 ἦ γὰρ ἄν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.
 Ἄλλ' ἔκ τοι ἐρέω καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι·
 ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὐποτε φύλλα καὶ
 ὄζους
 φύσει, ἐπειδὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν,

218. μάλα τ' ἔκλυνον αὐτοῦ. This sentence is another instance of that freedom of the Homeric style which we have remarked (v. 79), which consists in slightly indicating the mutual relation of two clauses (constructed *co-ordinately*), where this connexion would be related in more advanced languages by pronouns or relative particles. In prose we should say, ὅς ἂν ἐπιπείθεται θεοῖς, οὗτος ἔξακούεται ὑπ' αὐτῶν. H. says: 'Whoever is obedient to the gods, (and) they are wont to listen to him.' I bracket *and*, because *τί* is less strong than *and*. (Db.) κλύω has no pass. in use. ἔκλυνον = *exaudire solent*, cf. Gr. 598. — 219. ἦ = *ἐφ*. σχέθε = *ἔσχε*. Several verbs are lengthened in this manner: e. g. φλέγω = φλεγέθω; so also σχῶ—σχέθω, not used in the present.—220. ὥσε, fr. ὠθείω.—227. λόχονδε = εἰς λόχον. 1) *concealment*, *ambush*, prim. spoken of *place*, cf. v. 1, 227. 2) *ambuscade*, as an action [and one that required great courage and nerve, the more so from the absence of *exultation* during the concealment]. 3) *ambuscade*, spoken of the force composing it. ἀριστήεσσι = ἀριστεῦσι. — ἀριστεύς has in H. no other form of dat. pl.—228. εἶδεται τοι (σοε), *videtur tibi*. κῆρ, i. e. θάνατος, as in French, *c'est ma mort*, when any thing is done with a bad heart.—229. ἦ ironically. App. IV.—230. ἀποαιρεῖσθαι (= ἀφαιρεῖσθαι), sc. τοῦτον (or τοῦτον). ὅς τις εἴπῃ, in prose ὅς τις ἂν (*quicumque*) εἴπῃ.—231. βασιλεὺς, understand εἰ.—232. ἦ γὰρ ἄν, *aliter enim*, sc. εἰ μὴ οὐτιδανοὶ ἦσαν οἱ ἀνάσσεις.—233. Tmesis for ἐξερίω, ἐπομοῦμαι (ὀμνυμι). — 234. On μά see v. 86. Aristotle, in his Politics (lib. iii. ch. 14), remarks, that in the heroic times kings swore by their sceptres. τό = *ἔ*.—235. φύσει, *will put forth*. ἐπειδὴ πρῶτα, *ex quo primum*, from

- 236 οὐδ' ἀναθλήσει· περὶ γάρ ῥά ἐ χαλκὸς ἔλεψεν
 φύλλα τε καὶ φλοιὸν· νῦν αὐτέ μιν νῖες Ἀχαιῶν
 ἐν παλάμῃ φορέουσι δικασπόλοι, οἷτε θέμιστας
 πρὸς Διὸς εἰρύεται· ὁ δέ τοι μέγας ἔσσεται ὄρκος·
 240 ἦ ποτ' Ἀχιλλῆος ποθὴ ἵξεται νῖας Ἀχαιῶν
 σύμπαντας· τότε δ' οὔτι δυνήσεται ἀχνύμενός περ
 χροισμῆν, εὖτ' ἂν πολλοὶ ὕφ' Ἑκτορος ἀνδροφόνιοι
 θνήσκοντες πίπτωσι· σὺ δ' ἐνδοθι θυμὸν ἀμύξεις,
 244 χωόμενος, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας.

Nestor then rises, and seeks, by sage counsel, to calm the irritation of the two heroes.

- Ὡς φάτο Πηλεΐδης· ποτὶ δὲ σκῆπτρον βάλε γαίῃ,
 χρυσείοις ἥλοισι πεπαρμένον, ἕζετο δ' αὐτός·
 Ἀτρεΐδης δ' ἐτέρωθεν ἐμήνιε. Τοῖσι δὲ Νέστωρ
 248 ἡδυεπὴς ἀνόρουσε, λιγύς Πυλίων ἀγορητῆς,
 τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδὴ
 (τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων

the moment that . . . the *past* date and *fut.* (φύσει, *will put forth*, φύω) are here connected from the condensed meaning; it has *never* put forth leaves from the time it was cut from the trunk, and never will. *τομή* (*cutting*) here = *the trunk from which it was cut*.—236. ἦ neut. for αὐτό; the second accus. put ἐκ παραλλήλου, determines what the brass has removed, φύλλα καὶ φλοιόν. *περί*, adv., *all round*.—237. μιν is here neut. for αὐτό. He who wished to speak in the assembly received the sceptre from the hands of the herald; see O. 2, 38.—238. The remark just made explains νῖες Ἀχαιῶν φορέουσι.—239. εἰρύεται, = *εἰρυνται*, guard, defend, vid. 216.—πρὸς Διὸς, *autoritate Jovis*. The long incidental sentence began with the relative *τό* at v. 234, which is followed by three independent clauses. In the following verse the oath begins with ἦ.—242. εὖτ' ἂν, poetic for ὅτ' ἂν = *ſtrav*. Ἑκτωρ, son of king Priam, the bravest of the Trojans. Horace's *homicidam Hectora*, only gives the *bad side* of ἀνδροφόνος. *ὅτε*, here and at v. 412, = *quandoquidem*. *τίειν*, to honour.

245. ποτὶ = *πρός*: *tnesis* = *προσέβαλε* (but in the case of *tnesis*, when a prep. is connected with a verb of *motion*, it keeps more of an independent and *adverbial* meaning than a prep. in composition).—246. πεπαρμένον (*πείρω*), lit. *pierced* with = *studded* with. αὐτός is added in opposition to the sceptre, by an ancient simplicity of diction.—248. Πύλιοι, men of Pylos. In the Peloponnese there were three cities of this name, that in Elis, that in Triphylia, that in Messenia, where is now the harbour of Navarino. It is certain that the two last belonged to Nestor, and it is probable that Pylos, in Triphylia, was his country. *F*.—249. *Ex ejus lingua melle dulcior fovebat oratio* (Cic. de Sen. 10, 31). The *καί* refers back to ἡδυεπῆς (*N*).—250. γενεά, a generation, is a space of about thirty years; the time in which a new generation springs up; not the duration of a gene-

- 251 ἐφθιάθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἡδ' ἐγένοντο
 252 ἐν Πύλῳ ἠγαθήρ, μετὰ δὲ τριτάτοισιν ἄνασσαν).
 ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν.
 ὦ πόποι, ἦ μέγα πένθος Ἀχαιῖδα γαῖαν ἰκάνει.
 Ἥ κεν γηθήσαι Πριάμος Πριάμοιό τε παῖδες,
 256 ἄλλοι τε Τρῶες μέγα κεν κεχαροῖατο θυμῷ,
 εἰ σφῶϊν τάδε πάντα πυθολατο μαρναμένοισιν,
 οἳ περὶ μὲν βουλὴν Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι.
 Ἀλλὰ πίθεσθ'. ἄμφω δὲ νεωτέρω ἐστὸν ἐμείο.
 260 Ἦδη γάρ ποτ' ἐγὼ καὶ ἀρείοισιν ἤεπερ ἡμῖν
 ἀνδράσιν ὤμιλησα, καὶ οὐποτέ μ' οἶγ' ἀθέριζον.
 Οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι,
 οἷον Πειρίθοόν τε, Δρύαντά τε, ποιμένα λαῶν,
 264 Καινεά τ', Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον.

ration. μέροντες, having an articulate utterance. — 251. ἐφθιάτο = ἐφθίντο, plupf. of φθίνω. οἳ depends on ἅμα. τράφεν = ἐτράφην. We have here the figure called ὑστερον πρότερον, the last first, since, in the order of events, γενίσθαι comes before τραφῆναι. H. might have said ἐγένοντο καὶ ἐτράφην, but his inverted order is here more just than the logical one: the poet ascending from the aged Nestor to his past life (πρόσθεν), arrives at the education of his contemporaries sooner than their birth. — 253. ἡγάθεος, divine, sacred. Cf. App. V. — 254. ὦ πόποι, an exclamation of astonishment, sometimes of pain. Πόποι was the name given by the Dryopes, an ancient people of Doris, to their gods: the ancients pretty generally believed that ὦ πόποι meant *O gods!* The difficulty raised against this explanation, that H. did not use the other cases of πόποι, is not a serious one. Others consider ὦ πόποι an interjection analogous to the Latin *papæ*. Remark the words Ἀχαιῖδα γαῖαν. It is pathetic, as though a general in an enemy's country should say after a reverse: "a disaster has befallen my country." (Dd.) — 255. ἦ, verily, assuredly. — 256. κεχαροῖατο = χάροιντο (χαίρω), aor. 2 mid. with reduplic. — 257. πυθολατο = πύθοντο, fr. πυνθάνομαι. τάδε πάντα σφῶϊν μαρναμένοισιν. H. says πεύθεσθαί τινος ποιούντος (as well as πεύθ. τί). Here the two constructions are so combined that σφῶϊν depends on τάδε πάντα (should hear all this about you), and μαρναμένοισιν is to be resolved by ὅτι μάρασθε (that you are battling [= quarrelling]): in English, should hear all about this quarrelling of yours (N.). — 258. Tmesis = περιεστέ. περιεῖναι τινος, to get the better of any one; to be superior to him. βουλῇ, in the council, in opposition to the fight (μάχεσθαι), you who excel in wisdom and in valour. — 259. ἐμείο = ἐμοῦ. — 260. ἀρείων, compar. from the root ἄρης, which is referred to ἀγαθός, &c. ἤεπερ. = ἦ περ. In ἡμῖν the speech is softened by the figure called *communication*; for it is ὑμῖν that Nestor means. — 261. οἳ γε, even they (in spite of their superiority over men of the present day). — 262. ἴδωμαι has the digamma. The fut., which the sense here seems to require, would be stronger than this subj.: *I shall probably not see*. Cf. App. IV. (under ἄν.) — 263—4. All the heroes named in the

- 265 [Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν.]
 Κάρτιστοι δὴ κείνοι ἐπιχθονίων τράφεν ἀνδρῶν
 κάρτιστοι μὲν ἔσαν, καὶ καρτίστοις ἐμάχοντο,
 268 Φηρσὶν ὄρεσκόοις, καὶ ἐκπάγλως ἀπόλεσσαν.
 Καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον, ἐκ Πύλου ἐλθὼν,
 τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί·
 καὶ μαχόμεν κατ' ἐμ' αὐτὸν ἐγὼ· κείνοισι δ' ἂν οὔτις
 272 τῶν, οἳ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι, μαχέοιτο.
 Καὶ μὲν μεν βουλέων ξύνιεν πείθοντό τε μύθῳ.
 Ἄλλὰ πίθεσθε καὶ ὕμμες· ἐπεὶ πείθεσθαι ἄμεινον.
 Μῆτε σὺ τόνδ', ἀγαθὸς περ ἔων, ἀποαίρεο κούρην,
 276 ἀλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέρας υἷες Ἀχαιῶν·
 μήτε σὺ, Πηλεΐδῃ, 'θελ' ἐριζέμεναι βασιλῆϊ
 ἀντιβίην· ἐπεὶ οὐποθ' ὁμοίης ἔμμορε τιμῆς
 σκηπτοῦχος βασιλεὺς, ὥτε Ζεὺς κῦδος ἔδωκεν.
 280 Εἰ δὲ σὺ κάρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ,
 ἀλλ' ὅδε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.
 Ἀτρεΐδῃ, σὺ δὲ παῦε τῶν μένος· αὐτὰρ ἔγωγε

verses are of the Lapithæ, the ancient inhabitants of Thessaly, celebrated for their long battles with the Centaurs. Polyphemus must not be confounded with the Cyclops in the *Od.*—265. Αἰγείδης, son of Ægeus. This verse of Hesiod, *Shield of Hercules*, v. 182, has been inserted here very lately, in the fourteenth century.—266. κάρτιστοι = κράτιστοι. τράφεν = ἐτρέφον. — 267. ἔσαν = ἦσαν. — 268. φῆρες, Æolic form for θῆρες; from the one is derived the Latin *fera*, from the other the German *Thier*. These are the Centaurs, savage inhabitants of the forests. ὄρεσκοος, fr. ὄρος and κίω (primitive of κείμεναι) is found in Æschylus: — -κοιος and -κωος are Ionian forms.—269. καὶ μὲν (= μὴν), and yet. — 270. ἄπιος, distant, remote, an adj. formed fr. ἀπό. It was not till several centuries after H. that Ἀπία γῆ meant the Peloponnese; Ἀπία having the first syllable long, and being derived from a fabulous king Ἀπις. αὐτοί, *ultra*.—271. κατ' ἐμ' αὐτόν, either (1) κατὰ τὴν ἑαυτοῦ δύναμιν (as κατ' ἐμὲ; *Xen. Ec.* 11, 9), or (2) *pro me*, that is *seorsum*, alone, on my own account, as it were; not in the general crowd of the combatants, nor as the assistant of another combatant, an honorable character, as one sees in several passages of H.—272. μαχέοιτο, as if fr. μαχέομαι, which has supplied μάχομαι with its fut. — 273. καὶ μὲν, as in Latin *atque* at the beginning of a period.—ξύνιεν = ξυνίσταν, as μέθιεν. O. 21, 377, fr. συνιῆμι, *conjiecto, comprehendo (mente)*, and thence, pay attention, listen to.—274. ὕμμες = ὑμεῖς. ἀλλά is often placed at the head of an exhortation, e. g. ἀλλ' ἄγε.—275. ἀποαίρεο = ἀφαιροῦ. ἀφαιρεῖσθαι τινά τι.—276. ἔα (fr. ἔαω), sc. αὐτήν.—277. 'θελ' = ἔθελε. The first ε is absorbed by Πηλεΐδῃ.—278. ἀντιβίην, an Hom. adv. like ἀντην, fr. βία, vis. ἔμμορε (for ἔμορε or μέμορε), *sortitus est*, with gen., perf. 2. act. fr. μείρομαι.—280. γείνατο, in trans. sense. θεά, Thetis.—281. ἀλλ' ὅδε, *hic contra*. —282. For σὺ δὲ, Ἀτρεΐδῃ. Αὐτὰρ ἔγωγε, *ceterum ego*. J.N. βασι-

283 λίσσομ' Ἀχιλλῆϊ μεθέμεν χόλον, ὃς μέγα πᾶσιν
284 ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο.

They persist in their animosity. The assembly is dissolved.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·

Ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.
Ἄλλ' ὃδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,
288 πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,
πᾶσι δὲ σημαίνειν, ἃ τιν' οὐ πείσεσθαι οἶτω.
Εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἰόντες,
τοῦνεκά οἱ προθέουσιν ὀνειδέα μυθήσασθαι;
292 Τὸν δ' ἄρ' ὑποβλήδην ἡμείβετο δῖος Ἀχιλλεύς·
Ἥ γάρ κεν δειλὸς τε καὶ οὐτιδανὸς καλεοίμην,
εἰ δὴ σοὶ πᾶν ἔργον ὑπέξομαι, ὃ ττι κεν εἴπῃς·
ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἔμοιγε
296 σήμαιν'· οὐ γὰρ ἔγωγ' ἔτι σοι πείσεσθαι οἶτω.
Ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
χερσὶ μὲν οὗτοι ἔγωγε μαχήσομαι εἵνεκα κούρης·
οὔτε σοὶ οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δύντες·

λεύς, ὥτε (= ὦ, ὥτινι, οὐί) κτλ.—οὐχ ὁμοίης (sc. τῇ τῶν ἄλλων) ἀλλὰ μείζονος. — 283. ἔρκος πολέμου, bulwark against war (gen. οἰκείῃ). The gen. receives this meaning from the notion contained in the subst. to which it is joined. πέλεται = εἶναι is frequent in H.

286. *δή, profecto*. μοῖρα, the part which befits each: κατὰ μοῖραν, conformably to justice or propriety.—287. Tmesis περιέμμεναι = περιεῖναι. — 288. σημαίνειν, to give signs, i. e. orders. ἃ τινὰ οὐ πείσεσθαι οἶτω, quæ (for in quibus rebus) aliquem ei non obsecuturum esse credo, in which things I do not think that somebody (or a man, = many a one) will obey him. Agamemnon implies that at all events he himself is included in this number. The neut. accus. of the pron. with πείθομαι (τοῦτο πείθομαι, &c.) is frequent and natural, because πείθομαι signifies properly, *I allow myself to be persuaded of a thing*. —290. We have already met with τιθέναι in the sense of *reddere*, as often in H.—μὴν = αὐτόν. αἰχμητής, a warrior in general.—291. τοῦνεκα = τούτου ἕνεκα. προθέουσι = προτιθέασι, fr. θέω, primitive r. of τίθημι. προτιθέναι, in medio ponere, to leave free to take, permit. —292. ὑποβλήδην, respondendo, an adv. formed fr. υποβάλλω, subji- cio, to subjoin, reply, sometimes before the first speaker has finished, but always less strong than to interrupt.—294. πᾶν ἔργον, in every thing.—297. σὺ—βάλλεο σῆσιν, comp. Virg. Æn. iii. 388: *Tu condita mens teneto*. This verse is often found in the Od. xi. 453. xvi. 281, &c. βάλλεσθαι ἐν φρεσὶ, to lay to heart; not εἰς φρένας, though βάλλεσθαι implies motion. Cf. Gr. 1037, § 645; and the Latin construction *imponere in aliquā re aliquid*. F.—299. τῷ = τινί. — 301. τῶν recalls with force the τῶν ἄλλων of the preceding verse. These genitives

- 300 τῶν δ' ἄλλων ἃ μοί ἐστι θεῶν παρὰ νηὶ μελαίνῃ,
τῶν οὐκ ἂν τι φέροις ἀνελὼν ἀέκοντος ἐμείο.
Εἰ δ' ἄγε μὴν, πείρησαι, ἵνα γνῶσι καὶ οἷδε
αἰψά τοι αἶμα κελαινὸν ἔρωήσει περὶ δουρί.
304 Ὡς τῷ ἄντιβίοισι μαχρησαμένῳ ἐπέεσσιν
ἀνστήτην· λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν.

Agamemnon sends Chryseis back to her father, under the conduct of Ulysses. He orders the army to purify themselves after the pestilence; and demands Briseis of Achilles.

- Πηλείδης μὲν ἐπὶ κλισίας καὶ νῆας ἕϊσας
ἦϊε σύν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν·
308 Ἀτρείδης δ' ἄρα νῆα θεῶν ἄλαδε προέρυσσεν,
ἐς δ' ἐρέτας ἔκρινεν ἐέκοσιν, ἐς δ' ἐκατόμβην
βῆσε θεῶ· ἀνὰ δὲ Χρυσηΐδα καλλιπάρηρον
εἶσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.
312 Οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὕγρὰ κέλευθα·
λαοὺς δ' Ἀτρείδης ἀπολυμαίνεσθαι ἄνωγεν.
Οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἅλα λύματ' ἔβαλλον·

depend on τ. For ἄκοντος ἐμοῦ.—302. εἰ δὲ might be taken here, as in the Attic writers, and as *sin autem* in Lat. = εἰ δὲ μή, 'if on the other hand,' i. e. 'if you are not of this opinion, well, try'. . . But even in H.'s time εἰ δ' ἄγε, εἰ δ' ἄγε νῦν was a standing formula, as in Lat. *eiā age*; and the poets who imitate H. use it for ἄγε alone, or for ἄλλ' ἄγε. From the antiquity of the phrase, it is difficult to decide whether εἰ is the hypothetical conjunction (with an ellipse of the verb), or whether it is rather εἰ = εἴα. In Aristophanes we find ἀγ' εἴα νῦν. The ellipsis which Eustathius here supposes, εἰ δὲ = εἰ δὲ βούλει, is contrary to the general usage of the language (Db.). πείρησαι, aor. 1 imper. γνῶσι = γνῶσι. — 303. ἐρωεῖν, *promumpere*. Cf. App. V. Remark the exactness of the picture in περὶ, around (Db.). — 304. ἀνστήτην = ἀνίστήτην.

306. νῆες ἕϊσαι (ἵσαι), i. e. ἰσότοιχοι, ἰσόπλευροι, *floating evenly*, from being so built that the sides are of equal weight, *strength of timbers, shape, proportion*, &c. The explanation ἐξ ἐκατέρου μέρους ἰσως πλείουςσαι, is less probable. Cf. our nautical expression, *trim*, or *trim-built*. — 307. Μενoitιάδης, son of Menœtius, Patroclus, the beloved friend of Achilles. — 308. ἄλαδε = εἰς ἅλα.—προέρυσσε, *promovebat trahendo*. At disembarking they drew the vessels on shore, where they remained on rollers or stays of wood; to re-embark, they rolled them back into the sea. — 309. ἐς—ἔκρινεν, *selected them into the vessel*, = *selected* and placed them in the vessel. C. ἐρέται were not rowers prop. so called; in this case it was the warriors who rowed; the vessel carried no other hands. ἐξέβησε has an act. sense. — 310. Tmesis = ἀνείσεν. εἶσα (*collocavi*), Ep. aor. 1, fr. r. ἔδ (∞ *sed-eo*). The compound ἀνείσα refers to the previous *mounting up*; and is therefore used with ref. to a *bed, carriage, ship*, &c. — 312. ὕγρὰ κέλευθα (fr. κέλευθος), *the watery ways, the sea*. — 314. In order to

- 315 ἔρδον δ' Ἀπόλλωνι τελέσσας ἐκατόμβας
 316 ταύρων ἢ δ' αἰγῶν παρὰ θιν' ἄλός ἀτρυγέτοιο·
 κνίση δ' οὐρανὸν ἵκεν ἐλισσομένη περὶ καπνῶ.
 Ὡς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγα-
 μέμνων
 λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλῆϊ.
 320 Ἄλλ' ὄγε Ταλθύβιον τε καὶ Εὐρυβάτην προσέειπεν,
 τῷ οἱ ἔσαν κήρυκε καὶ ὀτρηνῶ θεράποντε·
 Ἔρχεσθον κλισίην Πηληϊάδεω Ἀχιλῆος·
 χειρὸς ἐλόντ' ἀγέμεν Βρισηΐδα καλλιπάρηον·
 324 εἰ δέ κε μὴ δώρῃσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι,
 ἐλθὼν σὺν πλεόνεσσι· τό οἱ καὶ ῥίγιον ἔσται.
 Ὡς εἰπὼν προΐει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
 Τῷ δ' ἀέκοντε βάτην παρὰ θιν' ἄλός ἀτρυγέτοιο,
 328 Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἱκέσθην.
 Τὸν δ' εὖρον παρά τε κλισίῃ καὶ νηϊ μελαίνῃ
 ἦμενον· οὐδ' ἄρα τώγε ἰδὼν γήθησεν Ἀχιλλεύς.
 Τῷ μὲν ταρβήσαντε καὶ αἰδομένῳ βασιλῆα
 332 στήτην, οὐδέ τί μιν προσεφώνεον οὐδ' ἔρέοντο.
 Αὐτὰρ ὁ ἔγνω ᾗσιν ἐνὶ φρεσὶ, φώνησέν τε·
 Χαίρετε, κήρυκες, Διὸς ἄγγελοι ἠδὲ καὶ ἀνδρῶν,

purify themselves (ἀπολυμαίνεσθαι) they bathed in the sea, and threw into it every object defiled by contact with the infected (λύμα).—
 315. ἔρδειν, like *facere*, = *sacrificare*. — 316. ἀτρύγετος, an Homeric epithet for the sea; where there is nothing to reap or crop (τρύγη), 'the untillable and barren deep' (Cowp.), opp. the earth which produces every thing.—317. Tmesis for *περιελισσομένη*, enveloped.—319. τῇν = ἤν.—321. τῷ = ὧ.—322. ἔρχεσθον κλισίην. Verbs of *going, coming*, &c. often have accus. of the place without a preposition.—323. χειρὸς ἐλόντε, = *manu prehensam (ducere)*. ἀγέμεν = ἀγεῖν, inf. of *purpose*.—324. κε—ἔλωμαι, cf. v. 137. δέησι = ὀψ, 3rd sing. aor. 2, subj. Ἐγὼ δέ.—324. Observe the second 84, which is occasioned by the opposition between the two subjects.—325. πλεόνεσσι = πλείοσι, sc. ἀνδράσι. ῥίγιον, Schol. φρικωδέστερον, a compar. formed fr. the subst. τὸ ῥίγιος, *frigus*, which is derived from it, but with a weaker sense (Dob.).—326. προΐει, 3rd sing. impf. fr. προΐημι. Tmesis for ἐπέτελλεν, charged them with . . .—327. βάτην = ἐβήτην, fr. βαίνω.—330. οὐ γήθησεν, *was not pleased*, meaning, he was much distressed. Such turns of expression are frequent in all languages.—331. ταρβήσαντε = *confusi*; they had been thrown into a state of confusion (aor.); but αἰδομένῳ denotes a continued state. N. — 332. στήν—προσεφώνεον. 'Silentio isto significanti, quam ullo sermone potuissent, et Agamemnonis honori et Achillis et suorum ipsorum salutis consulunt.' Cl. Προσφωνεῖν with two accusa. See v. 201.—333. δ, he, Achilles.—334. Διὸς ἄγγελοι, because they often bore the will of Zeus, kings being inspired by him. In Book

- 335 ἄσسون ἴτ' οὐ τί μοι ὕμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων,
 336 δ σφῶϊ προΐει Βρισηΐδος εἵνεκα κούρης.
 Ἀλλ' ἄγε, Διογενὲς Πατρόκλεις, ἔξαγε κούρην,
 καὶ σφῶϊν δὸς ἄγειν τῷ δ' αὐτῷ μάρτυροι ἔστων
 πρὸς τε θεῶν μακάρων πρὸς τε θνητῶν ἀνθρώπων,
 340 καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δ' αὐτε
 χρεῖῳ ἐμείο γένηται ἀεικέα λοιγὸν ἀμύναι
 τοῖς ἄλλοις· ἦ γὰρ ὄγ' ὀλοῖησι φρεσὶ θύει
 οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,
 344 ὅππως οἱ παρὰ νηυσὶ σόοι μαχέονται Ἀχαιοί.

Achilles delivers Briseïs to the heralds ; after which he retires to the sea-shore, and communicates his grief to his mother Thetis.

- Ὡς φάτο· Πάτροκλος δὲ φίλῳ ἐπεπιθέει' ἑταίρῳ.
 Ἐκ δ' ἄγαγε κλισίης Βρισηΐδα καλλιπάρηρον,
 δῶκε δ' ἄγειν τῷ δ' αὐτίς ἵτην παρὰ νῆας Ἀχαιῶν.
 348 ἦ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν. Αὐτὰρ Ἀχιλλεὺς
 δακρύσας ἐτάρων ἄφαρ ἔζετο νόσφι λιασθείς,

viii. 517, *κήρυκες Διὶ φίλοι*, because they were under the protection of that god. — 335. *ἄσسون*, compar. fr. *ἄγχι*. — 338. τῷ δ' αὐτῷ, not *idem*, but *hi ipsi* (they themselves). *C.* μάρτυροι πρὸς θεῶν, *before gods and men*, i. e. acknowledged as witnesses on the part both of the gods and of men. *C.* μάρτυροι Ionic = *μάρτυρες*. — 339. πρὸς, on the part of . . . , *ab.* — 340. ἀπηνέος : 'notat σκληρὸν καὶ ἐναντίον πρὸς τὸν ἐνὶ ἡ.' Eust. Vocabulum incertæ originis, neque enim etymon *ἑὺς*, neque ἀπὸ αἵνου probabile est.' *F.* εἴ ποτε δ' αὐτε, ought to be written *δαῦτε*, as being = *δὴ αὐτε*. Achilles says : let these very persons bear witness (of the injuries which Agamemnon has done me), if ever hereafter I should be needed to defend the other Greeks, to protect them against a great calamity. The implied meaning is, that his assistance would be refused ; the testimony of the heralds to the insult offered him would, he means to intimate, justify his withholding his assistance. Obs. *ei o. subj.* and cf. Gr. 949, b. — 341. *χρεῖῳ* : Ep. for *χρεῖῳ*, gen. *χρεῖους*, dat. *χρεῖοι*, need, want of ; hence *distress*. — 342. ἦ γάρ. This asseveration implies that the madness of Agamemnon consists in his not foreseeing that the time would come, when the assistance of Achilles would be indispensable. *ὀλοῖς* = *ὀλός*. *θύειν* or *θύειν*, *furere*, and *θύειν*, *sacrificare*, are two different verbs. — 343. οὐδέ τι οἶδε = *and has no knowledge how to* — (is utterly unable to —). *νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω*, to have the thoughts at once before and behind, i. e. to reflect on the past and on the future ; to put them in relation, and profit for the future by the experience of the past. H. more than once describes a prudent man in this manner. — 344. οἱ = *αὐτῶ*.

346. Tmesis for *ἰξήγαγε*. — 347. *αὐτίς*, *retro*, is equally said of time and of space. — 349. ἄφαρ and νόσφι, poet. advv. *seorsum*, often used as prepp. with the gen. *λιάζεσθαι*, to separate oneself. Plutarch

- 350 θιν' ἔφ' ἄλός πολιῆς, ὀρόων ἐπὶ οἶνοπα πόντον·
 πολλὰ δὲ μητρὶ φίλῃ ἡρήσατο χεῖρας ὀρεγνύς·
 352 Μῆτερ, ἐπεὶ μ' ἔτεκές γε μινυνθάδιόν περ ἰόντα,
 τιμὴν πέρ μοι ὀφείλλεν Ὀλύμπιος ἐγγυαλίζαι,
 Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν·
 ἢ γάρ μ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
 356 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.

Thetis appears, consoles him, and promises to pray to Zeus to avenge him on the Greeks.

- Ὡς φάτο δακρυχέων· τοῦ δ' ἔκλυε πότνια μήτηρ,
 ἡμένη ἐν βένθεσσιν ἄλός παρὰ πατρὶ γέροντι.
 Καρπαλίμως δ' ἀνέδυν πολιῆς ἄλός, ἣν τ' ὀμίχλη·
 360 καὶ ῥα πάροιθ' αὐτοῖο καθέζετο δακρυχέοντος,
 χειρὶ τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 Τέκνον, τί κλαίεις; τί δέ σε φρένας ἵκετο πένθος;
 ἐξαύδα, μὴ κεῦθε νόψ, ἵνα εἶδομεν ἄμφω.
 364 Τὴν δὲ βαρυστενάχων προσέφη πόδας ὠκὺς
 Ἀχιλλεύς·

(*de audiendis poetis*, § 8) blames Achilles for shedding tears for a captive maiden: but the sequel proves that a very different thing from the loss of Briseïs was the real cause of these tears (*Db.*). — 350. θιν' ἔφ' = ἐπὶ θίνα. ὀρόων = ὀρῶν (*D.* 101). οἶνοψ (lit. wine-faced, wine-coloured), of a red black (a dark purple). Wine has often in *H.* the epith. μέλας. — 351. χεῖρας ὀρεγνύς; sc. εἰς ἄλα, towards the sea, where his mother (the sea-goddess, *Thetis*) dwelt. — 352, 353. μινυνθάδιόν περ, very short lived ['ordained so soon to die.' *Coup.*]. τιμὴν περ. The first περ signifies very, as v. 131; the second, at any rate then, or, at least then. We must not suppose any real difference of meaning: the force given by πέρ both to μινυνθάδιος and τιμή is, that each must be taken in its full extent: as the short period of his earthly existence is to be taken strictly (admitting of no extension), so the honour by which it was to be compensated must also be taken in its strict sense (admitting of no diminution). For Achilles was destined either to have a long life without fame, or a short life with eternal fame, cf. 9, 410. *C.* ὀφείλλεν (= *debebat*). ἐγγυαλίζαι, like ἔγχευεν, fr. γυαλον, the hollow of the hand. — 354. οὐδὲ τυτθόν, *ne tantillum quidem*. — 356. ἀπούρας, = ἀφελόμενος. Cf. App. V. 358. γέροντι. Cf. *grandævus Nereus*. V. Georg. iv. 392. — 359. ὀμίχλη, Ionic = ὀμίχλη, a mist. The gods often appeared enveloped in a cloud. — 361. χειρὶ κατέρεξεν, stroked him down [lit. *did him down*] with her hand; = *demulsit, caressed him, soothed him*. There is also a form in three syllables, κάρβεξε (= κατέρεξε). — ἔκ τ' ὀνόμαζεν = ἐξονόμαζεν *te, et elocuta est, sc. τὸ ἔπος. verbum*: 'she said what she had to say, and spoke it fully out.' *N.* [Not, she uttered his name.] — 363. σὺ φρένας ἵκετο, *te animum attigit, i. e. te, scilicet animum tuum, attigit*. — 365. εἶδομεν = εἰδῶμεν. — 366. τίη [*τιή*, except in *Ep.*

- 365 Οἶσθα· τίη τοι ταῦτ' εἰδυῖη πάντ' ἀγορεύω ;
 ὥχόμεθ' ἐς Θήβην ἱερὴν, πόλιν Ἡετίωνος,
 τὴν δὲ διεπράθομέν τε καὶ ἤγομεν ἐνθάδε πάντα·
 368 καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἷες Ἀχαιῶν,
 ἐκ δ' ἔλον Ἀτρεΐδῃ Χρυσήϊδα καλλιπάρηρον.
 Χρύσης δ' αὐτ', ἱερεὺς ἑκατηβόλου Ἀπόλλωνος,
 ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων,
 372 λυσόμενός τε θύγατρα, φέρων τ' ἀπερείσι' ἄποινα,
 στέμματ' ἔχων ἐν χερσὶν ἐκηβύλου Ἀπόλλωνος
 χρυσέῳ ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιοὺς,
 Ἀτρεΐδα δὲ μάλιστα δύνω, κοσμήτορε λαῶν.
 376 Ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ,
 αἰδεῖσθαί θ' ἱερῇα καὶ ἀγλαὰ δέχθαι ἄποινα·
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
 380 Χωόμενος δ' ὁ γέρων πάλιν ᾤχετο· τοῖο δ' Ἀπόλλων
 εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν.
 Ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ
 θνησκον ἐπασσύτεροι· τὰ δ' ἐπῴχετο κῆλα θεοῖο

poets] = τί ἦ ; So ἐπειή = ἐπεί ἦ.—366. Thebe, a city of the Troad in the province of Adramyttium. The inhabitants of the district, of which Thebe was the capital, were called Κίλικες : in later times, having been driven thence, they inhabited Cilicia, properly so called, and there built other cities of the same name, which Quintus Curtius tells us were visited by Alexander the Great, in passing through Cilicia, as being the cities mentioned by H. This is a confusion of which Alexander could not have been guilty (*Db.*). The city of Chrysé was situated in the district of Thebé. Eétion was βασιλεὺς Κιλικῶν Ὑποπλακίων (i. e. dwelling at the foot of Mount Πλάκιον) and father of Andromache. *Cities have in H. the epith. ἱεραί, not as a peculiar epith., founded on the temples and the protection of the gods, but in common with all grand and striking objects. See the remark on *δῖος*, v. 141.—367. διεπράθομεν, fr. διαπέρθω. We have already remarked that the vocal organization of the Greeks was very much inclined to the transposition of the letter ρ.—368. μετὰ, c. dat. in poet. language only.—369. Tmesis for ἐξείλον, i. e. as a γέρας *praecipuum*.—372—9. A repetition of the vv. 13—25. These repetitions, natural when the same thing is related a second time, have been found fault with by the taste of succeeding ages. The most declared imitators of H., among after poets, do not permit themselves this licence. But H. must not be judged by what we call *taste*. He is, like Nature, above it ; and the critics who blame these repetitions in H. ought to discover that Nature also acts *without taste*, as she does so many things without variation (*Db.*).—383. τὰ δ' ἐπῴχετο κῆλα. Τὰ δέ is put, as elsewhere, for ταῦτα δέ (though with a much weakened demonstrative power), and κῆλα serves as an explanatory apposition to it : *hæc*

- 384 πάντῃ ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. Ἄμμι δὲ μάντις
 εὖ εἰδὼς ἀγόρευε θεοπροπίας Ἐκάτοιο·
 αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι·
 Ἀτρείωνα δ' ἔπειτα χόλος λάβεν· αἶψα δ' ἀναστὰς
 388 ἠπείλησεν μῦθον, ὃ δὴ τετελεσμένος ἐστίν.
 Τὴν μὲν γὰρ σὺν νηϊ θοῇ ἐλίκωπες Ἀχαιοὶ
 ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι·
 τὴν δὲ νέον κλισίηθεν ἔβαν κήρυκες ἄγοντες
 392 κούρην Βρισηῖος, τὴν μοι δόσαν νῆες Ἀχαιῶν.
 Ἀλλὰ σὺ, εἰ δύνασαι γε, περίσχεο παιδὸς ἔηος·
 ἐλθοῦς· Οὐλυμπόνδε Δία λίσαι, εἵποτε δὴ τι
 ἦ ἔπει ὦνησας κραδίην Διὸς ἡὲ καὶ ἔργω.
 396 Πολλάκι γὰρ σέο πατρός ἐνὶ μεγάροισιν ἤκουσα
 εὐχομένης, ὅτ' ἔφησθα κελαινεφέϊ Κρονίωνι
 οἷη ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμύναι,
 ὁππότε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,
 400 Ἥρη τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη.
 Ἀλλὰ σὺ τόνγ' ἐλθοῦσα, θεὰ, ὑπελύσας δεσμῶν,
 ὦχ' ἐκατόγχειρον καλέσας· ἐς μακρὸν Ὀλυμπον,
 ὃν Βριάρεων καλέουσι θεοί, ἄνδρες δὲ τε πάντες

autem, tela, inquam. The same introductory use of the pronominal *ὃ* (*ῥ*, *τό*), to be defined by a following substantive, occurs at v. 391, *τὴν δὲ . . . ἄγοντες κούρην Βρισηῖος*, and in a thousand other places.—384. *ἄμμι* = *ἡμῖν*. — 388. *δ* = *ὅς*. — 390. *ἄνακτι*, Apollo. — 391. *νέον*, *super*. *κλισίηθεν* = *ἐκ κλισίης*. *ἔβαν* = *ἔβησαν*. — 393. *περίεσθαι* *νῆος*, *amplecti aliquid*, to cling to one, not to abandon him. *ἔηος*, fr. *ἔης*, *brave*, whence the adv. *εὖ*, which alone has remained in use.—394. The last syllable of *Δία* is here long, because the liquid *λ* is doubled in pronunciation. *λίσαι*, aor. 1 imper. fr. *λίσσασθαι* or *λίττομαι*. — 395. *ὦνησας*, fr. *ὀνίνημι*, *juvare*. It is a characteristic trait of the most ancient prayers to waive the mention of any merit towards the deity; any *right* to be heard. We have already seen this in the prayer of Chryses, v. 39, &c. — 396. *πολλάκι*, poet. = *πολλάκις*. *σέο* (= *σοῦ*) *εὐχομένης* depends on *ἤκουσα*. *ἄκούω* takes a gen. of the person who makes himself heard. *σεο* or *σου* is commonly enclitic; but here the partep. *εὐχομένης* places *σου* in relief, and from this emphasis it ought to be accented. Constr. *ἐν μεγάροις πατρός*. Understand *ἐμοῦ*. Peleus is meant.—397. *εὐχομαι*, I speak of myself, of my merits. See note on v. 91. The ordinary translation, *to boast oneself*, adds to this word a strength of meaning that does not belong to it. *ὅτ' ἔφησθα*. Comp. the Lat. *audisti ex te, quum diceret*, &c. *W.* *κελαινεφής* = *κελαινονεφής*, a euphonic abbreviation. — 398. *οἶος*, Ionic = *μόνος*. — 402. *ὦχ'* = *ὦκα*. *ἐκατόγχειρ*, gen. *-χειρός* is the ordinary form, gen. *-χείρου*, is only found in the Epic poets. The Centimani were giants of the ancient Mythology, formidable to gods and men. See the Mythology of Apollodorus, and the beginning of Hesiod, *Theogony*, v.

- 404 Αἰγαίων' (ὃ γὰρ αὐτε βίη οὗ πατρὸς ἀμείνων)
 ὃς ῥα παρὰ Κρονίῳ καθέζετο, κύδει γαίων
 τὸν καὶ ὑπέδδειςαν μάκαρες θεοί, οὐδέ τ' ἔδησαν.
 Τῶν νῦν μιν μνήσασα παρέζεο καὶ λαβέ γούνων,
 408 αἱ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι,
 τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἄλα ἔλσαι Ἀχαιοὺς
 κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος,
 γνῶ δὲ καὶ Ἀτρείδης εὐρυκρείων Ἀγαμέμνων
 412 ἦν ἄτην, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν.
 Τὸν δ' ἡμέλβει' ἔπειτα Θέτις κατὰ δάκρυ χέουσα
 "Ωμοι, τέκνον ἐμὸν, τί νύ σ' ἔτρεφον, αἰνὰ τεκοῦσα!
 Αἴθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπήμεν
 416 ἦσθαι· ἐπεὶ νύ τοι αἴσα μίνυνθά περ, οὔτι μάλα δὴν.
 νῦν δ' ἄμα τ' ὠκύμορος καὶ οἰζυρὸς περὶ πάντων

127.—403. Βριάρεως, derived from βριαρός, very strong. Αἰγαίων (gen. -ωνος), a son of the Sea (Πόντου), is in other poets an epith. of Poseidon. *Od. Metam.* ii. 9. 'Proteaue ambiguum, balœnarumque prementem *Ægeona* suis immania terga lacertis.' H. often mentions different names which the gods and men, respectively, give to the same object. The first was doubtless that which was found in some ancient poems; the second, the ordinary name. Moreover, from the time of H. all poetry has been regarded as inspired by the gods.—404. οὐ, *scilicet*. The father of these giants with a hundred hands (the mythic representation of extraordinary strength) was Οὐρανός, *Cœlus*. — 406. κύδει γαίων. The Schol.: τῇ αὐτοῦ δόξῃ γαυριῶν καὶ σεμνυνόμενος.—408. τόν, the giant. οὐδέ τ' ἔδησαν, and they did not bind him, whom they intended to bind (*sc. Δία, Zeus*). It was not necessary to add an accus. to ἔδησαν. On οὐδέ τε, cf. App. IV.—407. μνήσασα. fr. *μνησκειν*, to remind. γούνων = γονάτων, the gen. of the part touched. λαβέ, understand μιν or αὐτόν. Suppliants touched with one hand the knees of him whom they implored, and his chin with the other. See v. 500.—408. αἱ κέν πως, if by any means. For ἐπαρῆξαι.—409. τοὺς δέ, those on the other hand. Ἀχαιοὺς is an explanatory apposition. See note on v. 383. The stem of the vessels was always turned towards the shore when they were stationary. Cf. the well-known line of Virgil: 'Obvertunt pelago proras et litora curvæ prætexunt puppes.' *ἔλσαι*, aor. 1, infin. from unused pres. *ἔλω, coarcto, cogo, concludo* (App. V.). — 410. κτεινομένους: observe the pres. part.; which describes the massacre as going on at the time. Ἐπαυρίσκειν τινός is here ironical, as sometimes in Lat. *frui aliquo*, and in French, *jouir de quelqu'un*. In prose ἀπολαύειν is used in the same sense. App. V.—412. ἦν, *scilicet*. ὅτε [*T. N. Nitzsch. ὅτι. W. C.*], see v. 244.—413. For καταχέουσα.—414. τί νύ; *quidnam?* αἰνὰ = αἰνῶς, synonymous with *κατὰ αἶσιν* at v. 418.—415. αἴθ' (= εἴθε) ὄφελες ἦσθαι, would that thou hadst remained! for—why didst thou not remain!—416. ἦσθαι, *sedere*, not in idleness, but without being disturbed by the others. τοί = σοι, understand ἑστί, which sometimes takes adverbs as its predicates: here μίνυνθα. Cf. *Ter. Heaut.* 1, *nuper notitia admodum est. . . . πέπρ,*

- 418 ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν.
 Τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῃ
 420 εἶμ' αὐτῇ πρὸς Ὀλυμπον ἀγάννιφον, αἶ κε πίθηται.
 Ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισιν
 μήνι' Ἀχαιοῖσιν, πολέμον δ' ἀποπαύεο πάμπαν.
 Ζεὺς γὰρ ἐς Ὠκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
 424 χθιζὸς ἔβη μετὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἔποντο·
 δωδεκάτῃ δέ τοι αὐτίς ἐλεύσεται Οὐλυμπόνδε.
 Καὶ τότ' ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατὲς δῶ,
 καὶ μιν γουνάσσομαι, καὶ μιν πείσεσθαι οἴω.
 428 Ὡς ἄρα φωνήσας ἀπεβήσето· τὸν δ' ἔλιπ' αὐτοῦ
 χωόμενον κατὰ θυμὸν ἐϋζώνοιο γυναικὸς,
 τὴν ῥα βίῃ ἀέκοντος ἀπηύρων.

Ulysses restores the daughter of Chryses to her father, and offers a hecatomb to Apollo at Chryse, as a propitiatory sacrifice.

- Αὐτὰρ Ὀδυσσεὺς
- ἐς Χρυσὴν ἵκανε νύκτων ἱερὴν ἑκατόμβην.
 432 Οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο,
 ἰστία μὲν στείλαντο, θέσαν δ' ἐν νηὶ μελαίνῃ·

valde.—417. *περὶ πάντων*, above all, more than all the others.—418. *ἔπλεο* = *ἐπίπλεο* = *ἐπέπλεον*, *thou art*: lit. *thou wast*, and still art. *τῷ* is well explained in the Schol. by *διὸ δὴ*.—420. Olympus is *ἀγάννιφος* (covered with snow), as a mountain.—422. *μήνις*, *impf.*—423. Ὠκεανός, the Ocean is, in H., an immense river which encircles the whole earth. The earth is regarded as flat, not as spherical. At its two extremities, east and west, dwell the Æthiopes, Αἰθιοπες (fr. Αἰθιοψ) or Αἰθιοπῆες (fr. Αἰθιοπεύς). The beautiful idea of a people innocent and just is dear to the human mind, and often presents itself: H. believes it realized in the Æthiopians. For that reason the gods make there a stay of considerable length (*Db.*).—424. *χθιζός*, *hesternus* (= *heri*), yesterday. The date of an action or event is often expressed by an adjunct. *εἰρη* by one in *-αῖος*: *τριταῖος ἔβη*, he set out on the third day.—425. *δωδεκάτῃ*, *sc.* *ἡμέρᾳ*.—426. *ποτὶ* = *πρός*. *χαλκοβατῆς*, paved with brass, all brazen, or with brazen (i. e. *firm*) base (Liud. and Scott). Elsewhere the heaven is called *χάλκεος*, *πολύχαλκος*. H. gives the same metallic ornaments to the palaces of his kings. *δῶ* = *δῶμα*.—427. *πείσεσθαι*, to allow oneself to be persuaded. See note on v. 289.—428. *ἀπεβήσето* is an Epic aor., like *δύσето*, = *-σατο*.—429. *γυναικός*, *gen. causa*, see v. 65.—430. *ἀπηύρων*, in sense of aor. *carried off*. Cf. App. V. As this verb governs a dat. of the person, *ἀέκοντος* cannot be made to depend on it. To do a thing *βίᾳ τινός*, *vi alicuius*, = *vi alicui illatâ*, in spite of any one. H., instead of *βίᾳ αὐτοῦ*, has put *βίᾳ ἀέκοντος*, *vi invito illatâ*, which is more energetic (*Db.*).

433. *στείλλεσθαι ἰστία*, *vela contrahere*, to furl the sails round the

- 434 ἰστὸν δ' ἰστοδόκῃ πέλασαν, προτόνοισιν ὑφέντες,
καρπαλίμως· τὴν δ' εἰς ὕρμον προέρεσαν ἑρετμοῖς.
436 Ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·
ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης·
ἐκ δ' ἐκατόμβην βῆσαν ἐκηβόλῳ Ἀπόλλωνι·
ἐκ δὲ Χρυσῆς νηὸς βῆ ποντοπόροιο.
440 Τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεὺς
πατρὶ φίλῳ ἐν χερσὶ τίθει, καὶ μιν προσέειπεν·
ὦ Χρῦση, πρό μ' ἔπεμψεν ἀναξ ἀνδρῶν Ἀγα-
μέμνων,
παῖδά τε σοὶ ἀγέμεν, Φοῖβῳ θ' ἱερὴν ἐκατόμβην
444 ῥέξαι ὑπὲρ Δαναῶν, ὅφρ' ἱλασόμεσθα ἄνακτα,
ὃς νῦν Ἀργεῖοισι πολύστονα κήδε' ἐφήκεν.
Ὡς εἰπὼν ἐν χερσὶ τίθει, δ' δ' ἐδέξατο χαίρων
παῖδα φίλην· τοὶ δ' ὦκα θεῷ κλειτὴν ἐκατόμβην
448 ἐξείης ἔστησαν ἐϋδμητον περὶ βωμόν·
χερνύσαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.
Τοῖσιν δὲ Χρῦσης μεγάλ' εὐχετο χεῖρας ἀνασχών·
Κλυθί μεν, Ἀργυρότοξ', ὃς Χρῦσὴν ἀμφιβέβηκας,
452 Κίλλαν τε Ζαθέην, Τενέδοιό τε Ἴφι ἀνάσσεις·
ἧ μὲν δὴ ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,
τίμησας μὲν ἐμέ, μέγα δ' ἴψαο λαὸν Ἀχαιῶν·
ἧδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηνον ἐέλδωρ·
456 ἧδ' ἔτι νῦν Δαναοῖσιν ἀεικία λοιγὸν ἄμυνον.

yards.—434. ἰστοδόκη, fr. δέχομαι, *the mast-hold* ['its crutch,' Cowp.], a raised channel or bed, prepared to receive the mast when lowered. ὑφέναι, *demittere*, to let down. The mast planted amidships was supported before and behind with stays (πρότονοι).—435. τὴν δέ, sc. νῆα. ὄρμος is the part of the harbour (λιμὴν) where the ship was to moor—the anchorage, berth. By later writers ὄρμος was put for λιμὴν, but H. distinguishes the two words exactly.—436. For ἐξέβαλον, κατέδησαν. εὐνὰι (*anchor-stones*: lit. couches), were large stones attached to the ship, which were let down to the bottom, to serve as anchors. πρυμνήσια, adj., sc. σχοινία, or πείσματα, hawsers attached to the stern, and passed round posts fixed on the shore, *relinacula*.—437. For ἐξέβαινον. ῥηγμῖν, fr. ῥήγνυμι, the place where the waves break, the strand.—438. For ἐξέβησαν, aor. 1 (transitive in meaning).—442. For προῦπεμψε.—443. For ἄγειν.—445. ἐφήκε, fr. ἐφίημι, *immitto*.—448. ἐξείης = ἐξῆς.—449. They could not commence a religious ceremony without washing. (Compare the story of the Sabine who came to sacrifice his ox in the Capitol). οὐλοχύται, elsewhere οὐλαί and ὀλαί, are grains of barley, which they sprinkled over the victim before killing it. It is an old word which has nothing in common with οὐλος = δλος. App. V. ἀνέλοντο, took up in baskets; or perhaps, held up above the victim.—451, 452. See 37, 38.—454. ἴψαο, 2 sing. aor. 1, fr. ἵπτομαι,

457 Ὡς ἔφατ' εὐχόμενος τοῦ δ' ἔκλυε Φοῖβος Ἀπόλ-
λων.

Αὐτὰρ ἐπεὶ ῥ' εὗξαντο καὶ οὐλοχύτας προβάλλοντο,
ἀνέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,

460 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν,
δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.

Καίε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον
λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπύβολα χερσίν.

464 Αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,
μίστυλλον τ' ἄρα τᾶλλα καὶ ἄμφ' ὀβελοῖσιν ἔπειραν,
ῶπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.

Αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,

468 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης.

Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο.

comprimo, affligo.—459. ἀνέρυσαν, fr. αὐ, *retrō*, drew back the head of the victim. For customary actions the verb alone suffices; e. g. when one says *pour*, there is seldom need of a governed case, to denote the object. When a sacrifice was offered to a celestial god, they raised the head of the victim; but depressed it for an infernal deity.—460, 461. The Greeks offered on the altar only the thighs (*μηροί*) or the thigh-bones (*μηρία*) of the victim, after covering them over with a coating of fat (*κνίσῃ*), and placing another coating below (whence *δίπτυχα ποιήσαντες*, and *καλύπτειν*, *to envelope*). They then threw upon it small pieces taken from all the limbs of the victim (*ὠμοθετεῖν*), to indicate symbolically, that the victim was entirely consecrated to the gods. The myth which represents the origin of sacrificing the thigh-bones is related by Hesiod, *Theogony*, 535, &c. (*Db.*)—463. πεμπύβολα, from the *Æolic* form *πέμπε* = *πέντε*, five-pronged forks.—464. For *κατεκάη*, aor. 2, pass.: *πάσασθαι* (pres. *πατίομαι*, which H. does not use), to taste. σπλάγχνα, like *viscera*, the heart, lungs, and liver. These nobler *viscera* were eaten immediately after the sacrifice.—465. μίστυλλον, Virgil's '*in frusta secant*.' ἄμφ' ὀβελοῖσιν ἔπειραν, on the spits, so that the flesh stuck round them (construct. *prægnans*); a more picturesque expression than *pierced with spits*.—466. ἐρύσαντο, withdrew the spits.—467. τετύκοντο, aor. 2, mid. with redupl. fr. *τύχω*, *vidi paraverant*.—468. ἐδεύετο (*ἐδέφετο*) = *ἐδίετο* = *ἐδίετο*, in the digamma being replaced by the *v*. οὐδὲ τι, and in nothing, in no respect. ἔσης = *ἴσης*, *æquis*, equally divided.—469. For ἔεντο (aor. 2, mid. fr. *ἐξίημι*), *ejecerant*. ἔρον, *Æolic*, = *ἔρωτα*, the love, i. e. *liking for, desire*. Cf. Virgil's less simple imitation of this verse so often repeated in H., '*Postquam exempta fames et amor compressus edendi*.'—470. ἐπεστέψαντο ποτοῖο, filled with wine to the brim [*crowned them high with wine*. Cowp.]. So Aristotle explained this verse, adding: *τὸ δὲ στέφειν πλήρωσιν τινα σημαίνει*. Virgil renders it, '*Crateras magnos statuunt, et vina coronant*,' encircle them with garlands. But this manner of decorating the cups is posterior to H. It has been thought possible, to take *vina coronant* in the sense of *κη-*

- 471 νώμῃσαν δ' ἄρα πᾶσιν, ἐπαρξάμενοι δεπάεσσιν.
 472 Οἱ δὲ πανημέριοι μολπῇ θεὸν ἰλάσκοντο,
 καλὸν αἰδόντες παίηονα, κοῦροι Ἀχαιῶν,
 μέλποντες Ἑκάεργον· ὁ δὲ φρένα τέρπετ' ἀκούων.
 Ἦμος δ' ἥελιος κατέδυν καὶ ἐπὶ κνέφας ἦλθεν,
 476 δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.
 Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν.
 τοῖσιν δ' ἵκμενον οὖρον ἔει ἑκάεργος Ἀπόλλων.
 480 Οἱ δ' ἰστὸν στήσαντ', ἀνά θ' ἰστία λευκὰ πέτασσαν·
 ἐν δ' ἄνεμος πρῆσεν μέσον ἰστίον, ἀμφὶ δὲ κύμα
 στείρῃ πορφύρεον μεγάλ' ἔαχε νηὸς ἰούσης·
 ἥ δ' ἔθεεν κατὰ κύμα διαπρήσσουσα κέλευθον.

τῆρας ἐπισέψαντο, but another verse (*Æn.* iii. 525): 'Tum pater Anchises magnum cratera coronâ Induit, implevitque mero,' leaves no doubt as to the meaning of the Roman poet. In the crater, bowl (*κρητήρ* fr. *κεράννυμι*, *misceo*), they mixed the wine and water, with which they filled the cups (*δέπα* = *δέπαια*, fr. *δέπας*, *τό*) which the *οἶνοχοοί* presented (*νώμῃσαν*, *distributed*) to the guests, commencing at the right (see v. 597). — 471. The formula *ἐπαρξάμενοι δεπάεσσιν* (almost always joined to *νώμῃσαν*) is only found in H., and has been very differently explained. *Ἀρχεσθαι*, *ἀπάρχεσθαι*, and *κατάρχεσθαι*, signify to offer the first or first-fruits of any thing to the gods, e. g. of a harvest, of a meal, &c. This oblation was one of the most ancient customs. B. translates *ἐπαρξάμενοι δεπάεσσιν*, after pouring the first of the wine into the goblets; the *ἐπὶ* indicating the approach to each individual guest. Db. thinks *ἐπάρχεσθαι δεπάεσσιν* is, to present the cups with a gesture of oblation; perhaps, to raise the cup a little towards heaven before placing it in the hand of the guest. — 473. *παίηονα* (Atticé *παῖᾱνα*), a psan, a song to pray for health (see the commencement of the *Œdipus Rex*), or to return thanks for having obtained it [or any other blessing]. — 475. *ἦμος*, Epic = *ὄτε* (cf. *τῆμος* = *τότε*), has probably the same root as *ἡμαρ* (B.: contra F.). For *ἐπῆλθεν*. — 476 *δὴ τότε*, *tum jam*; or (resolving the *δὴ*) *tum eo ventum erat, ut* — (N). *ἐκοιμήσαντο*, *laid themselves down to sleep*; whence the accus. with *παρὰ*, as after a verb of motion. — 477. *ἠριγένεια*, *mane* (*ἦρι*) *orta*. *ῥοδοδάκτυλος*, *rosy fingered*, from the roseate rays which often accompany the dawn. — 478. *ἀνάγεσθαι*, *altum* (*mare*) *ingredi*. — 479. *ἵκμενος*, syncopated *partep.* fr. *ἱκίσθαι* (aor. 2 of *ἱκνέσθαι*), lit. *a walking wind*, which blows onwards in regular progress, without blasts (Db.), or rather, which comes to the ship (C.). Nitzsch (less probably) refers the word to *ἱμάς*, *humor*, making it a *soft, smooth-gliding* wind, as opposed to a boisterous one. The Lat. *ventus secundus* is derived fr. another notion, i. e. fr. *sequi*, to follow the ship; to blow steadily from behind it. *ἔει*, impf. of *ἔημι*. — 480. For *ἀνιπέτασαν*. — 481. *ἐνέπρησε* fr. *ἐμπρήσω*, in H. = *ἐμπνέω* or *ἐμψνέω*, to blow into. Cf. App. V. — 482. *στείρῃ* depends on *ἀμφὶ πορφύρεος*, the dark (sea); fr. *πορφύρειν*, to be troubled or agitated. The meaning 'troubled' was probably the primary one; whence *dark*

484 Αὐτὰρ ἐπεὶ ῥ' ἴκοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν,
 νῆα μὲν οἷγε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν
 ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν
 αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.

Achilles abstains from any intercourse with the other chiefs. The interview of Thetis and Zeus, who promises her to grant victory to the Trojans, until her son be avenged.

488 Αὐτὰρ δὲ μῆνιε, νηυσὶ παρήμενος ὠκυπόροισιν,
 Διογενῆς Πηλέος υἱός, πόδας ὠκὺς Ἀχιλλεύς·
 οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν,
 οὔτε ποτ' εἰς πόλεμον· ἀλλὰ φθινύθεσκε φίλον κῆρ
 492 αὔθι μένων, ποθέεσκε δ' αὐτὴν τε πτόλεμόν τε.
 Ἄλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτῃ γένετ' ἡώς,
 καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἐόντες
 πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθετ' ἐφετμέων
 496 παιδὺς ἐοῦ, ἀλλ' ἦγ' ἀνεδύσετο κύμα θαλάσσης,
 ἠερίῃ δ' ἀνέβη μέγαν οὐρανὸν Οὐλύμπόν τε·
 εὖρεν δ' εὐρύοπα Κρονίδην ἄτερ ἡμενον ἄλλων
 ἀκροτάτῃ κορυφῇ πολυδεϊράδος Οὐλύμποιο.
 500 Καὶ ῥα πάροιβ' αὐτοῖο καθέζετο καὶ λάβε γούνων
 σκαίῃ, δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλοῦσα

(e.g. νεφέλη, θάνατος) and later, *purple*.—488. κατὰ κύμα (the sing. taken collectively), = κατὰ τὰ κύματα, or κατὰ τὴν θάλασσαν. —

485. ἐπ' ἠπείρου ἔρυσαν. The ancients, when they had to remain for any length of time, drew their vessels ashore. They placed them upon *stays* (ἔρματα), beams, or stones, that the wetness of the ground might not reach them.—486. Remark the expression, ἔρματα μακρὰ τάνυσσαν, they stretched underneath long stays (of wood), = ὑπέθεσαν, they placed underneath. In speaking of long objects, H. adapts the verb to them, instead of employing the general expression.

488. δ is for οὗτος, and not the article.—489. Πηλέος as a dissyllable by synizesis.—490. πωλέσκετο, frequentative impf. *utabat*. This form never has the augment.—491. φίλος must often, in H., be rendered by the possessive pron. ; to translate it here by 'his dear heart,' would give too much emphasis. (The lower classes of English often use the word *dear* much as H. uses φίλος : 'I've got such a pain in my dear head !' 'I've almost broken my dear back !')—493. ἐκ τοῖο (= τοῦ = τούτου), ex eo, neut. ; lit. 'from that,' for, from that time, that day. Observe the simplicity of the connective forms, ἀλλ' ὅτε δὴ . . . καὶ τότε δὴ.—495. ἦρχε = ἡγεῖτο. λήθεσθαι = λανθάνεσθαι, with gen. to forget.—497. ἠερίῃ (= ἀερίᾳ), like vaporous air (opp. to αἰθερίῃ) ; enveloped in a cloud, as above at v. 359, ἥντ' ὀμίχλῃ. Others derive ἠερίῃ fr. ἡοι, mane, and take it for *matutina*. Οὐρανός is sometimes the firmament of brass, the heaven properly so called ; sometimes, as here, the highest region of ether, into which the summit of Olympus elevates itself. — 498. εὐρύοπα, here accus. of εὐρύωψ ; elsewhere εὐρύοπα is the Æolic nom. for εὐρύόπης.—499. See note on v. 44.—

502 λισσομένη προσέειπε Δία Κρονίωνα ἄνακτα·

Ζεῦ πάτερ, εἴ ποτε δὴ σε μετ' ἀθανάτοισιν ὄνησα
504 ἢ ἔπει ἢ ἔργῳ, τόδε μοι κρήνην ἐέλδωρ·

τίμησόν μοι υἱόν, δς ὠκυμορώτατος ἄλλων
ἔπλετ'· ἀτάρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων
ἠτίμησεν· ἔλῳν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.

508 Ἀλλὰ σύ πέρ μιν τίσον, Ὀλύμπιε μητίετα Ζεῦ·
τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὄφρ' ἂν Ἀχαιοὶ
υἷδον ἐμὸν τίσωσιν, ὀφέλλωσίν τέ ἐ τιμῇ.

ᾧς φάτο· τὴν δ' οὔτι προσέφη νεφεληγερέτα Ζεὺς,
512 ἀλλ' ἀκέων δὴν ἦστο· θέτις δ' ὥς ἦψατο γούνων,
ὥς ἔχει· ἐμπεφυυῖα, καὶ εἶρετο δεῦτερον αὐτίς·

Νημερτές μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,
ἢ ἀπόειπ'· ἐπεὶ οὐ τοι ἐπι δέος· ὄφρ' εὖ εἰδῶ
516 ὅσπον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτῃ θεός εἰμ.

Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·
Ἥ δὴ λόγια ἔργ', ὅτε μ' ἐχθοδοπῆσαι ἐφήσεις

501. σκαῖ sc. χειρί. Remark this suppliant attitude, and comp. Eur. Hecuba, v. 342. — 503. μετ' ἀθανάτοισιν, *inter deos*. See note on v. 368. 'We may compare this speech of Thetis in favour of Achilles with that of Venus in favour of Æneas, Bk. i. 229. That of Virgil consists of twenty-four lines, this has only seven; and it must be remarked as a characteristic trait of H.'s poetry, that he never indulges in digressions, but when his object is to recount facts which interest his hearers; whenever he expresses the sentiments of his characters, he goes right to the mark, without turning aside and without circumlocution. Virg., on the contrary, delights in grouping together all the accessories which strengthen the principal notion. He disposes his arguments with a rare sagacity, but one always feels the labour and the arrangement. In H. one feels nothing but the inspiration.' (Db. fm Dugas Montbel.) — 508. πέρ. Cf. App. IV.—509. τόφρα, *tamdiu*. ἐπὶ Τρώεσσι τίθει (= τίθει, which is un-Homeric) κράτος, put strength on the side of the Trojans; give them the victory.—510. ὀφέλλω, *augere*, in the sense that *augere* has in *augere aliquem consulatu*. — 512, 513. ὥς . . . ὥς, *ut . . . sic*. [N. considers both as *demonstratives*: comparing V.'s *ut vidi, ut perii*, &c.] ἔχετο, sc. γούνων. Cf. V. *genua amplexus*—*hærebat*, Æn. 3, 607. ἐμπεφυυῖα, lit., *having grown* (or, *struck*) *into*; . . ., *innata, clinging fast to* ['She, as her hand had grown there,' &c. Cowp.].—514. Ὀν μὲν δὴ, cf. App. IV. ὑπόσχεο = ὑπόσχου, fr. ὑπισχνέομαι. — 515. τοι ἐπι = σοι ἔπει, *tibi incumbit*; δέος is here *causa metuendi*, as Od. viii. 563. C. — 516. μετὰ πᾶσιν, amongst all the gods (and goddesses) here is equivalent to πάντων (καὶ πασῶν).—517. ὀχθήσας, *olon* (says Apollonius) *μετρωσας τὴν ψυχὴν ἀπὸ τῶν ὀχθῶν, τῶν ἀναστημάτων*. Another grammarian compares this line of the CEd. Rex (914), Ὑψοῦ γὰρ αἶρει θυμὸν Οἰδῖπους ἄγαν λύπαισι παντοίαισι. According to this, ὀχθεῖν would express an emotion or a sigh. But it is more probable that it is related to ἀχθεσθαι, *dolere*. — 518. ἢ δὴ λόγια

- 519 Ἦρῃ, ὅτ' ἂν μ' ἐρέθῃσιν ὀνειδείοις ἐπέεσσιν.
 520 Ἡ δὲ καὶ αὐτῶς μ' αἰὲν ἐν ἀθανάτοισι θεοῖσιν
 νεικεῖ, καὶ τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.
 Ἀλλὰ σὺ μὲν νῦν αὖτις ἀπόστιχε, μή τι νοήσῃ
 Ἦρῃ· ἐμοὶ δέ κε ταῦτα μελήσεται, ὅφρα τελέσω.
 524 Εἰ δ' ἄγε τοι κεφαλῇ κατανεύσομαι, ὅφρα πεποιθὲς
 τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον
 τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον, οὐδ' ἀπατηλὸν,
 οὐδ' ἀτελεύτητον, ὃ τι κεν κεφαλῇ κατανεύσω.
 528 Ἦ, καὶ κυανέῃσιν ἐπ' ὀφρύσι νεῦσε Κρονίων
 ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος
 κρατὸς ἀπ' ἀθανάτοιο· μέγαν δ' ἐλέλιξεν Ὀλύμπου.

The complaints of Hêrê, who has discovered the interview of Zeus and Thetis. Zeus answers her with menaces, and orders her to be silent.

- Τῶγ' ὥς βουλευσάντε διέτμαγεν· ἡ μὲν ἔπειτα
 532 εἰς ἄλα ἄλτο βαθεῖαν ἀπ' αἰγλήεντος Ὀλύμπου,
 Ζεὺς δὲ ἐὼν πρὸς δῶμα. Θεοὶ δ' ἅμα πάντες ἀνέστησαν
 ἐξ ἐδέων, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη

ἔργα, *profecto perniciosae res sunt*, or (better) *erunt*. ὅτε here = *quoniam*. ἐχθοδοπήσαι, App. V. ἐφήσεις, fr. ἐφήμι, *will set me to . . .* — 519. ὅτ' ἂν, Gr. 931. ἐρέθῃ, in prose, ἐρεθίζῃ. — 520. καὶ αὐτῶς, *even as it is*, i. e. without any fresh cause. In the Greek worship Hêrê (Juno) had a venerable character: whence, then, could arise the jealousy, the querulous humour, the hatred, the transports of anger, which H. paints us in this goddess, who presides over marriages, and is invoked to render alliances happy! It is because, according to the excellent remark of O. Müller, H. has taken her character as he found it in the ancient ballads which celebrated the birth of Apollo and Diana, the birth and labours of Hercules. The fable of the Iliad does not indeed present the ruthless persecutions which Hêrê raised against Latona and Hercules, but her character is still that which springs from those myths (*Db.*). — 523. On κε (= αὖ) with the future, cf. App. IV. μελήσεται (= the more common μελήσει) *cura erit*. — 524. εἰ δ' ἄγε, see note on v. 302. — 525. ἐξ ἐμέθεν (= ἐμοῦ), on my part. — 526. The γέ refers to an implied antithesis: *aliis aliis asseverandi mos est* (*N.*). — 528. ἐμὸν (= τὸ ἐμόν), what proceeds from me, my word. F. supplies τέκμωρ. Cf. App. V. — 529. κυανέαις ἐπ' ὀφρύσι νεῦσε, he bent his head with the movement of the eyebrows which accompanied that gesture. ἐπὶ belongs as adv. to νεῦσε (*N.*). — 529. ἐπερρώσθαι, to move in a lively manner, here = to roll or fall from the head. The ἐπὶ indicates that the motion of the hair follows the nod. It is said that Phidias professed to have taken these three verses as the model (*παράδειγμα*) of his celebrated statue of the Olympian Zeus. κρατὸς, gen. of κῆρ (κῶ, App. I.), the head. Virg.: 'Adnuit, et totum nutu tremefecit Olympum.'

531. διέτμαγεν = διατμάγησαν, fr. διατμήγω or διατμάω (= διατμήνω), *discesserunt*. — 532. ἄλτο (soft breathing), syncopated aor. 2, fr. ἄλλομαι. — 533. Ζεὺς, sc. ἔβη, to be supplied from the preceding ἄλτο. ἀνέστησαν = ἀνίστησαν. — 534. σφοῦ = σφετέρου. ἔτλη

535 μείναι ἐπερχομενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες.

536 Ὡς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνου· οὐδὲ μιν Ἥρη
ἠγνοίησεν ἰδοῦς, ὅτι οἱ συμφράσσατο βουλάς
ἀργυρόπεζα Θέτις, θυγάτηρ ἁλίοιο γέροντος.
Αὐτίκα κερτομίοισι Δία Κρονίωνα προσήδα·

540 Τίς δ' αὖ τοι, δολομήτα, θεῶν συμφράσσατο βου-
λάς ;

αἰεὶ τοι φίλον ἔστιν ἐμεῦ ἀπονόσφιν ἔοντα
κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι
πρόφρων τέτληκας εἰπεῖν ἔπος ὃ ττι νοήσης.

544 Τὴν δ' ἡμείβετ' ἔπειτα πατήρ ἀνδρῶν τε θεῶν τε·
Ἥρη, μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους
εἰδήσειν· χαλεποί τοι ἔσονται ἀλόχῃ περ εἰούσῃ.

Ἀλλ' ὃν μὲν κ' ἐπικεκῆς ἀκούμεν, οὔτις ἔπειτα
548 οὔτε θεῶν πρότερος τόνγ' εἴσεται οὔτ' ἀνθρώπων·
ὃν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,
μήτι σὺ ταῦτα ἕκαστα διεῖρεο μηδὲ μετάλλα.

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
552 Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες !
Καὶ λήν σε πάρος γ' οὔτ' εἶρομαι οὔτε μεταλλῶ·
ἀλλὰ μάλ' εὐκήλος τὰ φράζεις, ἄσ' ἐθέλῃσθα.
νῦν δ' αἰνῶς δείδοικα κατὰ φρένα μή σε παρείπῃ

sustinuit ; a se impetrare potuit.—536. θρόνος, not a throne, but a seat more elevated than those of the other gods (ελισμοί) : at its foot was placed a footstool (θρήνυς). — 536. οὐδὲ μιν Ἥρη ἠγνοίησεν ἰδοῦς ὅτι οἱ . . . A Hellenism of every period of the language : οἷδά σε ὅτι καλὸς εἶ = οἷδα ὅτι σὺ εἶ καλός. [So in Lat. *Nosti Marcel- lum, quam tardus sit.*] Our present passage has this peculiarity, that though a new subject follows ὅτι, the secondary reflexive (οἱ) is used of the object (μιν) of the principal sentence. — 538. ἀργυρόπεζα : λαμπρόπους (*Eustath.*) ; [*'bright-footed daughter of the deep.'* Cowp.] The same grammarian compares Medea (1164), ἀβρὸν βαίνουσα παλλεύκῃ ποδί. All the great sea-gods are represented as old men. Here it is Nereus (*grandævus Nereus*. Virg.), the father of the Nereids. — 539. κερτομίοισι is here, like *μειλιχίοισι* elsewhere, used as a subst. without ἐπίεσσι. — 542. δικαζέμεν = *δικάζειν*, *decernere*. — 543. οὐδέ πω—τέτληκας = *neque antea unquam sustinisti a te im- petrasti, neque n. n. sustines*. πρόφρων, *prudens* (in the sense which that word has in *tolens et prudens*, of your own good-will (*ultro*)). — 545. ἐπιέλπεο = ἐπέλιπζε, ἐλπιζε. — 546. χαλεποί, repeat *εἰδέναι*, *difficiles* (*scire*). — 547. ὃν (sc. μῦθον) ἂν ἐπικεκῆς (sc. ὃ) ἀκούειν, any project which it may be befitting for you to learn. — 551. βοῶπις, lit. *ox-eyed*, means *large-eyed* [*ample-eyed*, Cowp.]. We must not judge of these expressions according to our modern taste. See the general remark made on v. 159. There are besides certain myths and cere- monies connected with the worship of *Héré* (Juno) at Argos, which explain whence the epith. took its origin. — 552. ποῖον τὸν μῦθον, *qualem hanc orationem* [= *qualis est hæc oratio, quam*]. — 553. καὶ

- 556 ἀργυρόπεζα Θέτις, θυγάτηρ ἄλλοιο γέροντος.
 Ἡερίη γὰρ σοίγε παρέζετο καὶ λάβε γούνων·
 τῇ σ' οἶω κατανεῦσαι ἐτήτυμον, ὥς Ἀχιλλῆα
 τιμήσῃς, ὀλέσῃς δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
 560 Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς.
 Δαιμονίη, αἰεὶ μὲν ὅτεαι, οὐδέ σε λήθω·
 πρῆξαι δ' ἔμπης οὔτι δυνήσεται, ἀλλ' ἀπὸ θυμοῦ
 μᾶλλον ἐμοὶ ἔσαι· τὸ δέ τοι καὶ ῥίγιον ἔσται.
 564 Εἰ δ' οὕτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.
 Ἄλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιπειθεο μύθῳ·
 μή νύ τοι οὐ χραίσμωσιν ὅσοι θεοὶ εἰς ἔν Ὀλύμπῳ
 ἄσπον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφέω.

The gods are distressed ; but Hēphæstus (Vulcan) shows them the advantage of yielding to the power of Zeus, and restores gaiety among them by discharging the office of cup-bearer. Apollo and the Muses raise the song. Night coming on, the gods retire to their several abodes.

- 568 Ὡς ἔφατ'· ἔδδεισεν δὲ βῶπις πότνια Ἥρη·
 καὶ ῥ' ἀκέουσα καθῆστο, ἐπιγνάμψασα φίλον κῆρ·
 ὥχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίωνες.
 Τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,
 572 μητρὶ φίλῃ ἐπὶ ἥρα φέρων, λευκωλένῳ Ἥρῃ·
 Ἥ δὴ λοίγια ἔργα τὰδ' ἔσσεται, οὐδ' ἔτ' ἀνεκτὰ,
 εἰ δὴ σφῷ ἔνεκα θνητῶν ἐριδαίνετον ὦδε,
 ἐν δὲ θεοῖσι κυλῶδν ἐλαύνετον· οὐδέ τι δαιτὸς
 576 ἐσθλῆς ἔσσεται ἦδος, ἐπεὶ τὰ χερείονα νικᾷ.

Μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεοῦσῃ, λίαν πάρος, *aye*, this long time past.—555. *δέδοικα*, with a *present* sense. *δειδεν* is to conceive fear; *δεδοικέναι* or *δεδιέναι*, to have conceived it, to be afraid. Many perfects which must be rendered by presents, may be explained in a similar way. *παραίπειν*, to circumvent you by words; to talk you over.—559. *πολέας* as dissyllable. —561. *δαιμόνιος*, urged or influenced by a genius (*δαίμων*), whether good or bad; strange, in English *whimsical*. *αἰεὶ ὅτεαι*, thou art ever surmising.—562. *πρᾶξαι*, *proficere*, to attain to (the knowledge). *ἀπὸ θυμοῦ εἶναι*, and as adj. *ἀποθύμιον εἶναι*, to be far from any body's heart; to be an object of aversion to him.—563. *ἀκέουσα*, as if fem. of *ἀκίων*. Cf. App. V.—566. *μή νυ*, see note on v. 28.—567. *ἰόνθ'* = *ἰόντα*, to be referred to Zeus: *metuo ne a te non depellant me aggredientem*. *Χραίσμειν τινὶ τι*, *defendere* or *arcere ab aliquo aliquid*. *ἐφέω* = *ἐφῶ*, subj. aor. 2, fr. *ἐφίημι*.

570. *ὥχθησαν*, see v. 517.—571. *ἦρχ' ἀγορεύειν*, spoke first.—572. *ἐπὶ ἥρα* (*co ārw*, *accommodo*), *commoda*, *apta*, *grata*. App. V.—575. *κολφός*, a tumultuous din or clamour. App. V. *ἐλαύνειν*, *motēre*, *excitare*, to raise.—576. *ἔσται*, *will there be*; i. e. if you go on thus. *τὰ χερείονα*, the worse; i. e. discord. *νικᾷ* has the upper hand, pre-

- 578 πατρὶ φίλῳ ἐπίηρα φέρειν Διί, ὄφρα μὴ αὐτε
νεικείρῃσι πατήρ, σὺν δ' ἡμῖν δαῖτα ταραῆξῃ.
580 Εἵπερ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητῆς
ἐξ ἐδέων στυφελίζαι· ὁ γὰρ πολὺ φέρτατός ἐστιν.
Ἄλλὰ σὺ τόνγ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·
αὐτίκ' ἔπειθ' Ἴλαος Ὀλύμπιος ἔσσεται ἡμῖν.
584 Ὡς ἄρ' ἔφη καὶ ἀναΐξας δέπας ἀμφικύπελλον
μητρὶ φίλῃ ἐν χειρὶ τίθει, καὶ μιν προσέειπεν·
Τέτλαθι, μήτερ ἐμή, καὶ ἀνάσχει, κηδομένη περ,
μή σε, φίλην περ ἐοῦσαν, ἐν ὀφθαλμοῖσιν ἰδωμαι
588 θεινομένην· τότε δ' οὔτι δυνήσομαι, ἀχνύμενός περ,
χραιομῆιν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.
Ἦδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα
ῥῖψε, ποδὸς τεταγών, ἀπὸ βηλοῦ θεσπεσίοιο.
592 Πᾶν δ' ἡμαρ φερόμην, ἅμα δ' ἡελίῳ καταδύντι
κάππεσον ἐν Λήμνῳ· ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·
ἐνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα.
Ὡς φάτο· μείδῃσεν δὲ θεὰ λευκώλενος Ἥρη
596 μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.
Αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
οἶνοχόει, γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσω.
Ἀσβεστος δ' ἄρ' ἐνῶρτο γέλῳς μακάρεσσι θεοῖσιν,

vails.—577. παράφημι is less strong than παραινῶ.—579. νεικείρῃσι = νεικῶ.—Tmesis for συνταράξῃ.—580, 581. εἵπερ γάρ κ' ἐθέλῃσιν Ὀλύμπιος . . . στυφελίζαι, sc. δύναιτ' ἄν : Hêphæstus suppresses this apodosis, that he may *manage* his mother.—582. καθάπτεσθαι, *to accost*, for the imper.—584. δέπας ἀμφικύπελλον, App. V.—586. τέτλαθι, aor. 2, imperat. with redupl. *Aude* has a similar use.—587. ἐν ὀφθαλμοῖς, really formed a natural representation, for the image is in the eyes. θεινομένην, *beaten, struck* ['with stripes chastised.' Cowp.] must be taken literally, and was so taken by Plato, *Republ.* ii. p. 378, D : Ἐφαίστου ῥίψεις ὑπὸ πατρὸς, μέλλοντος τῇ μητρὶ τυπτομένην ἀμύνειν.—589. ἀργαλέος ἀντιφέρεσθαι, *difficilis ad resistendum, difficilis cui resistatur*. ἀντιφέρεσθαι is pass.—590. ἀλέξειν, sc. σοί. μεμαῶς, *vehementer cupiens*, from obsol. pres. μάω.—591. τεταγών, aor. 2, fr. obsol. pres. τάγω or τάγγω, preserved in the Lat. *tango*, old form *tago*. The myth is related by Apollodorus, i. ch. 3, § 5, and ii. ch. 7, § 1.—592. φερόμην, *ferēbar*, sc. *deorsum*.—593. κάππεσον (κάτπεσον) = κατίπεσον. θυμός, *breath, life*. Hêphæstus (Vulcan) was particularly venerated in Lemnos, where was the celebrated volcano, Moschylos, which passed for one of his workshops.—594. Σίντιες, the ancient inhabitants of Lemnos, a piratical people of Thracian origin. κομίζεσθαι, *to receive*, and, by implication, *to take care of*.—596. παιδός = παρὰ τοῦ παιδός.—597. ἐνδέξια, all round, beginning from the right. To begin at the right was looked upon as a happy presage. See Il. 7, 184 ; Od. 17,

600 ὥς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα.

Ὡς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἵσης,
οὐ μὲν φόρμιγγος περικαλλέος, ἦν ἔχ' Ἀπόλλων,

604 Μουσάων θ', αἱ ᾄδειον ἀμειβόμεναι ὅπῃ καλῇ.

Αὐτὰρ ἐπεὶ κατέδν λαμπρὸν φάος ἡέλιοιο,
οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,
ἧχι ἐκάστω δῶμα περικλυτὸς Ἀμφιγυήεις

608 Ἥφαιστος ποίησεν ἰδυίησι πραπίδεσσιν.

Ζεὺς δὲ πρὸς δν λέχος ἦι Ὀλύμπιος ἀστεροπητής,
ἐνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἰκάνοι·
ἐνθα καθεῦδ' ἀναβάς· παρὰ δὲ χρυσόθρονος Ἥρη.

365 ; 21, 141. — 599. ἐνῶρτο, aor. 2 mid. of ἐνόρνυμι. Plato, in his Republic, blames this passage severely, as giving a false idea of the deity. — 602. See 468. — 606. κακκείοντες (κατκείοντες) = κατακείοντες. Κεῖω (cubare cupio), a desiderative verb, like βρωσείω, πολεμῶ, μῆσειω. ἔβαν = ἔβησαν. — 607. ἧχι = ᾧ, where. ἀμφιγυήεις is explained by Apollonius ἀμφοτερόχωλος, fr. γυῖός, lame. — 608. ἰδυίησι = εἰδυῖαις. — 609. δν, suum. — 610. πάρος, olim, this long time past, always. — ἰκάνοι, opt. of indefinite frequency. ἐνθα is here relative, = ubi; in the following verses, demonstr., = ibi. — 611. παρὰ, by his side, adv. The throne of Hêrê at Argos was one of the most celebrated works of art, but after the time of Homer.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Β.

Zeus wishing to avenge Achilles and punish the Greeks, sends a dream to announce to the son of Atreus that the gods have abandoned Troy to its fate. The dream appears to him in the form of Nestor, and advises him, on the part of the gods, to attack Troy the same day, as being no longer protected by them. Agamemnon awakes full of hope, and directs his steps towards the ships of the Greeks.

- Ἄλλοι μὲν ῥα θεοὶ τε καὶ ἄνδρες ἵπποκορυσταὶ
 εὔδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος·
 ἀλλ' ὄγε μερμήριζε κατὰ φρένα, ὥς Ἀχιλλῆα
 4 τιμήσει, ὀλέσαι δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
 Ἦδε δὲ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή,
 πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὔλον Ὀνειρον·

1. ἄλλοι = *the other*, sc. *præter Jovem*. μὲν ῥα (*ergo, igitur*), *now, thus, then, or so*. App. IV. in μὲν. ἵπποκορυστής, a warrior equipt with horses. Cf. χαλκοκορυστής, a warrior equipt in brass; a mailed warrior. Κορύσσειν (*to arm with a helmet*) has the more general meaning of *to equip for war*, &c. ἵπποκορυστής = ἵπποις or ἰφ' ἵπποις πολεμῶν. H.'s heroes fought, not on horses, but in chariots, which are often called ἵπποι; e. g. ἀφ' ἵππων ἄλτο χαμᾶζε, *de curru desiluit*.—2. ἔχε (= *είχε*), as in Lat. *me habet for tenet*. νήδυμος, App. V.—3. μερμήριζε, I, 189.—4. I have followed Herm., Sp., and Bk. in reading τιμήσει, ὀλέσαι δέ (*for τιμήσῃ, ὀλέσῃ*); but with some doubt whether, by adopting this change solely to save the usual laws of construction, we may not (as Db. observes) be effacing a shade due to the poet.—πολέας = πολλούς.—5. οἱ = αὐτῷ.—6. πέμψαι ἐπ', in prose ἐπιπέμψαι. οὔλος is used, in Ep., for two very different adj., for ὀλοός, *destructive*, and for ὅλος, *whole, integer, solidus*. The first meaning gives a very natural sense; for this dream was to *destroy* (ὀλέσαι) many Greeks. The second answers perhaps still better to the sentiments of antiquity, an *entire, complete* dream; = one which strikes the mind with a force equal to the reality; causing the image of him whose form it takes, to appear, clothed with every thing which belongs to the living person; in a word, what the Latins called *somnia manifesta*, the Greeks ἐναργεῖς ὄνειροι, the Germans *ein lebhafter Traum* (Db.). N. shows that dreams are only addressed by *personification*, H. knowing nothing of

- 7 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 8 Βάσκ' ἴθι, οὐλε ὄνειρε, θεὰς ἐπὶ νῆας Ἀχαιῶν
 ἔλθων ἐς κλισίην Ἀγαμέμνονος Ἀτρείδαι,
 πάντα μάλ' ἀτρεκέως ἀγορευόμεν, ὥς ἐπιτέλλω.
 Θωρῆξαί ἐ κέλευε κερηκομόωντας Ἀχαιοὺς
 12 πανσυδίῃ· νῦν γάρ κεν ἔλοι πόλιν εὐρυάγυιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφῆπται.
 16 Ὡς φάτο· βῆ δ' ἄρ' ὄνειρος, ἐπεὶ τὸν μῦθον
 ἄκουσεν.

- Καρπαλίμως δ' ἵκανε θεὰς ἐπὶ νῆας Ἀχαιῶν·
 βῆ δ' ἄρ' ἐπ' Ἀτρείδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν
 εὐδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος·
 20 στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, Νηληϊῶ υἱὶ ἰοικώς,
 Νέστορι, τὸν ῥα μάλιστα γερόντων τῷ Ἀγαμέμνων
 τῷ μιν εἰσάμενος προσεφώνεε θεῖος ὄνειρος·
 Εὐδεις, Ἀτρείος υἱὲ δαΐφρονος, ἱπποδάμοιο ;
 24 οὐ χρὴ παννύχιον εὐδεν βουληφόρον ἄνδρα,
 ἢ λαοὶ τ' ἐπιτετράφαται καὶ τόσσα μέμηλεν.
 Νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
 δς σεῦ ἀνευθεν ἰὼν μέγα κήδετα ἡδ' ἐλαίρει.
 28 Θωρῆξαί σε κέλευσε κερηκομόωντας Ἀχαιοὺς

a dream-god ruling over the mission and nature of dreams. *Dd.* thinks the last meaning the true one. — 7. See I, 201. — 8. *βάσκ' ἴθι* = *ἴθι βάσκε*, the word *ἴθι* (used hortatively, like *ἀγε*). Cf. Virgil's *Vade age, nate, voca Zephyros*, instead of *age vade*. — 10. *ἀγορευόμεν* (= *ἀγορεύειν*), infin. for imperat. Cf. I, 20. — 11. *ἔ* = *αὐτόν*. *καρ.* (long-haired) fr. *κάρη κομάω*, to have long hair surrounding the whole head; whereas the Abantes, for instance, were only *ὀπιθεν κομόωντες*. — 12. *πανσυδίῃ*, cum omni impetu, App. IV. *σῶδην*, cum impetu. — 13. *ἀμφὶς φράζεσθαι*, to think two-ways, i. e. differently, *dissentire*. — 15. *ἐφάπτεσθαι*, as the old Lat. *aptum esse*, to be attached to, or rather, attached upon; and thence *impendere*, to menace. — 19. For *περικέχυτο* (*χίω*). *ἀμβρόσιος*, sweet and comforting, as being divine, the gift of the gods. App. V. — 20. *ἔσση ὑπὲρ κεφαλῆς*, an image adopted by Hdt., b. vii. ch. 17, *ἡλθὶ οἱ καρ-υπνωμένοι τῷ αὐτῷ (τὸ αὐτὸ) ὄνειρον τὸ (δ) καὶ παρὰ Ξέρξεα ἐφοῖτα, ὑφιστάν δὲ τοῦ Ἀρταβάνου εἶπε τάδε*. — 21. *γερόντων*, Schol. *ἐντίμων*: of the chiefs who made part of the council, *senatus*, *βουλῇ*. See 53. *γέροντες*, as afterwards *πρεσβύτεροι*, metaphorically expresses *dignitatem*. — 22. *εἰσάμενος* = *εἰσάμενος*, part. aor. 1 of *εἰδῆσθαι*, (1) to *know*, appear; (2) to *be like*. Cf. v. 791, and 20, 81. JN. *προσεφώνεε μιν*. — 23. *δαΐφρων*, *bellicosus*. App. V. — 25. *ἐπιτετράφαται* = *ἐπιτετραμμένοι εἰσιν* (*ἐπιτρέπω*). *μέμηλεν*, fr. *μέλει*, *cura est*. *ἔμεθεν* = *ἰμοῦ*. — 28. *ξύνες*, aor. 2 imper. fr. *συνίημι* (*ξυνίημι*). Sch. *ἀκουσον*.

- 29 πανσυδὶρ' νῦν γάρ κεν ἔλοις πόλιν εὐρυάγυιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
- 32 Ἥρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφῆπται
ἐκ Διός. Ἀλλὰ σὺ σῆσιν ἔχε φρεσί, μηδὲ σε λήθη
αἰρείτω, εὖτ' ἂν σε μελίφρων ὕπνος ἀνήρ.
Ὡς ἄρα φωνήσας ἀπεβήσετο· τὸν δ' ἔλπ' αὐτοῦ,
- 36 τὰ φρονέοντ' ἀνὰ θυμόν, ἃ ῥ' οὐ τελέεσθαι ἔμελλον.
Φῆ γὰρ ὅγ' αἰρήσειν Πριάμου πόλιν ἡματι κείνῃ,
νήπιος· οὐδὲ τὰ ἤδη, ἃ ῥα Ζεὺς μῆδετο ἔργα.
Θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεά τε στοναχάς τε
- 40 Τρωσί τε καὶ Δαναοῖσι διὰ κρατερὰς ὕσμινας.
Ἐγρετο δ' ἐξ ὕπνου· θεῇ δέ μιν ἀμφέχυντ' ὀμφή.
Ἐξετο δ' ὀρθωθεὶς· μαλακὸν δ' ἔνδυνε χιτῶνα,
καλὸν, νηγάτεον· περὶ δὲ μέγα βάλλετο φᾶρος·
- 44 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα·
ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον.
Εἴλετο δὲ σκῆπτρον πατρώϊον, ἄφθιτον αἰεὶ
σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτῶνων.

34. εὖτ' ἂν = ὅταν, cf. i. 242. ἀνήρ, = ἀνῆρ, Sch. καταλίπη, 202.—
35. ἀπεβήσετο, aor. 2 with ε [D. 110].—36. ἀνὰ θυμόν, in his mind. Cf.
v. 250. 'Alibi vel θυμῷ vel κατὰ θυμόν verbis sentiendi, intelligendi,
cogitandi et animi affectuum additur, multo rarius ἐνὶ θυμῷ : ἀνὰ θυ-
μόν vero ex usu Homerico non adjicitur nisi verbis ὁρμαίνειν, οἰεσθαι et
φρονεῖν. Argutius autem quam verius Hermanno statuitur, ἀνὰ θυμόν
de studio dici, quod quasi surgat in animo ; κατὰ θυμόν autem cum iis
verbis conjungi, quae cogitationem, deliberationem, curam, sollicitu-
dinem significant, ideoque huc illuc versari aliquid animo ostendant.'
F. ἃ ῥ' οὐ τελ. ἔμελλον, which were not to be accomplished. Zenodot.
read ἔμελλε. The plural, as the older construction, deserves the pre-
ference. Cf. Od. ii. 156. N. thinks that the poet, having the free
choice of using either the sing. or pl. after neut. plurals, uses the form
most convenient for his verse ; hence often at the end of lines : πέλον-
ται, ἔχονται, φύονται, κίονται, πέλονται, λύνονται, μελόντων, ἴασιν,
γένοντο, ἔμελλον. — 37. φῆ, = ἔφη, said ; sc. to himself = thought.
So vii. 118, &c.—38. θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγ., i. e. ἐπιθήσειν
ἔμελλεν.—40. διὰ κρατερὰς ὕσμινας : did with accus. of the place is
properly through, throughout.—41. ἔγρετο [fm ἐγείρω. D. 112], aor. not
impf. θεῇ δέ μιν ἀμφέχυντ' ὀμφή, the divine voice had shed itself about
him, i. e. it still sounded in his ears, he believed that he still heard it,
cf. v. 19. ὀμφή, the voice of the gods, or of destiny : the prophetic voice, which
was believed to be discernible in dreams, the flight of birds, &c.—
43. νηγάτεον, new. App. V.—45. ἀμφὶ ὤμ. βάλετο ξίφος. Properly, he
threw his sword-belt (τελαμών) over his shoulders ; the sword being sus-
pended to this. U. So m, to gird one's sword around one (ceindre la
glaiue), we have a similar substitution of what is virtually for what
is literally done. Db.—46. ἄφθιτον αἰεὶ, ever imperishable ; for it

In the morning Agamemnon, repairing to the quarters of Nestor, convokes the chiefs, and repeats to them the promises of Zeus. To test the spirit of the army, he will order them, he says, to prepare for their return home; a proposal which the chiefs are to oppose. Nestor approves of this design. The chiefs separate; the army assembles. Agamemnon declares to the soldiers that they must renounce the conquest of Troy and return to Greece.

- 48 Ἡὼς μὲν ῥα θεὰ προσεβήσето μακρὸν Ὀλυμπον,
 Ζηνὶ φῶως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·
 αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσεν
 κηρύσσειν ἀγορὴνδε καρηκομόωντας Ἀχαιοὺς.
 52 Οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὥκα.
 Βουλὴ δὲ πρῶτον μεγαθύμων ἴζε γερόντων
 Νεστορέη παρὰ νηὶ Πυλολοιγενέος βασιλῆος·
 τοὺς ὄγε συγκαλέσας πυκινὴν ἡρτύνετο βουλήν·
 56 Κλυτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν Ὀνειρος
 ἄμβροσίην διὰ νύκτα· μάλιστα δὲ Νέστορι δίψ
 εἰδός τε μέγεθος τε φυὴν τ' ἄγχιστα ἐφείκε.
 Στῇ δ' ἄρ' ὑπὲρ κεφαλῆς καὶ με πρὸς μῦθον ἔειπεν·
 60 Εὐδεις, Ἀτρεὺς υἱὲ δαΐφρονος, ἵπποδάμοιο;
 οὐ χορὴ παννύχιον εὐδαιν βουλευφόρον ἄνδρα,
 ὧ λαοὶ τ' ἐπιτετράφαται καὶ τόσσα μέμνηεν.
 Νῦν δ' ἐμέθεν ξύνες ὥκα· Διὸς δέ τοι ἄγγελός εἰμι,
 64 ὃς σεῦ, ἀνενθεν ἐὼν, μέγα κήδεταί ἧδ' ἐλαίρει.
 Θωρῆξαι σε κέλευσε καρηκομόωντας Ἀχαιοὺς
 πανσυδὶρ· νῦν γάρ κεν ἔλοις πόλιν εὐρυνάγυιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 68 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρην λισσομένην· Τρώεσσι δὲ κήδε' ἐφῆπται

was a work of Hephaestus. Cf. vv. 101—108.—47. κατὰ νῆας, viz. to Nestor's tent. Cf. v. 54.

48. Ἡὼς—προσεβήσето [aor. 2 with ε, D. 110]—Ὀλυμπον. *Eos*, the goddess of the dawn, dwells with her spouse Tithonus on the Ocean, out of which she in the morning drives up in a car drawn by a pair of horses (Od. xxiii. 245) under the vault of heaven, to bring light to gods and mortals.—49. ἐρέουσα, Sch. ἀπαγγελοῦσα, *annuntiatura*, to announce, i. e. bring. Cf. xix. 2.—53. ἴζειν, commonly intrans. = to sit, seat oneself. — 54. Νεστορέη π. νηὶ. The gen. Πυλ. βασιλῆος is in apposition to Νέστορος, implied by Νεστορέη, as 5, 741: Γοργεῖη κεφαλὴ δεινοῖο πελώρου. *F.* Πυλολοιγενέος = Πυλολοιγενοῦς, Πύλοι (at *Pylos*, cf. ad i. 248) γεννηθέντος: cf. ὁδοιπόρος and χοροῦτος.—55. ἡρτύνεσθαι βουλήν, here metaph. to arrange, to deliver counsel or advice. πυκινός, *densus*: hence, solid; and of counsels, sound, prudent. — 56. ἐνύπνιον, adv.: in sleep, ἐν ὕπνῳ. — 58. ἄγχιστος, η, ον (superl. fr. ἄγχι), the nearest: ἄγχιστα ἐοικέναι, to resemble very closely.—59. καὶ με πρὸς μῦθον, = καὶ προσεμίπειν

- 70 ἐκ Διός· ἀλλὰ σὺ σῆσιν ἔχε φρεσίν. Ὡς δ' μὲν εἰπὼν
ῥ' ἔχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνῆκεν.
72 Ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν νῆας Ἀχαιῶν.
Πρῶτα δ' ἐγὼν ἔπεσιν πειρήσομαι, ἣ θέμις ἐστίν,
καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσι κελεύσω·
ὁ μὲν δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν.
76 Ἦτοι δ' ὧς εἰπὼν κατ' ἄρ' ἔζετο. Τοῖσι δ' ἀνέστη
Νέστωρ, ὃς ῥά Πύλοιο ἄναξ ἦν ἡμαθόεντος·
ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·
ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
80 εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἐνισπεν,
ψεῦδός κεν φαῖμεν καὶ νοσφιζοίμεθα μᾶλλον·
νῦν δ' ἴδεν ὃς μέγ' ἄριστος Ἀχαιῶν εὐχεται εἶναι.
Ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν νῆας Ἀχαιῶν.
84 Ὡς ἄρα φωνήσας βουλῆς ἐξ ἤρχε νέεσθαι.
Οἱ δ' ἐπ' ἀνέστησαν, πείθοντό τε ποιμένι λαῶν,
σκηπτοῦχοι βασιλῆες· ἐπεσσεύοντο δὲ λαοί.
Ἦύτε ἔθνεα εἴσι μελισσάων ἀδινάων,
88 πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων·
βοτρυδὸν δὲ πέτονται ἐπ' ἄνθεσιν εἰαρινοῖσιν·
αἶ μὲν τ' ἐνθα ἄλις πεποτῆται, αἶ δέ τε ἐνθα·
ὥς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
92 ἡἰόνος προπάροιθε βαθείης ἐστιχώντο
ἰλαδὸν εἰς ἀγορήν· μετὰ δὲ σφίσιν Ὅσσα δεδήει,

με μῦθον, with double accus., as v. 156, and often.—70. Ὡς = οὕτως.
—71. ῥ' ἔχετ' ἀποπτάμενος, *flew away* (and was gone). οἰχομαι = *abii*.
—72. ἄγετ', αἶ κέν πως θωρήξομεν = *θωρήξωμεν*, come, let us try whether we, &c. Cf. i. 66.—73. ἣ θέμις ἐστίν, *quod fas est* (as is befitting, i. e. as suits our condition, as far as it is safe to venture).—75. ἐρητύειν, = *ἐρητύειν*, *cohibere*.—77. ἡμαθόεις, *the sandy*. Pylos lay on the sea-coast.—80. αἶ μὲν—ἐνισπεν, = *εἶπεν* (fr. ἐνίπω). Observe *εἰ* with the indic. of an historical tense in the protasis, and the opt. with *ἄν* in the apodosis; the opt. with *ἄν* denotes the consequence as what might have followed from the protasis, if it had been affirmed.—81. νοσφιζέσθαι, *to withdraw ourselves from him*; i. e. not assent to him. Thus in Lat., *discedere a sententiâ*. μᾶλλον, *magis* (= *eo magis*).—82. νῦν δ' ἴδεν: sc. ὄνειρον. Nūn δέ (as in Lat. *nunc vero*) = *ut nunc sunt res*. εὐχεται, cf. ad i. 91.—87. ἥτε, as when; according to Buttm. = *ἥ εὔτε*, i. q. ὥς ὅτε. ἔθνεα—μελισσάων, *hosts of bees*, like ἔθνος μυϊῶν, 469. Cf. Hes. fr. 22, *φῶλα μελισσάων*: and *δῆμος ὀρνέων, ἰχθύων*, &c.—90. πεποτῆται = *πεποτῆνται*.—92. στιχώμεναι, mid. poet. (*στίχος*), only 3 plur. impf. *ἰστιχώμεντο* = *ἰστιχώντο*: *to proceed in a line, gener. to march, to advance*.—93. ἰλαδόν, App. V. ὄσσα, a presaging rumour. Such a rumour was conceived as the goddess Ossa, whom Zeus sent about (*Διὸς ἄγγελος*)

- 94 ὁτρύνουσ' ἰέναι, Διὸς ἄγγελος οἱ δ' ἀγέροντο.
 Τετρήχει δ' ἀγορή, ὑπὸ δὲ στεναχίζετο γαῖα,
 96 λαῶν ἰζόντων, ὄμαδος δ' ἦν· ἐννέα δέ σφεας
 κήρυκες βούωντες ἐρήτυον, εἵποτ' αὐτῆς
 σχοίαιτ', ἀκούσειαν δὲ Διοτρεφῶν βασιλῆων.
 Σπουδῇ δ' ἔζετο λαός, ἐρήτυθεν δὲ καθ' ἔδρας
 100 παυσάμενοι κλαγγῆς· ἀνὰ δὲ κρείων Ἀγαμέμνων
 ἔστη, σκῆπτρον ἔχων, τὸ μὲν Ἥφαιστος κάμε τεύχων.
 Ἥφαιστος μὲν δῶκε Διὶ Κρονίωνι ἄνακτι·
 αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ Ἀργεϊφόντῃ·
 104 Ἑρμείας δὲ ἄναξ δῶκεν Πέλοπι πληξίππῳ·
 αὐτὰρ ὁ αὐτε Πέλοψ δῶκ' Ἀτρεΐ, ποιμένι λαῶν·
 Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ·
 αὐτὰρ ὁ αὐτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,
 108 πολλῇσιν νήσοισι καὶ Ἄργεϊ παντὶ ἀνάσσειν.
 Τῷ δ' ὅγ' ἐρείσάμενος ἔπε' Ἀργείοισι μετηΐδα·
 ὦ φίλοι, ἦρωες Δαναοί, θεράποντες Ἄρηος,
 Ζεὺς με μέγα Κρονίδης ἄτῃ ἐνέδησε βαρεῖν·
 112 σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι·
 νῦν δὲ κακὴν ἀπάτην βουλευσατο, καί με κελεύει
 δυσκλέα Ἄργος ἰκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.
 116 Οὕτω που Διὶ μέλλει ὑπερμενεί φίλον εἶναι,

Cf. Od. xxiv. 412. *δεδήει* (*daíw*), *exasperat*, lit. *was kindled, was in hot activity, spread rapidly*.—94. *ἀγέροντο*, aor. (not impf.) *F*.—95. *τετρήχει δ' ἀγορή*, *tumultuously exat*, fr. *θράττω* = *ταράσσω*, *turbo*.—97. *εἵποτ'*, *if by any means*.—98. *σχοίαιτ'* = *σχοῖντο* (*se abstinerent, ἀπόσχοιντο*): *σχέσθαι αὐτῆς*, as v. 100, *παύεσθαι κλαγγῆς*.—99. *Σπουδῇ*, = *μόγισ καὶ δυσχερῶς*, i. e. *not without pains, difficulty*. *ἐρήτυθεν*. Cf. i. 192. *καθ' ἔδρας*, *every one on his seat*.—101. *σκῆπτρον ἔχων*. Cf. i. 58. “*Nimirum illo publicæ actionis insigni, (ut postea ῥάβδος in rhapsodorum manibus) nemo ad dicendum exurgens caruisse videtur. Quæ sequuntur, a Thuc. i. 9, vocatur ἡ σκῆπτρον παράδοσις, in quâ non solum baculi sed etiam imperii traditionem intelligendam esse et per se liquet, et ex versu 108 cognoscitur*.” *F*. “*Ἥφαιστος κάμε τεύχων*, Sch. *καμῶν ἑτενέξεν, magno labore fabricaverat*. Cf. vii. 220. All very curious works of art in metal are the works of Hephæstus.—108. Ἀργεϊφόντης, *Hermes* (son of Zeus and Maia), the herald and peace-messenger of the gods: he had slain the many-eyed Argus, the keeper of Io.—107. *Θυέστ'* = *Θυίστα*, *Æol*. for *Θυίστης*.—108. *πολλῇσιν νήσοισι*, in the Argolic and Saronic gulfs.—111. *μέγα* (= *μεγαλως*)—*ἄτῃ ἐνέδησε*, *has involved me in deep distress*. Such verbs as *ἐνδιῖν, πεδῶν*, Lat. *implicare*, are often used of the irresistible operation of a deity, cf. xvi. 434.—113. *ἐκπέρσαντ'*, i. e. *ἐκπέρσαντα*. *Troja demum eversâ*.—115. *δυσκλέα*, =

- 117 ὃς δὴ πολλάων πολίων κατέλυσε κάρηνα,
 ἣδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.
 Αἰσχρὸν γὰρ τόδε γ' ἐστὶ καὶ ἔσσομένοισι πυθέσθαι,
 120 μὰψ οὕτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν
 ἄπρηκτον πόλεμον πολέμιζεν ἥδὲ μάχεσθαι
 ἀνδράσι παυροτέροισι, τέλος δ' οὐπω τι πέφανται.
 Εἵπερ γάρ κ' ἐθέλοισιν Ἀχαιοὶ τε Τρῳῆς τε,
 -124 ὄρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἄμφω,
 Τρῶας μὲν λέξασθαι, ἐφέστιοι ὅσοι ἔασιν,
 ἡμεῖς δ' ἐς δεκάδας διακοσμηθῆμεν Ἀχαιοί,
 Τρῶων δ' ἄνδρα ἕκαστον ἐλοίμεθα οἶνοχοεῦν·
 128 πολλάι κεν δεκάδες δεινοίατο οἶνοχόοιο.
 Τόσσον ἐγὼ φημι πλέας ἔμμεναι νῆας Ἀχαιῶν
 Τρῶων, οἳ ναίουσι κατὰ πτόλιν· ἀλλ' ἐπίκουροι
 πολλέων ἐκ πολίων ἐγχείσπαλοι ἄνδρες ἔασιν,
 132 οἳ με μέγα πλάζουσι καὶ οὐκ εἰῶσ' ἐθέλοντα
 Ἴλιου ἐκπέρσαι εὐναιόμενον προλίεθρον.
 Ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοί,
 καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται·

δυσκλεῖα, fr. δυσκλεῖς, *inglorious* [D. 54]. — 117. ὃς δὴ, *qui jam*. πολίων—κάρηνα, *the heads of cities*, i. e. their citadels; ἀκροπόλεις.—119. αἰσχρὸν γάρ. The γάρ refers to and explains δύσκληα, v. 115; the lines 116—118 being a sort of parenthesis. *N. F.* αἰσχρὸν πυθέσθαι = *turpe audiri*, &c.—120. μὰψ (211) οὕτω: App. IV. πέφανται (φαίνω), *has yet appeared*.—121. ἄπρηκτος = ἀπρακτος, *irritus*.—123. εἵπερ γάρ κ' ἐθέλοισιν. On εἰ with κέν and the opt. in the protasis, cf. i. 60. On ἐθέλοισιν depend the infinitives ἀριθμηθῆναι, λέξασθαι; but with ἡμεῖς, v. 126, the construction is changed, and εἰ must be repeated.—124. ὄρκια ταμεῖν, *to conclude an agreement* (a condensed expression, as in Lat. *foedus ferire*, = *feriendā hostiā foedus facere*). ὄρκιον, App. V. ἀριθμηθήμεναι = ἀριθμηθῆναι. — 125. Τρῶας λέξασθαι. The mid. signifies here *to pick out for oneself, to choose, to select*. ἐφέστιοι, i. e. ὅσοι ἐστὶαν ἔχουσι, *who are settled, or have a hearth* (i. e. home). ὅσοι ἐστίας (τουτέστιν οἰκίας) αὐτόθι (i. e. in urbe Trojā) διανύουσιν. *A.* Not (with Passow) *quotquot in castris* (ut Il. x. 418) *ex omibus ad foos agunt*. ἔασιν = εἰσιν. D. 121.—127. Τρῶων—οἶνοχοεῦν, i. e. *if we took every single man of the Trojans to pour out wine for us*; viz. *one for every decade*.—128. πολλάι κεν—οἶνοχόοιο. This is the apodosis: δεινοίατο = δέουιντο, *would go without, would be without*.—129. πλέας, *plures* = πλέονας.—130. ἐπίκουροι, *auxiliaries*. If the number of the Achæans, reckoned as 120,000 men, is to the Trojans in the ratio of ten to one, the number of the Trojans themselves would then be 12,000, who, with 38,000 allies, make up the given sum of 50,000; viii. 558. *V.*—131. ἐγχείσπαλοι, *wielding the spear* (ἐγχεῖς· πάλῳ).—132. πλάζουσι, Sch. ἀποπλανῶσι τοῦ σκοποῦ, *make me miss my mark*, i. e. *hinder or thwart me*.—134. βεβάασι (βαίνω). D. 126. Διὸς. From Zeus, the father of the Hours, come the Years, Days, and

- 136 αἱ δὲ πον ἡμέτεραί τ' ἄλοχοι καὶ νηπια τέκνα
 εἶατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον
 αὐτῶς ἀκράαντον, οὐ εἵνεκα δεῦρ' ἰκόμεσθα.
 Ἄλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες·
 140 φεύγωμεν σὺν νηυσὶ φίλῃν ἐς πατρίδα γαίαν·
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρύγαυιαν.

The army begins to disperse, and prepares eagerly for its departure ; when Hêrê, addressing Athênê, prays her to retain the Greeks round Troy. Athênê descends from Olympus, and placing herself near Ulysses, repeats to him the exhortations of Hêrê.

- Ὡς φάτο· τοῖσι δὲ θυμὸν ἐνὶ στήθεσσι δρῖνεν,
 πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν.
 144 Κινήθη δ' ἀγορὴ ὡς κύματα μακρὰ θαλάσσης
 πόντου Ἰκαρίοιο, τὰ μὲν τ' Εὐρὸς τε Νότος τε
 ὤρορ', ἐπαίξας πατρὸς Διὸς ἐκ νεφελῶν.
 Ὡς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήϊον ἐλθὼν,
 148 λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμύει ἀσταχύεσσιν,
 ὥς τῶν πᾶσ' ἀγορὴ κινήθη. Τοὶ δ' ἀλαλητῶ
 νῆας ἔπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κονίη

Nights, cf. Od. xiv. 93.—135. καὶ — σπάρτα λείνεται, *funes dissoluitur*, properly ropes of spartum (according to Varro, not broom, which was introduced into Greece from Spain at a later period. "Græci . . . cannabo et stuppâ ceterisque sativis rebus [naves suebant], a quibus σπάρτα appellabant."); then generally, ropes, tow-lines. On the plural λείνεται with neut. plur. cf. v. 36. εἴσατ' (= δόρατα) here for ξύλα, ligna, the timbers.—137. εἶατ' = εἰσάται, ἦνται, sedent. προσδέχομαι, depon. mid. (Dor. and Ep. ποτιδέχομαι) has only partic. aor. sync. ποτιδέγμενος, in the metaph. sense of expecting, awaiting, τινά or τί.—138. αὐτῶς, App. IV.

142. δρῖνεν, sc. *ad patrias desiderium*. H.—143. πᾶσι μετὰ πληθύν, *to all among the crowd round about*. So μετὰ c. accus. even of a state of rest. xvii. 149.—146. ὤρορ', *concoitare solet*. Ὠρορον, a rare aor. 2, fr. ὀρνυμι. On this signification of the aor. cf. Gr. 607.—147. ὥς ὅτε κινήσῃ. In prose, δραν c. subj. is used to denote indefinite frequency, with ref. to a verb in the present or future. Πρίν, μέχρι, ἕως, ἔσσε, are found without ἂν in the Attic poets, and πρίν, μέχρι (οὐ) even in a few passages of Attic prose ; but ἵπει and ὅτε only in Ionic poets : ἐπεί τε in Hdt. (*Madvig*).—In the adverbial clauses of H.'s similes, ὥς ὅτε, c. subj. is common ; e. g. xiv. 16 : ὥς δ' ὅτε πορφύρεν πέλαγος — ὥς δ' ἰέρων ὤρμαινε. So xiii. 334. Jelf, § 841, 4. Ζέφυρος. The west wind was for the people of Asia Minor a violent, stormy wind, cf. iv. 276 ; vii. 63.—148. λάβρος, *ov, vehement, strong, violent, rapid* ; the Gramm. derive it from λα and βορά, very voracious, greedy ; this is, however, a post-Hom. notion ; according to Passow from ΛΑΩ. λάβρος ἐπαιγίζων, *boisterously rushing on* ; H. uses ἐπαιγίζειν of a strong violent wind, driving or dashing against a thing (*αἰγίδες*, according to the Schol., are whirlwinds, wind-gusts). ἐπὶ τ' ἡμύει ἀσταχύεσσιν, *and (τὸ λήϊον, the corn-field) bows itself down with its*

- 151 ἴστατ' ἀειρομένη· τοὶ δ' ἀλλήλοισι κέλευον
 152 ἄπτεσθαι νηῶν ἡδ' ἐλκέμεν εἰς ἅλα διαν,
 οὐρούς τ' ἐξεκάθαιρον· αὐτὴ δ' οὐρανὸν ἴκεν
 οἴκαδε ἰεμένων· ὑπὸ δ' ἤρεον ἔρματα νηῶν.
 "Ενθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη,
 156 εἰ μὴ Ἀθηναίην Ἥρῃ πρὸς μῦθον ἔειπεν·
 "Ω πόποι, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη,
 οὕτω δὴ οἰκύνδε, φίλῃν ἐς πατρίδα γαίαν,
 Ἀργεῖοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης ;
 160 καὶ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίποιεν
 Ἀργεῖν Ἑλένην, ἥς εἵνεκα πολλοὶ Ἀχαιῶν
 ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἵης ;
 Ἄλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων·
 164 σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
 μηδὲ ἕα νῆας ἅλαδ' ἐλκέμεν ἀμφιελίσσας.
 "Ὡς ἔφατ'· οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
 Βῆ δὲ κατ' Οὐλύμποιο καρήνων αἶξασα·
 168 καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν·
 εὗρεν ἔπειτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,
 ἑσταότ'· οὐδ' ὄγε νηὸς ἐϋσσελμοιο μελαίνης
 ἄπτετ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἵκανεν·
 172 ἀγχοῦ δ' ἴσταμένη προσέφη γλαυκῶπις Ἀθήνη·
 Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 οὕτω δὴ οἰκύνδε, φίλῃν ἐς πατρίδα γαίαν,
 φεύξεσθ', ἐν νήεσσι πολυκλήϊσι πεσόντες ;
 176 καὶ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίποιε
 Ἀργεῖν Ἑλένην, ἥς εἵνεκα πολλοὶ Ἀχαιῶν

sars. Thus xix. 405 : ἤμυσε καρήατι. H. generally puts the by-traits of a simile in the indic. Cf. xi. 156. ἑσταχὺς, voc. ὁ = στάχυς with a euphon., an ear of corn. Cf. ἀλαπάζω, ἀλαλητός, ἀστεροπή, ἀγαυρός, ἀμαυρός, ἀβληχρός, Ἀσπληδών, Ἀπαισός, Ἀδρήστεια, Ἀπαρνοί, etc. F.—152. ἐλκέμεν = ἔλκειν, sc. αὐτάς. —153. The ships were drawn up ashore through long trenches (οὐρούς cō OPQ, moeto), and, that they might stand dry, were propped with stays (ἔρματα).—155. ἐνθα κεν — ἐτύχθη, *contigisset* ; de re non factā. ὑπέρμορα, adv. as if fr. adj ὑπέρμορος ; = ὑπέρμορον [i. e. ὑπὲρ μόρον, but joined for euphony. *Nitzsch*]. Od. i. 34, against fate ; for it was decided by fate that Troy should be destroyed by the Achæans.—157. πόποι. Cf. i. 254. Ἀτρυτώνη, *indefatigable, indomitable* (fr. τρύω, i. q. τείρω). Cf. v. 115.—158. οὕτω δὴ, *siccoine jam*. N.—160. καὶ δὲ κεν — λίποιεν, i. e. καταλίποιεν δ' αὖν, and would leave, &c. εὐχολήν, *matter for boasting, glory* ; Sch. *καύχησιν*. —161. Ἀργεῖν (*Peloponnesiacam*) Ἑλένην the kingdom of Argos embraced the whole Peloponnesus.—162. ἀπὸ πατρίδος, *far from*. —175. ἐν—πεσόντες, as *πῦρ ἱμπεσε*

- 178 ἐν Τροίῃ ἀπόλονται, φίλης ἀπὸ πατρίδος αἴης ;
 'Ἄλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μῆδ' ἐτ' ἐρώει'
 180 σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρητύε φῶτα ἕκαστον,
 μῆδ' ἔα νῆας ἄλλαδ' ἐλκέμεν ἀμφιελίσσας.

Ulysses recognizes the voice of Athênê. He hurries forth, receives the sceptre from the hands of Agamemnon, and going towards the fleet arrests the powerful by his exhortations, the mass by his reprimands, and brings back the army to the place of assembly.

- ᾠς φάθ'· ὁ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης,
 βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμισσεν
 184 κῆρυξ Εὐρυβάτης Ἰθακήσιος, ὅς οἱ ὀπήδει.
 Ἀντὸς δ' Ἀτρεΐδew Ἀγαμέμνωνος ἀντίος ἐλθὼν,
 δέξατό οἱ σκῆπτρον πατρώϊον, ἄφθιτον αἰεὶ·
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
 188 Ὅντινα μὲν βασιλῆα καὶ ἑξοχὸν ἄνδρα κιχείη,
 τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·
 Δαιμόνι', οὐ σε ἔοικε κακὸν ὥς δειδίσσεσθαι·
 ἀλλ' αὐτὸς τε κάθησο καὶ ἄλλους ἴδρυσε λαούς.
 192 Οὐ γάρ πω σάφα οἶσθ', οἷος νόος Ἀτρεΐωνος·
 νῦν μὲν πειράται, τάχῃ δ' ἵψεται νῆας Ἀχαιῶν.
 Ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν οἶον ἔειπεν.
 Μῆ τι χολωσάμενος ῥέξῃ κακὸν νῆας Ἀχαιῶν.
 196 Θυμὸς δὲ μέγας ἐστὶ Διοτρεφέος βασιλῆος·
 τιμὴ δ' ἐκ Διὸς ἐστὶ, φιλεῖ δὲ ἐμπίετα Ζεὺς.
 Ὅν δ' αὖ δῆμον τ' ἄνδρα ἴδοι βοόωντά τ' ἐφεύροι,
 τὸν σκῆπτρῳ ἐλάσασκεν, ὁμοκλήσασκέ τε μύθῳ·
 200 Δαιμόνι', ἀτρέμας ἦσο, καὶ ἄλλων μῦθον ἄκουε,

νηυσίν: ix. 436, χόλος ἔμπεσε θυμῷ.—179. μῆδ' ἐτ' ἐρώει. (*Vade jam per exercitum*) *nece diutius oncteris*. Spitzn. Μῆδ' ἐτ' occurs i. 406; xi. 437; xii. 106, &c. S.

183. βῆ δὲ θέειν, *he made ready to run*; like βῆ δ' ἵεναι. — 186. δέξατό οἱ, *he took from him*; as xv. 88: Θέμισσι δέκτο. Porson ad Hec. 633, quotes several instances of this construction (called by Lesbos, *Stoula figura*); e. g. *Æsch. Chœph.* 760: Ὅριστήν ἐξεδεξάμην πατρί.—188. ὅν τινα—κιχείη, i. e. εἰ τινα—κιχ., the opt. denoting indefinite frequency. τὸν δ'. This δὲ does not correspond to μὲν (which is answered by δὲν δ' αὖ, v. 196), but commences the *apodosis*. Cf. Hdt. ix. 63: ὅσον μὲν νῦν χρόνον Μαρδόνιος περιῆν, οἱ δὲ ἀντίσχεον—ὥς δὲ Μαρδόνιος ἀπύθανε κ.τ.λ. N.—189. ἐρητύσασκε, *deinobai*, iterative form of the aor.—190. Δαιμόνι'. Cf. i. 561.—193. ἵψεται, *castigabit*. Cf. i. 454.—195. μῆ (= *reter* ne) τι χολωσάμενος ῥέξῃ, cf. i. 26; a well-known ellipse.—196. δὲν—ἴδοι. Cf. v. 188. δῆμον ἄνδρα, *a man of the people*. Xen. Cyr. ii. 2, 22, ἄνδρα δῆμον. Soph. Aj. 1044, ἀνὴρ στρατοῦ. Antig. 182, πόλειος ἄνδρες.—199. ἐλάσασκεν. Cf. v. 189.—200. ἀτρέμας, App. IV.—202. οὔτε ποτ'—ἐναρίθμους,

- 201 οἱ σέο φέρτεροί εἰσι· σὺ δ' ἀπτόλεμος καὶ ἀναλκις,
οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος οὔτ' ἐνὶ βουλῇ.
Οὐ μὲν πως πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί·
204 οὐκ ἀγαθὸν πολυκοιρανίῃ· εἰς κοίρανος ἔστω,
εἰς βασιλεὺς, ᾧ ἔδωκε Κρόνον παῖς ἀγκυλομήτεω.
[σκηπτρόν τ' ἥδ' ἐθέμιστας, ἵνα σφίσι βασιλεύῃ.]
Ὡς ὅγε κοιρανέων δῖεπε στρατόν· οἱ δ' ἀγορήν
208 αὐτὶς ἐπεσσεύοντο νεῶν ἅπο καὶ κλισιάων
ἡχῇ, ὥς ὅτε κύμα πολυφλοίσβοιο θαλάσσης
αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος

Thersites, breaking forth into murmurs and abuse against A memnon, reproaches the Greeks with their submission. Ulysses rises, chides him severely and strikes him. Thersites swallows affront. The Greeks applaud Ulysses.

- Ἄλλαι μὲν ῥ' ἔζοντο, ἐρήτυθεν δὲ καθ' ἔδρας·
212 Θερσίτης δ' ἔτι μῶνος ἀμετροεπὴς ἐκολώα,
ὅς ῥ' ἔπεα φρεσὶν ἦσιν ἄκοσμά τε πολλά τε ἤδη,
μὰ ψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεῦσ
ἀλλ' ὅ τι οἱ εἴσαιτο γελοῖον Ἀργείοισιν
216 ἔμμεναι. Αἰσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν·
φολκὸς ἦν, χωλὸς δ' ἕτερον πόδα· τῷ δέ οἱ ὦρ
κυρτῷ, ἐπὶ στήθος συνοχωκότ'· αὐτὰρ ὑπερθευ
φοξὸς ἦν κεφαλὴν, ψεδυῆ δ' ἐπενήνοθε λάχυν.
220 Ἐχθιστος δ' Ἀχιλῆϊ μάλιστ' ἦν ἡδ' Ὀδυσῆϊ·
τὼ γὰρ νεικέεσκε· τότ' αὖτ' Ἀγαμέμνονι δῖω

thou art not reckoned; as we speak of a person's being a mere Cf. also the Lat., in nullo numero esse.—203. οὐ μὲν πως = μήν. Cf. ad i. 77.—204. οὐκ ἀγαθὸν πολυκοιρανίῃ, like Virg. iii. 80, *triste lupus stabulis*.—205. ἔδωκε, sc. βασιλεύειν. ἀγκυλομήτης, εἰς, ὁ, ἡ, poet. (μήτις), *that has crafty designs, cunning, art*.—210. αἰγιαλῷ μεγάλῳ, on the high beach. Dat. loci, cf. v. 396. λός, ὁ (prob. fr. αἶξ and ἄλς, a place where the sea beats), a shore, beach.

211. ἐρήτυθεν, cf. i. 192.—212—277. Thersites is not *ridiculi deridendus*.—213. ἔπεα—ἄκοσμά τε πολλά τε (= πολλὰ καμα), *unseemly, foolish talk*; i. q. οὐ κατὰ κόσμον. Εἰδέναι h notes, not merely knowledge, but the *habitus* of uttering many less words, cf. xxiv. 41 (λίων δ' ὥς ἄγρια οἰδέν). It refers to character; so ἡπια, *δλοφώια εἰδώς*.—214. μὰ ψ (211) ἀτὰρ κόσμον, *idly* (or foolishly), and *with no propriety*. ἀτὰρ οὐ = —215. ὅ τι οἱ εἴσαιτο, *si quid ei videretur*.—216. ὑπὸ Ἴλιον, cf. iv. 407 (ἀγαγεῖν ὑπὸ τείχος ἄρειον); as in the Lat., *sub ire*.—217. φολκός, App. V.—218. συνοχωκότ', perf. partcp. fr. with Attic redupl. "Ο'er his breast contracted." Cowp.—219. ἄπ. εἰρ., *peaked*. App. V. ἐπενήνοθε, App. V.—220. ἐχθρός, *odiosissimus*. F.—221. νεικέεσκε, *conciuiari solebat*.—222.

- 222 ὅξεια κεκληγὼς λέγ' ὀνειδέα· τῷ δ' ἄρ' Ἀχαιοὶ
ἐκπάγλως κοτέοντο νεμέσσηθέν τ' ἐνὶ θυμῷ·
224 αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ·
Ἀτρείδῃ, τέο δ' αὐτ' ἐπιμέμφει ἡδὲ χατίζεις;
πλεῖαί τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες
εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἅς τοι Ἀχαιοὶ
228 πρωτίστῳ δίδομεν, εὖτ' ἂν πτολίεθρον ἔλωμεν.
Ἦ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὃν κέ τις οἴσει
Τρώων ἵπποδάμων ἐξ Ἰλίου, υἱὸς Ἀπίωνα,
ὃν κεν ἐγὼ δήσας ἀγάγω ἢ ἄλλος Ἀχαιῶν;
232 ἢ ἔτι γυναῖκα νέην, ἵνα μίσγεται ἐν φιλότῃ,
ἦντ' αὐτὸς ἀπονόσφι κατίσχει; οὐ μὲν ἔοικεν
ἀρχὸν ἐόντα κακῶν ἐπιβασκόμεν υἱας Ἀχαιῶν.
ὦ πέπονες, κάκ' ἐλέγχε', Ἀχαιῖδες, οὐκέτ' Ἀχαιοί,
236 οἰκαδὲ περ σὺν νηυσὶ νεώμεθα· τόνδε δ' ἔωμεν

κεκληγὼς λέγ' ὀνειδέα. Cf. v. 435.—223. ἐκπάγλως, *terribly*; hyperbole for *extremely*. Cf. iii. 415.—225. τέο, = *τίνος*. Cf. i. 540.—χατίζεις; *indiges?*—226. χαλκοῦ, of *brass*, i. e. brass, and works of art made of brass, as *αἶς*, = *casa ex aere*. Cf. V. Georg. i. 430.—228. εὖτ' ἂν. Cf. i. 242.—229. ὃν κέ τις οἴσει. Cf. i. 175.—230. υἱὸς Ἀπίωνα, as *ransom* for his son.—231. ὃν κεν, i. e. *si* *τινα*. Cf. i. 139. δήσας ἀγάγω: '*quem ego vincitum duxerim*.'—232. γυναῖκα νέην, sc. *ποθεῖς*, though the *gen.* would be the correct form, since *ἐπιδεύεαι* preceded. ἵνα μίσγεται = *μίσγηται*.—233. ἦντ'—κατίσχει (= *κατίσχει*). In Attic Greek the *fut. indic.* is used with the *relat. pronouns* to denote a purpose; but H. has the subj. [τιμὴν δ' Ἀργείοις ἀποτινέμεν . . . ἦτε . . . καὶ ἑσσομένοισι μετ' ἀνθρώποισι πέληται, iii. 287; and so Od. xviii. 334]; and also with *κέν*, which refers to a suppressed protasis. Od. xv. 518, ἀλλὰ τοι ἄλλον φῶτα πιφάσσομαι ὃν κεν ἔκηαι, not '*quem adeas*,' but '*quem, si lubet, aditurus es*' (N.); why not *quem si lubet, adeas*? After preterites the relative with *opt.* stands in final clauses of this kind. If *ὅς κε* is used with *fut. indic.*, the realization of the purpose is assumed, provided the condition be realized; whereas, with *ὅς κε* and the subjunctive, its realization is not declared *assumptively*, but indicated as an expectation waiting to be justified or disproved by the result. With *ὅς κε* and the *opt.* (cf. i. 64) the purpose is stated in the form of a *pure* (though *conditionated*) supposition, without any indication of the speaker's opinion as to the probability of its being realized. N. αὐτὸς ἀπονόσφι: sc. *τῶν ἄλλων*. οὐ μὲν (= *μήν*) ἔοικεν, *immo vero non decet*. N.—234. κακῶν ἐπιβασκόμεν (= *ποιεῖν ἐπιβαίνειν*), *imponere or inducere in mala*; trans. like *ἐπιβῆσαι τινα εὐκλείης* (viii. 285), *to bring a man to honour, to raise or elevate him to renown*. κακά, not *damna*, but *labores et pericula*. N.—235. πέπων, *mitis, mollis*, sometimes in a good sense; sometimes, however, as here, in a bad one, *milkop, coward*. κάκ' ἐλέγχεα, abstract for concrete, as in Lat. *opprobrium*; *shameful, arrant cowards*. Ἀχαιῖδες, οὐκέτ' Ἀχαιοί. Cf. V. Aen. ix. 617: O vere Phrygiæ, neque enim Phryges! So Tasso: O Franchi non, ma Franche (Cant. ii. 61)

- 237 αὐτοῦ ἐνὶ Τροίῃ γέρα πεισμένον, ὅφρα ἴδῃται,
 ἥ ῥά τί οἱ χ' ἡμεῖς προσαμύνομεν, ἢ καὶ οὐκί-
 δος καὶ νῦν Ἀχιλλῆα, ἔο μέγ' ἀμείνονα φῶτα,
 240 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
 Ἀλλὰ μάλ' οὐκ Ἀχιλλῆϊ χόλος φρεσὶν, ἀλλὰ μεθή-
 μων·
 ἦ γὰρ ἂν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.
 Ὡς φάτο νεικεῖων Ἀγαμέμνονα, ποιμένα λαῶν,
 244 Θερσίτης· τῷ δ' ὥκα παρίστατο ὅτιος Ὀδυσσεύς,
 καὶ μιν ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ·
 Θερσίτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητής,
 ἴσχεο, μῆδ' ἔθελ' οἷος ἐριζέμεναι βασιλεύσιν.
 248 Οὐ γὰρ ἐγὼ σέο φημί χερείοτερον βροτὸν ἄλλον
 ἔμμεναι, ὅσσοι ἄμ' Ἀτρεΐδης ὑπὸ Ἴλιον ἦλθον.
 Τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις,
 καὶ σφιν ὀνειδεά τε προφέροις, νόστον τε φυλάσσοις.
 252 Οὐδέ τί πω σάφα ἴδμεν, ὅπως ἔσται τάδε ἔργα,
 ἦ εὖ ἢ κακῶς νοστήσομεν υἱες Ἀχαιῶν.
 [Τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
 ἦσαι ὀνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν
 256 ἥρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.]
 Ἄλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 εἴ κ' ἔτι σ' ἀφραΐνοντα κιχήσομαι, ὥς νύ περ ὤδε,

Btl.—236. οἶκαδέ περ, *straight home at once*; or (as N.), *home, home!* Cf. i. 352.—237. ἐνὶ Τροίῃ, *in the territory of Troy*. N. γέρα πεισμέ-
 νον, to enjoy his honours at his ease, and, as it were, digest them, or
 let them agree as they may with him. Cf. i. 81. H. uses πείσσειν only
 in a bad sense.—238. ἦ—χ' ἡμεῖς προσαμύνομεν = ἦ κε ἡμ. προσα-
 μύνομεν, *whether we are to defend him*. Others (with N.) consider the
 κ' = καί (κί being nowhere found separated from ἦ): ἦ ῥά τι οἱ καὶ
 ἡμεῖς προσαμύνομεν (*indic. pres.*, and so Sch. προσβοηθοῦμεν), num
 quid non a se suisque solū sed a nobis quoque praesidii (vel adju-
 menti) habeat.—241. ἀλλὰ — χόλος φρεσὶν: sc. ἔστιν.—242. Cf. i.
 232.—245. ἠνίπαπε, *increpavit*. Cf. ἐνίπτω.—246. ἀκριτόμυθος, one
 whose μῦθοι are ἀκριτοί, as v. 796. πέρ, App. IV. λιγύς, probably
 not (as Dd., after W., supposes) *ironically*: Thersites probably *did*
 possess this qualification.—247. ἴσχεο, *hold!* check yourself, as i. 214.
 μῆδ' ἔθελ', *cave inducas in animum*.—248. οὐ φημί = *nego*. χερεί-
 οτερος, D. 69.—250. τῷ, i. e. διὰ τοῦτο, *therefore*; as v. 254. ἀγο-
 ρεύοις, = *μὴ ἀγόρευε*. The opt. with ἂν being sometimes used as a
 milder form of command.—251. νόστον φυλάσσοις, *to be ever on the*
watch for the return home; to be ever keeping it in view: in prose, παρα-
 τηρεῖν.—254—256. These two verses were rejected by the Alexan-
 drian critics.—258. εἴ κ' ἔτι—κιχήσομαι. According to T., subj.
 with short mood vowel. More probably (as H. and Rost think) it is
 the *indic. fut.*: cf. Od. 5, 417. ὥς νύ περ ὤδε. The πέρ belongs to

- 259 μηκέτ' ἔπειτ' Ὀδυσῆϊ κάρη ὤμοισιν ἐπείη,
 260 μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἶην,
 εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλου εἵματα δύσω,
 χλαῖνάν τ' ἠδὲ χιτῶνα, τὰ τ' αἰδῶ ἀμφικαλύπτει,
 αὐτὸν δὲ κλαίοντα θεὰς ἐπὶ νῆας ἀφήσω
 264 πεπληγὼς ἀγορῆθεν αἰεκέσσι πληγῇσιν.
 Ὡς ἄρ' ἔφη· σκῆπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὤμῳ
 πληξεν· ὁ δ' ἰδνῶθη, θαλερὸν δέ οἱ ἔκπεσε δάκρυ.
 Σμῶδιξ δ' αἱματόεσσα μεταφρένου ἔξυπανέστη
 268 σκῆπτρου ὑπο χρυσείου· ὁ δ' ἄρ' ἔζετο τάρβησέν τε
 ἀλγίσσας δ', ἀχρεῖον ἰδὼν, ἀπομόρξατο δάκρυ.
 Οἱ δέ, καὶ ἀχνύμενοί περ, ἐπ' αὐτῷ ἠδὺ γέλασσαν,
 ὦδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον·
 272 ὦ πόποι, ἦ δὴ μυρὶ Ὀδυσσεὺς ἐσθλὰ ἔοργεν,
 βουλὰς τ' ἐξάρχων ἀγαθὰς πόλεμόν τε κορύσσω·
 νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,
 ὃς τὸν λωβητῆρα ἐπεσβόλον ἔσχ' ἀγοράων.
 276 Οὐ θῆν μιν πάλιν αὖτις ἀνήσει θυμὸς ἀγῆνωρ
 νεικείειν βασιλῆας ὀνειδείους ἐπέεσσιν.

Athênê having re-established calm and silence, Ulysses explains to the Greeks what a disgrace it would be to abandon the expedition. He recalls their oaths, and the promises and advice of the gods. The

ὥς, precisely as, as (ὥσπερ) : cf. ὥς τὸ πάρος περ, ὦδε = οὕτως. νῦν in H. is never the now of time, but that of progress in the discourse, argument, &c.—261. φίλου, cf. note on i. 491.—262. τὰ τ' αἰδῶ ἀμφικαλύπτει, what covers your loins.—263. αὐτὸν δέ, opp. to εἵματα.—264. JN. πεπληγὼς ἀγορῆθεν. The perf. πέπληγα is transitive in H.—266. θαλερὸν δάκρυ, of tears, gushing, bursting out abundantly and violently ; so of the hair, when it grows thick : cf. θαλερὸς γόος, Od. x. 457. θαλερὴ φωνή, Il. xvii. 439.—267. σμῶδιξ—ἔξυπανέστη, the weal rose under the sceptre, i. e. from the blow of the sceptre.—269. JN. ἀχρεῖον (helplessly, foolishly) ἰδὼν : with ref. to the stupid, abashed look of Thersites after receiving the blows. Döderlein explains it imbellis hominis speciem præbens vultu.—270. καὶ ἀχνύμενοί περ, viz. because their hope of returning home was disappointed.—272 ἔοργεν, perf. of obsol. ἔργω (ἐρδω, ρίζω, facio).—273. βουλὰς τ' ἐξάρχων. The accus. with ἐξάχων (auctorem esse) is rare ; it is generally joined to a gen. πόλεμόν τε κορύσσω, arming the war, i. e. stirring up the troops to battle. Cf. xxi. 306. C. W. : adornans bellum, suis quasi armis instructus, considering πόλεμος to be personified (= Ἀρης).—275. ὃς—ἔσχ', hoc omnium optimum fecit, quod cohibuit. ἐπεσβόλος. Sch. λοιδόρος. So the Latins, jactare verba ; and Od. iv. 159, ἐπεσβολίας ἀναφαίνειν. Döderlein observes, that the notion is not ἐπεα ἐκβάλλων, but ἐπεσι βάλλων (= ἰάπτων). τόν, istum. ἀγοραί, conciones.—276. οὐ θῆν, surely not : θῆν, App. IV.

Greeks applaud. Nestor supports Ulysses, and exhorts Agamemnon to range his army in battle array. Agamemnon orders the soldiers to take some food and prepare for battle.

278 Ὡς φάσαν ἡ πληθὺς· ἀνὰ δὲ πτολίπορθος Ὀδυσσεύς

ἔστη σκῆπτρον ἔχων· παρὰ δὲ γλαυκῶπις Ἀθήνη,

280 εἰδομένη κηρυκι, σιωπᾶν λαὸν ἀνώγει,

ὥς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι νῆες Ἀχαιῶν

μῦθον ἀκούσειαν καὶ ἐπιφρασσαίετο βουλήν·

ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·

284 Ἀτρείδῃ, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ

πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν·

οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν, ἣν περ ὑπέσταν

ἐνθάδ' ἔτι στείχοντες ἀπ' Ἀργεὸς ἱπποβότοιο,

288 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι.

Ὡς τε γὰρ ἡ παῖδες νεαροὶ χῆραί τε γυναῖκες,

ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι.

Ἡ μὲν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι.

292 Καὶ γὰρ τίς θ' ἓνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο

ἀσχαλάα σὺν νῆϊ πολυζύγῳ, ὅν περ ἄελλαι

χειμέριαι εἰλέωσιν ὀρινομένη τε θάλασσα·

280. ἀνώγει [D. 127]. Buttm. derives it from an old root ΑΓΓΩ, related to ἀγγίλλω. If ἀνώγει is not plupf. = impf. (as ἡνώγει certainly is, both in H. and Soph. (Ed. Col. 1598)), the opt. after ὥς must be explained by considering it a *praesens historicum*.—281. ὥς = ὅπως, in order that. πρῶτοι καὶ ὕστατοι (*proximi, remotissimi*).—282. ἐπιφρασσαίετο βουλήν: ἐπιφράζεσθαι, here = to understand, become acquainted with.—284. νῦν δὴ, *nunc jam eo ventum est, ut*—. N.—285. πᾶσιν — βροτοῖσιν, = ἐν πᾶσιν βροτοῖσιν.—286. ἣν περ ὑπέσταν, although they (undertook =) promised it. So *recipere* = *promittere*. In relative sentences, *πέρ* sometimes indicates an *adversative* relation, like *καίπερ*, and *πέρ* c. partep.—287. ἔτι = *etiam tum*.—288. ἐκπέρσαντ', i. e. ἐκπέρσαντο σε. "*Sprosponderunt Achivi, Agamemnonem, Trojā excoisā, cum gloriā rediturum*."—291. A very difficult passage. Lehrs translates the passage thus: *nimirum laboribus fungimur, ut moleste ferentes redire velimus*. ἡ μὲν καὶ = *nimirum* (as in ἡ μὲν καὶ νίος ἔσσι), and are an *excusatory* formula: ἀνιᾶσθαι = *molestiā offci*, πόνος = *labor*. The toil is undoubtedly one for returning home from weariness and disgust; for it is a vexation to be away from wife, &c. even for a single year, and that, though one cannot help it; but we have been away nine, and *can* return when we please. ἀνιηθέντα, sc. *τινά*.—292. καὶ γὰρ τίς θ' ἓνα: JN. καὶ ἓνα μῆνα, even for a single month.—293. ὅν περ — εἰλέωσιν (*synizesis*: εἰω), i. e. though storms shut him up in heaven; though the obstacle to his return is invincible, whereas we may return if we please. So N. Cf. v. 286.

295 ἡμῖν δ' ἔνατός ἐστι περιτροπέων ἐνιαυτὸς
 296 ἐνθάδε μιμνόντεσσι. Τῷ οὐ νεμεσίζοιμ' Ἀχαιοὺς
 ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης
 αἰσχρὸν τοι δηρὸν τε μένειν κενεὸν τε νέεσθαι.
 Τλήτε, φίλοι, καὶ μέινат' ἐπὶ χρόνον, ὄφρα δαῶμεν,
 300 ἢ ἐτεὸν Κάλχας μαντεύεται, ἥε καὶ οὐκί.
 Εὖ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσίν· ἐστὲ δὲ πάντες
 μάρτυροι, οὓς μὴ Κῆρες ἔβαν θανάτοιο φέρουσai·
 χθιζά τε καὶ πρώϊζ', ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν
 304 ἤγερέθοντο, κακὰ Πριάμφ καὶ Τρωσὶ φέρουσai·
 ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱερούς κατὰ βωμοὺς
 ἔρδομεν ἀθανάτοισι τελήεσσας ἐκατόμβας,
 καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ·
 308 ἐνθ' ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα δαφεινός,
 σμερδαλέος, τὸν ῥ' αὐτὸς Ὀλύμπιος ἤκε φώσδε,
 βωμοῦ ὑπαίξας πρὸς ῥα πλατάνιστον ὄρουσεν.
 Ἐνθα δ' ἔσαν στρουθοῖο νεοσσοί, νῆπια τέκνα,

— 295. ἡμῖν — μιμνόντεσσι. JN. ἐστὶν ἡμῖν μιμνόντεσσιν, *it is the ninth revolving year, that we have been staying here.* The dat. (especially if it has a partecp. with it) is very common in this kind of date. περιτροπέων ἐνιαυτός, like περιτελλόμενος, ver. 551, the revolving, ever returning year. — 296. τῷ. Cf. v. 250. — 297. ἀσχαλάω, *I am vexed, indignant.* According to Döderlein, ∞ ἄχος, as ἴσχω to ἔχω. καὶ ἔμπης, *but still, nevertheless.* — 298. κενεόν, *re infecta* (N.). — 299. ὄφρα δαῶμεν [D. 124], *ut sciamus.* — 302. Κῆρες θανάτοιο, *the fates of death*, i. e. the death-goddesses, who bring death in a particular shape. Cf. 352, and *Herod. Scut. Herc.*, v. 249, sqq., where the agency of these goddesses is described. οὕς — ἔβαν — φέρουσai, a circumlocution, = *ἤνεγκον, quos rapuerunt*, sc. εἰς Αἶδα δόμους. Cf. Od. xiv. 207. Cf. Virg. Ecl. v. 34: *postquam te fata tulerunt.* — 303. χθιζά τε καὶ πρώϊζ', *yesterday and the day before*, an old expression, to date any past event of which the recollection is still fresh, Lat. *quas nuper, id est paucis ante saeculis, medicorum ingenii reperta sunt* (Cic. Nat. Deor. ii. 50). Thus Hdt. (ii. 53) uses *χθὲς καὶ πρώην* for a time of 400 years. N. supplies *ἦν* to χθιζά τε καὶ πρώϊζ', i. e. it was, at the time of the sacrifice, some days ago, that the ships had been collected. Lehrs explains it thus: *sic cum Aulida advecti eramus, tum* (ver. 308) *portentum accidit.* Αὐλῖδα, Aulis, in Boeotia, with two harbours, now *Vathi*. — 304. ἤγερέθοντο, Ep. for *ἠγέροντο*. — 305. ἀμφὶ περὶ, *round about*. Thus H. often puts two prepp. together, the former of which then stands adverbially. Cf. xxi. 10. iv. 330. — 306. ἔρδομεν — ἐκατόμβας. Cf. i. 315. The spring and the remains of the plane-tree, at which this prodigy took place, were shown to Pausanias as still existing. 307. ὅθεν, *from under which*. — 308. ἐπὶ νῶτα δαφεινός, *blood-red on the back*. The τρι c. acc. here marks *extension* over the whole surface. — 309. ἦκε φώσδε, *he sent it to light*, = ver. 318, *ὅς περ ἔφηνεν*. — 310. πρὸς ῥα πλατάνιστον ὄρουσεν, according to N. *sprang forth at once*, or im-

- 312 ὄζω ἐπ' ακροτάτῳ, πετάλοις ὑποπεπτηῶτες,
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἥ τέκε τέκνα.
 Ἔνθ' ὄγε τοὺς ἐλεεινὰ κατήσθιε τετρηγῶτας
 μήτηρ δ' ἀμφεποῦτο ὀδυρομένη φίλα τέκνα·
- 316 τὴν δ' ἐλελιξάμενος πτέρυγος λάβεν ἀμφιαχυῖαν.
 Αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 τὸν μὲν ἀρίζηλον θῆκεν θεός, ὅς περ ἔφηνεν·
 λαῶν γάρ μιν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω·
- 320 ἡμεῖς δ' ἑσταότες θυνμάζομεν οἶον ἐτύχθη.
 Ὡς οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ' ἐκατόμβας,
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευεν·
 Τίπτ' ἀνέω ἐγένεσθε, κερηκομόωντες Ἀχαιοί;
- 324 ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεὺς,
 ὄψιμον, ὄψιτέλεστον, δοῦ κλέος οὐ ποτ' ὀλεῖται.
 Ὡς οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἥ τέκε τέκνα·
- 328 ὥς ἡμεῖς τοσσαῦτ' ἔτεα πτολεμίζομεν αὖθι,
 τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρύαγυιαν.
 Κεῖνός θ' ὥς ἀγόρευε· τὰ δὲ νῦν πάντα τελεῖται.
 Ἀλλ' ἄγε, μέμνετε πάντες, εὐκνήμιδες Ἀχαιοί,
- 332 αὐτοῦ, εἰσόκεν ἄστρῳ μέγα Πριάμοιο ἔλωμεν.
 Ὡς ἔφατ'. Ἀργεῖοι δὲ μέγ' ἴαχον (ἀμφὶ δὲ νῆες
 σμερδαλέον κονάβησαν αὐσάντων ὑπ' Ἀχαιῶν)
 μῦθον ἐπαινήσαντες Ὀδυσσεὺς θεῖοιο.
- 336 Τοῖσι δὲ καὶ μετέειπε Γερήνιος ἱππότης Νέστωρ·
 ὦ πόποι, ἥ δὴ παισὶν ἐοικότες ἀγοράασθε
 νηπιάχοις, οἷς οὔτι μέλει πολεμήϊα ἔργα.
 Πῇ δὲ συνθεσάι τε καὶ ὄρκια βήσεται ἡμῖν;

mediately, suddenly. Cf. Od. iv. 51: ἐς ῥα θρόνους ἕζοντο; and Il. vi. 323. — 312. πετάλοις ὑποπεπτηῶτες, cowering among the leaves. ὑποπεπτηῶτες = ὑποπεπτηκότες, ὑπο- πτήσσω. — 314. Jn. ἐλεεινά, τετρηγῶτας = τετρηγῶτας; cf. ἐλεεινὰ προσήνθα. Il. xxii. 37. — 316. ἐλελιξάμενος. ἐλελιζειν. App. V. — 318. ἀρίζηλον, Ep. for ἀρίδην (by change of δ into ζ), i. e. very conspicuous or significant; Bothe adopts ἀτζηλον, i. e. ἀόδηλον, invisible, as the antithesis ὅς περ ἔφηνεν seems to require. So Buttm. Cf. Cic. de Div. ii. 30, who translates, qui lucī ediderat genitor Saturnius, idem Abdidit et claro firmavit tegmina saxo. — 318. ὅς περ: ille ipse, qui. F. — 320. οἶον, for ἡκαῖ, at what, = ὅτι τοῖον. — 323. ἀνέω. App. V. — 325. δοῦ = οὐ. — 330. δὴ νῦν, nunc eo ventum est, ut jam. N. — 336. ἱππότης: utpote qui Neptuni fuerit dei equestris nepos, et imprimis peritus ἱπποσυνάων (cf. ver. 553, sqq.). — 337. πόποι. Cf. i. 254. — 339. πῇ δὲ — βήσεται, quorsum tandem evadent pacta et foedera? Bth. Cf. viii. 229, πῇ ἔβαν εὐχολαί; συνθεσάι (τιθήμι), a compact, covenant,

- 340 ἐν πυρὶ δὴ βουλαί τε γενοίατο μήδεά τ' ἀνδρῶν,
 σπονδαί τ' ἄκρητοι καὶ δεξιαί, ἧς ἱ-ἐπίθμεν·
 αὐτως γὰρ ῥ' ἐπέεσσ' ἐριδαίνομεν, οὐδέ τι μῆχος
 εὐρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ' ἐόντες.
 344 Ἀτρεΐδῃ, σὺ δ' ἔθ' ὥς πρὶν ἔχων ἀστεμφέα βουλὴν
 ἄρχεν' Ἀργείοισι κατὰ κρατερὰς ὕσμινας·
 τοὺςδε δ' ἔα φθινύθειν, ἕνα καὶ δύο, τοί κεν Ἀχαιῶν
 νόσφιν βουλευώσ' (ἄνυσιν δ' οὐκ ἔσsetαι αὐτῶν),
 348 πρὶν Ἀργοςδ' ἵεναι, πρὶν καὶ Διὸς αἰγιόχοιο
 γνῶμεναι εἴτε ψεῦδος ὑπόσχεσις, ἧς καὶ οὐκί.
 Φημί γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα
 ἡματι τῷ, ὅτε νηυσὶν ἐπ' ὠκυπόροισιν ἔβαινον
 352 Ἀργεῖοι, Τρώεσσι φόνον καὶ Κῆρα φέροντες,
 ἀστράπτων ἐπιδέξι', ἐναίσιμα σήματα φαίνων.
 Τῷ μήτις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,
 πρὶν τινα παρ Τρώων ἀλόχῳ κατακοιμηθῆναι,
 356 τίσασθαι δ' Ἑλένης ὀρμήματά τε στοναχάς τε.
 Εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,
 ἀπτέσθω ἧς νηὸς εὖσσέλμοιο μελαίνης,
 ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπῃ.
 360 Ἀλλά, ἄναξ, αὐτός τ' εὖ μήδεο πείθεό τ' ἄλλῳ·
 οὗτοι ἀπόβλητον ἔπος ἔσsetαι, ὅττι κεν εἴπω·

agreement.—340. ἐν πυρὶ δὴ βουλαί γενοίατο, a wish expressive of displeasure: 'then away with our oaths, sling them, &c., into the fire': γενέσθαι, c. dat. and ἐν is never = εἶναι, but either to be born, or to come into; with the *terminus ad quem* expressed. *N.*—341. ἄκρητοι = *mero vino facta*. δεξιαί, *dextrae datae* for *fides*. ἐπέπιθμεν = *πεποιθήμεν* (πειθῶ). *D.* 127.—342. μῆχος, in prose μηχανή, resource, help; i. e. means of bringing the war to an end.—344. Ἀτρεΐδῃ, σὺ δ' ἔθ', i. e. *ibi*, further still.—345. ἄρχεν' (= ἄρχευσ) ἀρχεῖν, syn. of ἡγείσθαι. *Cf.* *Il.* v. 200.—346. τοί κεν, *si qui*. — 347. ἄνυσιν—αὐτῶν, they will carry nothing into effect, is a parenthesis: πρὶν Ἀργ. ἵεναι to be connected with βουλευώσ'. — 348. πρὶν—πρὶν, before. *Cf.* i. 98.—349. ὑπόσχεσις, i. e. the presage refers to Διὸς.—353. ἀστράπτων—φαίνων, by anacoluthon for ἀστράπτοντα φαίνοντα, as if *κατένευσεν* Κρονίων had preceded. ἐπιδέξια, *on the right*, i. e. for a sign of good fortune. The Grecian augur turned himself with his face towards the north, so that he had the east on his right hand and the west on his left.—354. τῷ (idcirco), therefore.—355. πρὶν τινα, before any one, i. e. every one, v. 382.—356. Ἑλένης ὀρμήματά τε (*App.* V.) στοναχάς τε, the cares and sorrows of Helen, as also the oldest expositors interpret it. And so Buttm. Others (Rost, N., F., and in *Ed.* 3. C.) take Ἑλένης as gen. of the object, i. e. the sorrows and sighs of the Greeks on Helen's account.—358. ἀπτέσθω, viz. to drag the ship into the sea. — 361. ἀπόβλητον, to be rejected. — 362. φύλα, races,

- 362 κρίν' ἄνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγάμεμνον,
 ὡς φρήτρη φρήτρηφιν ἀρήγη, φύλα δὲ φύλοις.
 364 Εἰ δέ κεν ὡς ἔρξης, καὶ τοι πείθωνται Ἀχαιοί,
 γνώσῃ ἔπειθ' ὅς θ' ἡγεμόνων κακὸς ὅς τέ νυ λαῶν,
 ἡδ' ὅς κ' ἐσθλὸς ἔησι· κατὰ σφέας γὰρ μαχέονται·
 γνώσεαι δ', εἰ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις,
 368 ἢ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγα-
 μέμων·

- Ἥ μὰν αὐτ' ἀγορῇ νικᾷς, γέρον, υἱας Ἀχαιῶν.
 Αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλόν,
 372 τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·
 τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος,
 χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε.
 Ἀλλὰ μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγε' ἔδωκεν,
 376 ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.
 Καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχессάμεθ' εἵνεκα κόουρης
 ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἥρχον χαλεπαίνων·
 εἰ δέ ποτ' ἔς γε μίαν βουλεύσομεν, οὐκέτ' ἔπειτα
 380 Τρῳσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἡβαιόν.
 Νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρηα.
 εὖ μὲν τις δόρυ θηξάσθω, εὖ δ' ἀσπίδα θέσθω,
 εὖ δέ τις ἵπποισιν δεῖπνον δότω ὠκυπόδεσσιν,
 384 εὖ δέ τις ἄρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω,
 ὥς κε πανημέριοι στυγερωὶ κρινώμεθ' Ἄρῃ.
 Οὐ γὰρ παυσωλὴ γε μετέσσεται, οὐδ' ἡβαιόν,

clans, of which φρήτραι, families, were the subdivisions. Tac. (Germ. 7): *non casus nec fortuita conglobatio turmam aut cuneum facit, sed familiae et propinquitates*. F.—363. ὡς. Cf. v. 281.—366. κατὰ σφέας, by themselves, i. e. apart from others, or *pro virili parte*, which Wolf prefers. μαχέονται, fut. = μαχοῦνται (Kr.); but Cr. rejects this fut. as un-Homeric, and makes μαχεῖται (Il. xx. 26) present. — 367. θεσπεσίῃ: sc. βούλῃ or μοίρᾳ, *divinitus*. — 368. ἀφραδίῃ πολ., through unskilfulness in war. Cf. xvi. 359.—370. μάν, Dor. and Ep. = μὴν, truly. αὐτ', again too; not only in the assembly of the people, but also in the council of the princes. — 371. αἶ γάρ (= εἰ γάρ), c. opt. *utinam*. — 376. μετ'—ἔριδας, *inter rixas*; in *mediis rixas* (Db.). Cf. xvii. 460. βάλλει: *praecipitavit atque diuturnum praecipitat*. — 381. ξυνάγειν Ἄρηα. i. e. μάχην, *committere pugnam*. — 382. τίς, each one. Cf. ver. 271. εὖ—θέσθω, Schol. *εὐτρεπισάτω*, let him hold his shield ready. — 384. ἀμφὶς ἰδὼν, to look round or all over a thing, to make a careful inspection of. (B.). — 385. κρίνεσθαι, to make a distinction, as it were, between one side and the other; hence, to contend in open battle, to decide a thing by arms. Cf. Od. xvi. 269.—386. μέτεσται,

- 357 εἰ μὴ νῦν ἔλθοῦσά διακρινέει μένος ἀνδρῶν.
 388 Ἰδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσσι
 ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχρ' αἰεὶ χεῖρα καμείται
 ἰδρώσει δέ τευ ἵππος, ἐϋξοὺν ἄρμα τιταίνων.
 Ὀν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω
 392 μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οὐ οἱ ἔπειτα
 ἄρκιον ἐσσεῖται φυγέειν κύνας ἢ δ' οἰωνούς.

The Greeks disperse to their tents to sacrifice to the gods, and take their repast. Agamemnon, with the principal chiefs, sacrifices a bull to Zeus, and begs victory of the god, who hears him not. Description of the sacrifice. The repast ended, Nestor exhorts Agamemnon to call the soldiers to arms.

- Ὡς ἔφατ'· Ἀργεῖοι δὲ μέγ' ἴαχον, ὥς ὅτε κύμα
 ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νύτος ἐλθὼν,
 396 προβλήτι σκοπέλῳ· τὸν δ' οὔποτε κύματα λείπει,
 παντοίων ἀνέμων, ὅτ' ἂν ἐνθ' ἢ ἐνθα γένωνται.
 Ἀυστάντες δ' ὀρέοντο, κεδασθέντες κατὰ νῆας,
 κάπνισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἔλοντο.
 400 Ἄλλος δ' ἄλλῳ ἔρεζε θεῶν αἰεγεγετάων,
 εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρης.
 Αὐτὰρ ὁ βοῦν ἱέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 πίονα, πενταέτηρον, ὑπερμενεί Κρονίωνι
 404 κίκλησκειν δὲ γέροντας ἀριστῆας Παναχαιῶν,

inter nos erit.—387. εἰ μὴ, nisi quod. διακρινέει, Ep. fut. for διακρινῶ. ἀνδρῶν, of men, for courageous men. — 388. τευ = τινός. The ancient shields nearly covered the whole man in front; hence epith. ἀμφιβρότη, man-covering. From their weight, they were borne on a thong (τελαμῶν) hanging over the breast. — 389. περὶ—καμείται: τίς understood. χεῖρα, accus. of closer specification. H. uses this construction for ἡ δὲ χεὶρ π. ἔ. καμείται. Cf. xxi. 26. xxiii. 63. — 390. ἄρμα τιταίνων, drawing the car.—391. δὲν δὲ—νοήσω, cf. i. 218.—392. ἄρκιον (App. V.). “There shall be nothing on which he can rely; nothing to give him any well-grounded hope of escaping the dogs and birds.” ἐσσεῖται, *erit*, rare in H., common in Doric poets.

394. ὥς ὅτε κύμα: λάχει understood. Cf. ii. 209. — 395. ὅτε κινήσῃ, sc. κύμα. Jn. κύματα παντοίων ἀνέμων, the waves of every kind of wind, i. e. raised by all the winds together. So Od. v. 305: αἰελλαι παντοίων ἀνέμων.—396. προβλήτι σκοπέλῳ, on a far-projecting rock; it is an apposition to ἀκτῇ ἐφ' ὑψηλῇ. The prep. is thus omitted in the apposition in xiv. 227.—398. ὀρέοντο is to be closely connected with κεδασθέντες [from (σ)κεδάννυμι], and has here an adverbial force, like λήγειν, διατελεῖν, with a partep. = “they dispersed themselves hastily.” — 400. ἔρεζε (obs. the single ρ) ῥέζειν = *acra facere*; as *facere, operari*, in Lat.—401. μῶλος (originally μόλος, cf. vii. 147) = Lat. *molior* and *moles*; labor; esp. labor bellicus.—404. κίκλησκειν (like *vocare*, to invite). Παναχαιῶν, of the Achaean co'

- 405 Νέστορα μὲν πρῶτιστα καὶ Ἰδομενῆα ἄνακτα,
αὐτὰρ ἔπειτ' Αἴαντε δῶω καὶ Τυδέος υἱόν,
ἕκτον δ' αὐτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον.
408 Αὐτόματος δέ οἱ ἦλθε βοήν ἀγαθὸς Μενέλαος·
ἦδε γὰρ κατὰ θυμὸν ἀδελφεὸν ὥς ἐπονείτο.
Βοῦν δὲ περιστήσαντο καὶ οὐλοχύτας ἀνέλοντο
τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων·
412 Ζεῦ κύδιστε, μέγιστε, κελαινεφές, αἰθέρι ναίων,
μὴ πρὶν ἐπ' ἥελιον δῦναι καὶ ἐπὶ κénéφας ἔλθειν,
πρὶν με κατὰ πρηνὲς βαλέειν Πριάμοιο μέλαθρον
αἰθαλόεν, πρῆσαι δὲ πυρὸς δηϊοιο θύρετρα,
416 Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐζαι
χαλκῷ ῥωγαλέον· πολέες δ' ἀμφ' αὐτὸν ἐταῖροι
πρηνεῖς ἐν κονίρσιν ὁδᾶξ λαζοίατο γαῖαν.
“Ὡς ἔφατ'· οὐδ' ἄρα πῶ οἱ ἐπεκραίαине Κρονίων·
420 ἀλλ' ὄγε δέκτο μὲν ἰρά, πόνον δ' ἀμέγαρτον ὄφελλεν.
Αὐτὰρ ἐπεὶ ῥ' εὗξαντο καὶ οὐλοχύτας προβάλλοντο,

lectively, for of all the Greeks, the Achæans being the most widely spread race. So below, ver. 530, Πανίλληνας.—405. Νέστορα. Cf. i. 247. Ἰδομενῆα. Cf. i. 145. —406. Αἴαντε δῶω, viz. one, the son of Telamon; the other, the son of Oïleus, and leader of the Locrians. He was less in stature than the former, but an excellent thrower of the lance. Τυδέος υἱόν, i. e. Diomēdes, ruler at Argos, whose exploits are celebrated in the fifth book.—407. ἀτάλαντον. Cf. ver. 169. —408. αὐτόματος, of himself, as being a brother, he was not specially invited. βοήν ἀγαθός, the loud-voiced; an Homeric epith. of the most distinguishing heroes. The trumpet was not in common use (though not unknown to H., cf. Il. xviii. 219), hence, the voice of command was of great importance, as well for directing as for animating the troops. —409. ἦδε (οἶδα) D. 89—ἐπονείτο, i. e. ἦδε κ. θ. ὥς ἀδελφεὸς ἐπονείτο, Gr. 1011.—410. οὐλοχύτας ἀνέλ. Cf. i. 449—412. αἰθέρι, in the ether (dativus localis).—413. μὴ πρὶν ἐπ' ἥελιον δῦναι, may the sun not go down before. ἐπὶ—δῦναι, of the setting sun, occurs only here in all Hom. Eustath. unnecessarily supplies ὁδός. In formulas of wishing and praying, the infin. sometimes stands quite independently for the finite verb (as well as for the imperative in commands and requests). —414. πρὶν με—μέλαθρ., i. e. πρὶν με καταβαλεῖν μέλαθρ. Πριάμοιο πρηνής, before I have overthrown. On πρὶν, cf. Gr. 935; πρηνής, proleptio acc. Gr. 523.—415. αἰθαλόεις, sooty, black from smoke. πυρὸς, gen. materiæ. δηϊοιο, to be pronounced with synizesis.—417. χαλκῷ ῥωγαλέον belongs proleptically to δαΐζαι (Gr. 523). ῥωγαλέος (ῥώξ, ὡ δήγνυμι), torn asunder, split or cut asunder.—418. ὁδᾶξ λάζεσθαι γαῖαν, like ὁδ. ἐλεῖν οὐδας, to seize the earth with the teeth, poet. for falling down dead. Cf. Virg. Æn. xi. 448: humum semel ore momordit. Cf. the English “to bite the dust.” Cf. Jñ. πρηνεῖς ἐν κονίρσι. N.—419. ἐπεκραίαине, cf. i. 419. sc. ἐπιδωρ.—420. δέκτο = εἰδέξαιτο, D. 125. ἀμέγαρτον, App. V.—421—424.

- 422 ἀνέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
 μηρούς τ' ἰξέταμον κατὰ τε κνίσρ' ἐκάλυψαν,
 424 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 Καὶ τὰ μὲν ἄρ' σχίζουσιν ἀφύλλοισιν κατέκαιον·
 σπλάγχνα δ' ἄρ' ἀμπεύραντες ὑπείρεχον Ἡφαίστοιο.
 Αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,
 428 μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
 ὥπτησάν τε περιφραδέως ἐρύσαντό τε πάντα.
 Αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης.
 432 Αὐτὰρ ἐπεὶ πύσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·
 Ἄτρεϊδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 μηκέτι νῦν δῆθ' αὖθι λεγώμεθα, μηδ' ἔτι δηρὸν
 436 ἀμβαλλώμεθα ἔργον, ὃ δὴ θεὸς ἐγγυαλίζει.
 Ἄλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων
 λαὸν κηρύσσοντες ἀγείροντων κατὰ νῆας·
 ἡμεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 440 ἴομεν, ὄφρα κε θᾶσσον ἐγείρομεν ὄζυν Ἀρηα.

Agamemnon sends heralds to call the soldiers to battle, and, Athênê exciting their ardour, they all assemble in the plain of the Scamander. Description of the preparations for battle.

- “Ὡς ἔφατ’· οὐδ’ ἀπίθησεν ἄναξ ἀνδρῶν Ἀγα-
 μέμνων·
 αὐτίκα κηρύκεσσι λιγυφθόγοισι κέλευσεν
 κηρύσσειν πύλεμόνδε κερηκομόωντας Ἀχαιοῦς.
 444 Οἱ μὲν ἐκήρυσσον, τοὶ δ’ ἠγείροντο μάλ’ ὤκα.
 Οἱ δ’ ἀμφ’ Ἀτρείωνα Διοτρεφέες βασιλῆες
 θῦνον κρίνοντες· μετὰ δὲ γλαυκῶπις Ἀθήνη,
 αἰγίδ’ ἔχουσ’ ἐρίτιμον, ἀγήραον ἀθανάτην τε·
 448 τῆς ἑκατὸν θύσανοι παγχρύσειοι ἠερέθονται,

Cf. i. 457—461.—426. ἀμπεύραντες = ἀναπείραντες. Ἡφαίστοιο, = τοῦ πυρός.—427—432. See notes on i. 464...9.—435. λεγώμεθα (Schol. br. διαλεγώμεθα), *inter nos loquamur*.—438. ἀγείρόντων = ἀγείρωντες, *colligunt*.—440. ἴομεν = ἴωμεν. ὄφρα κε—ἐγείρομεν, = ἐγείρωμεν. Cf. (on *ἄν* with a final particle and subj.) Gr. 953. θᾶσσον = *primo quoque tempore*, in commands, final clauses, &c. IV. 446. κρίνοντες, *putting in array*, Schol. διακρίνοντες κατὰ φυλάς καὶ φρατίας. μετὰ δέ, *adverbially* (Gr. 1036), and *amongst* or *with them*.—447. ἀγήραον, ἀθανάτην, as being the work of Hephaestus.—448. τῆς, *down from which*. θύσανοι, *tassels, fringes*, which were set on the border, esp. of female apparel. Such golden tassels were

- 449 πάντες ἔνπλεκές, ἑκατόμβοιός δὲ ἕκαστος.
 Σὺν τῇ παιφάσσουσα διέσσοντο λαὸν Ἀχαιῶν,
 ὀτρύνουσ' ἵνα· ἐν δὲ σθένος ὤρσεν ἑκάστῳ
 452 καρδίῃ, ἄλληκτον πολεμίζειν ἤδὲ μάχεσθαι.
 Τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἢ νέεσθαι
 ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαῖαν.
 Ἥύτε πῦρ αἰετὸν ἐπιφλέγει ἄσπετον ὕλην
 456 οὔρεος ἐν κορυφῇ, ἕκαθεν δὲ τε φαίνεται αὐγὴ
 ὥς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίῳ
 αἴγλη παμφανόωσα δι' αἰθέρος οὐρανὸν ἵκεν.
 Τῶν δ', ὥς τ' ὀρνίθων πετεηνῶν ἔθνεα πολλά,
 460 χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων,
 Ἀσίῳ ἐν λειμῶνι, Καῦστρίου ἀμφὶ ῥέεθρα,
 ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμεναι πτερύγεσσι,
 κλαγγηδὸν προκαθίζοντων, σμαραγεῖ δὲ τε λειμῶν
 464 ὥς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
 ἐς πεδῖον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθῶν
 σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.
 Ἔσαν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι

attached for ornament to shields, corselets, and belts. *ἑρέθονται*, *αἰρίθω*, collateral form of *αἰρω*.—449. *ἑκατόμβοιός*, worth a hundred oxen. The most ancient Greeks, who were acquainted with barter only, estimated the value of things by oxen.—450. *παιφάσσουσα* (*ἀπ. εἰρ.*), *glaring*; with *glaring eyes*, fr. *φαίω*, *shine* (r. of *φάος*, *φαίνω*, &c.), whence *φάσσω*, with redupl. *παιφάσσω*. The Scholia explain it by *ἐνθουσιῶσα*, *ὀρμύσα*. *διέσσοντο*, cf. *διασεύω*.—455. *ἥύτε*, as *κλέπ.*, cf. ver. 87. *αἰετὸν* (cf. 318), App. V.—456. *ἕκαθεν* denotes the *terminus a quo* (not *terminus in quem*), since, though *shining in the distance*, yet to the spectator it shines *from the distance to him*; it shines to him *from afar*. In *σχεδόθεν ἰλθεῖν*, *ἐγγύθεν ὀρνευθαι*, *ἀπάνευθεν ἵνα* (*φεύγειν*), *προπάροιθε βάλλειν*, there is always a *prolepsis*. Thus *σχεδόθεν ἰλθεῖν* = *sic venire, ut sis ex propinquo* (Hartung). *N.* *δε τε*, App. IV.—457. *τῶν ἐρχομένων*, gen. absol. *ἀπὸ χαλκοῦ θεσπεσίῳ*, *from the (god-like =) dazzling brass*. App. V.—459. *τῶν δ'* prepares the way for the *τῶν ἰθνα*, ver. 464, as *τοὺς δ'*, ver. 474.—461. *Ἀσίῳ ἐν λειμῶνι*, on the *Asian mead or plain*, a fertile tract of land on the Caÿster (now *Kardou* or *Katschuk Meindor*), a considerable river in Lydia, falling into the sea by Ephesus. Cf. Virgil's *Asia prata* (Georg. i. 385).—462. *ἀγαλλόμεναι πτερύγεσσι*, *disporting with their wings*, i. e. strutting about and flapping their pinions. *Ἀγαλλόμεναι*, construct. *κατὰ σύνεσιν*: prop. *ἀγαλλόμενα*, in ref. to *ἰθνα*, but as the particular described relates rather to individual birds than to the collective flocks, the particp. agrees with *ὀρνίθες*.—463. *προκαθίζοντων* (sc. *ὀρνίθων*, ver. 459): *ἄλλου πρὸ ἄλλου καθιπαμίνων μετὰ βοῆς*.—465. *ὑπὸ*, adverbially, *beneath*.—466. *ποδῶν*, gen. *causae*; and on this *αὐτῶν* (= *ipsorum*) *τε καὶ ἵππων* is

- 468 μυρίοι, ὅσσα τε φύλλα καὶ ἄνθηα γίγνεται ὥρη.
 Ἥτε μνιάων ἀδινάων ἔθνεα πολλά,
 αἶτε κατὰ σταθμὸν ποιμνήϊον ἡλάσκουσιν
 ὥρη ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει·
 472 τόσσοι ἐπὶ Τρώεσσι κερηκομόωντες Ἀχαιοὶ
 ἐν πεδίῳ ἴσταντο, διαρραῖσαι μεμαῶτες.
 Τοὺς δ', ὥστ' αἰπόλια πλατέ αἰγῶν αἰπόλοι ἀνδρες
 ῥεῖα διακρίνωσιν, ἐπεὶ κε νομῶ μίγῃωσιν·
 476 ὥς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα,
 ὑσμίνηνδ' ἰέναι· μετὰ δὲ κρείων Ἀγαμέμνων,
 ὄμματα καὶ κεφαλὴν ἱκελος Διὶ τερπικεραύνῃ,
 Ἄρει δὲ Ζῶνῃ, στέρνον δὲ Ποσειδάωνι.
 480 Ἥτε βοῦς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων
 ταῦρος· ὁ γάρ τε βρέσσι μεταπρέπει ἀγρομένρῃσιν·
 τοῖον ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἡματι κείνῳ,
 ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἡρώεσσιν.

Enumeration of the chiefs and vessels of all the tribes who formed the Grecian army. The army puts itself in march to traverse the plain.

- 484 Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχου-
 σαι,—
 ὑμεῖς γὰρ θεαὶ ἐστε, πάρεστε τε, ἴστε τε πάντα,
 ἡμεῖς δὲ κλέος οἶον ἀκούομεν οὐδέ τι ἴδμεν—
 οἵτινες ἡγεμόνες Δαναῶν καὶ κοῖρανοι ἦσαν.

dependent.—468. μυρίοι. Cf. i. 2. ὥρη, at the season = in the spring, in ὥρῃ εἰαρινῇ, ver. 471. — 470. σταθμός, not only the stalls, &c. of the cattle, but the dwelling of the shepherd. F. ἡλάσκουσιν, they scarm, buzz about, a collateral form of ἀλάσθαι (vagari).—471. γλάγος, Ep. = γάλα. ἄγγεα δεύει, fills (lit. wets) the vessels. Cf. Tib. iii. 6, 5 : *madeant generoso pocula Baccho*.—473. διαρραῖσαι : sc. Τρώας. Διαρραῖω (ραῖω), to break in pieces, destroy utterly. μεμαῶτες, cf. i. 590.—474. πλατέα, lata, for goats disperse more widely than other flocks. W.—475. διακρίνωσιν (διακρίνειν, *cernere*). On the subj. in Homeric comparisons, cf. Gr. 1326, § 419, 2. ἐπεὶ κε, Ep. = ἐπὶ ἡν, *postquam, quum semel*. νομῶ, on the pasture. Local dat. μίγῃωσιν = μίγῃωσιν (subj. aor. 2, ἐμίγην), the notion to be pressed is not that of their being mingled together, but of their being together (not dispersed).—477. μετὰ, adv., among them, i. e. the leaders.—479. Ζῶνῃ, Apoll. τὸν περὶ τὴν γαστέρα τόπον. Strength in the hips was the property of the god of war.—480. βοῦς—ταῦρος, the breeding bull ; like οὗς κάπρος, Il. xvii. 21. βρέφος ἡμίονον, xxiii. 266. ἀγέληφι, = ἐν ἀγέλῃ (D. 33, 1). ἔξοχον ἡρώεσσιν, among the heroes. Cf. 285. — 481. γάρ τε = *namque*. F.

484. Cf. i. 1, and Virg. *Æn.* vii. 641. (*Pandite nunc Heliconæ Deæ*, &c.). ἔσπετε = εἴπατε. Ὀλύμπια δώματ' ἔχουσαι, the Muses dwell on Olympus. Cf. Hesiod. Theog. 64. ἔχειν as in Lat. *habere*

- 488 Πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
οὐδ' εἴ μοι δέκα μὲν γλώσσαι, δέκα δὲ στόματ' εἴεν,
φωνή δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη,
εἰ μὴ Ὀλυμπιάδες Μοῦσαι, Διὸς αἰγιόχοιο
492 θυγατέρες, μνησαίαθ' ὅσοι ὑπὸ Ἴλιον ἦλθον.
Ἄρχους αὖ νηῶν ἐρέω νῆας τε προπάσας.
Βοιωτῶν μὲν Πηνέλεως καὶ Δῆϊτος ἦρχον,
Ἀρκεσίλαός τε Προθοήνωρ τε Κλονίος τε
496 οἳ θ' Ὑρίην ἐνέμοντο καὶ Αὐλίδα πετρήεσαν,
Σχοϊνὺν τε Σκῳλὸν τε, πολύκνημόν τ' Ἐτεωνόν,
Θέσπειαν, Γραϊάν τε καὶ εὐρύχορον Μυκαλησόν,
οἳ τ' ἄμφ' Ἄρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρύθρας,
500 οἳ τ' Ἐλεῶν εἶχον ἡδ' Ὑλην καὶ Πενεῶνα,
Ὠκαλέην, Μεδεῶνά τ', ἐκτίμενον πτολίεθρον,
Κώπας, Εὐτρησίην τε, πολυτρήρωνά τε Θίσβην,
οἳ τε Κορώνειαν καὶ ποιήενθ' Ἀλῖαρτον,
504 οἳ τε Πλάταιαν ἔχον, ἡδ' οἳ Γλίσαντ' ἐνέμοντο,
οἳ θ' Ὑποθήβας εἶχον, ἐκτίμενον πτολίεθρον,
Ὅγχηστόν θ' ἱερὸν, Ποσιδήϊον ἀγλαὸν ἄλσος,
οἳ τε πολυστάφυλον Ἄρνην ἔχον, οἳ τε Μίδειαν,

for *habituare*. — 488. *πάρεστε*, sc. *πᾶσιν, adestis omnibus rebus*. — 488. *πληθύν*, the tale preserved in the popular songs. K. — 488. *πληθύν* the whole host. — οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω. On the subj. virtually = fut. cf. i. 139. — 489. οὐδ' εἴ μοι — εἴεν. Cf. Virg. *Æn.* vi. 625 : *Non, mihi si linguæ centum sint, oraque centum Ferrea vox, &c.* Ten tongues, for many, as in Lat., the number a hundred. — 490. *φωνή ἄρρηκτος*, a voice not to be broken down or worn out : 'eo modo dictum est, ut Latini *pulmones rumpi* dicunt adeoque vocem debilitari.' H. — 492. *μνησαίαθ'* = *μνήσαιντο*. — 494. sq. The *Κατάλογος τῶν νεῶν* is not merely an episode, but a necessary part of the complete narration, inasmuch as the incidental mention of many heroes and tribes presupposes a general survey of them all. Cf. iv. 517, sq. — The poet begins with the Boeotians, because the general rendezvous of the fleet, before the expedition sailed, was the Boeotian harbour of Aulis. — 496. Ὑρίη, an old town on the east coast not far from Tanagra. Αὐλίδα, cf. ver. 303. Ἐτεωνόν, afterward *Scarphe*, at the foot of Cithæron (*Strab.*) ; hence *πολύκνημος, μουρταίνους* (*κνημός, a woody mountain-pass*). — 502. Θίσβην, *Thisbe* (*Strab. Θισβαῖ*, a sea-port at the foot of Helicon, probably = Σῖραι (*Gianiki πολυτρήρων, full of doves*, because they built in the rocks of the harbour. — 506. Ὑποθήβας. Of the ancients, some understood by this the later Potniæ ; others, with greater probability, the lower town of Thebes. — 506. Ὅγχηστον, *Onchestus* (now the convent *Μαζαράκι*), on the lake Copaiæ, with a famous temple and grove of Poseidon. — 507. Ἄρνην : the later Acræphion (*Strab.*), Chæronæa (*Pausan.* According to Thucyd. i. 60, Arne was not built till sixty years after the conquest of Troy by the Boeotians, who previously, on being driven

- 508 Νῖσάν τε Ζαθέην, Ἀνθηδόνα τ' ἐσχατώσαν
 τῶν μὲν πεντήκοντα νέες κίον· ἐν δὲ ἐκάστη
 κοῦροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον.
 Οἷ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομενὸν Μινύειον,
 512 τῶν ἤρχ' Ἀσκάλαφος καὶ Ἰάλμενος, υἱὲς Ἄρῃος,
 οὓς τέκεν Ἀστυόχη, δόμῳ Ἄκτορος Ἀζειδαο,
 παρθένος αἰδοίῃ, ὑπερώϊον εἰσαναβῶσα,
 Ἄρῃ κρατερῶ· ὁ δὲ οἱ παρελέξατο λάθρῃ·
 516 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.
 Αὐτὰρ Φωκίων Σχεδῖος καὶ Ἐπίστροφος ἤρχον,
 υἱέες Ἰφίτου μεγαθύμου Ναυβολίδαο·
 οἱ Κυπάρισσον ἔχον, Πυθῶνά τε πετρήεσαν,
 520 Κρίσάν τε Ζαθέην, καὶ Δαυλίδα καὶ Πανοπῆα,
 οἱ τ' Ἀνεμώρειαν καὶ Ὑάμπολιν ἀμφενέμοντο,
 οἱ τ' ἄρα παρ ποταμὸν Κηφισὸν δίον ἔναιον,
 οἱ τε Αἰλαίαν ἔχον, πηγῆς ἐπὶ Κηφισοῦ·
 524 τοῖς δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.
 Οἱ μὲν Φωκίων στίχας ἴστατον ἀμφιέποντες·
 Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσσοντο.
 Δοκρῶν δ' ἡγεμόνευεν Ὀϊλῆος ταχὺς Αἴας,

out by the returning Pelasgi, fled to Arne in Thessaly. If this contradiction is to be reconciled, we must assume that the Boeotians only restored a previously existing Arne.—508. Νῖσαν, probably a place near Helicon sacred to Dionysus. Ἀνθηδόνα τ' ἐσχατώσαν, *Anthodon*, with a harbour, known also from the myth of Glaucus. Ἐσχατώσαν (= ἐσχατώσαν), a frontier town. Ἐσχατάω (according to Buttm. the correct term is ἐσχατόω), *I am the last*. Σο δῆτ' ἐσχατόων (a last man of the enemy =) *one of the rear-guard*.—511. Ὀρχομενὸν Μινύειον. *Orchomenus* was then the capital of a distinct state, the kingdom of the *Minyae*, cf. ix. 381. Its founder was *Orchomenus*, son of *Minyas*, who was the king of the *Minyae*, a race that immigrated out of Thessaly.—513. οὓς τέκεν to be joined with Ἄρῃ κρατερῶ, ver. 515. Ἀζειδαο, i. e. son of *Azeus*.—518. Ἰφίτου, with ἱ, like Ἀμφίος, ver. 830.—519. Πυθῶνα, cf. Od. xi. 581. Πυθῶν or Πυθώ, the more ancient name of the city *Delphi* on *Parnassus* (therefore *πετρήεσσα*), now *Castri*, where was the famous oracle of *Apollo*.—520. Κρίσάν τε Ζαθέην, *Crissa* (Strabo, *Κρίσσα*), a very ancient sea-port town, which afterwards was destroyed by a decree of the *Amphietyons*. From it the *Crissæan gulf* and the *Crissæan plain* had their names. According to all the more ancient writers, except Strabo and Pliny, *Crissa* is the city that afterwards was called *Cirrhæ*.—522. Κηφισόν, later *Κηφισσόν*. The *Cephius* (now *Mauro-Nero*) rises by *Lilæa*, cf. ver. 523, and falls into the lake *Copaïs*.—525. οἱ μὲν, viz. *Schedius* and *Epistrophus*. ἴστατον, Bek. ἴστασαν, Spitz., for ἴστασαν, which, as an abbreviation for ἔστησαν, is against all analogy (T.).—526. ἔμπλην (= πλησίον), ἀπ. εἰρ., close by, near.—

- 528 μείων, οὔτι τόσος γε ὅσος Τελαμωνίος Αἴας,
 ἀλλὰ πολὺ μείων· ὀλίγος μὲν ἦν, λινοθώρηξ,
 ἐγχείρ δ' ἐκέαστο Πανέλληνας καὶ Ἀχαιοῦς·
 οἳ Κῦνόν τ' ἐνέμοντ' Ὀπούντ' αὖτε Καλλίαρόν τε,
 532 Βῆσάν τε Σκάρφην τε καὶ Ἀνγείας ἐρατεινάς,
 Τάρφην τε Θρόνιον τε, Βοαγρίου ἀμφὶ ῥέεθρα·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο
 Λοκρῶν, οἳ ναίουσι πέρην ἱερῆς Εὐβοίης.
 536 Οἳ δ' Εὐβοίαν ἔχον μένεα πνεύοντες Ἀβαντες,
 Χαλκίδα τ' Εἰρέτριάν τε, πολυστάφυλόν θ' Ἰστίαίαν
 Κήρινθόν τ' ἔφαλον, Δίου τ' αἰπὺν πτολίεθρον,
 οἳ τε Κάρυστον ἔχον, ἥδ' οἳ Στύρα ναιετάσκον·
 540 τῶν αὖθ' ἡγεμόνευ' Ἐλεφήνωρ, ὄζος Ἀρηος.
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων.
 Τῷ δ' ἅμ' Ἀβαντες ἔποντο θοοὶ, ὕπιθεν κομόωντες
 αἰχμηταί, μεμαῶτες ὀρεκτῆσιν μελίσσιν
 544 θώρηκας ῥήξιν δητίων ἀμφὶ στήθεσσι·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.
 Οἳ δ' ἄρ' Ἀθήνας εἶχον, ἐκτίμενον πτολίεθρον

527. Λοκρῶν. H. here names only the Epicnemidian and Opuntian Locrians, who dwelt over against Euboea. The Ozolian Locrians of Western Locris appear unknown to him. — 529. λινοθώρηξ, in *lin corset*. In later times corselets of this sort (of several layers of linen) are frequently mentioned. Cf. Xen. Cyr. vi. 4, 2. In H. this is an exception to the general use of brazen cuirasses (χαλκοχιτών). Another occurs below, ver. 830. — 530. ἐκέαστο, fr. *καίνυμι*. *κεκάσθαι τινά τινα*, to surpass a person in a thing. — 531. Ὀπούντ. = Ὀπούντα, *Opus*, the capital of the Opuntian Locrians was the native town of Patroclus. Cf. xviii. 326. — 535. πέρην—Εὐβοίης, *against Euboea; opposite Euboea* (Buttm., Lexil., p. 466). — 536. μέν πνεύοντες, *robur spirantes*, i. e. strenui. Bth. Ἀβαντες, the ancient inhabitants of the island Euboea (now Negropont). According to Strabo they were a Thracian race, and had immigrated from Abae in Phocis. — 537. Ἰστίαίαν (pronounce Histyaian in three syllables), *Histiæa*, afterwards Oreos, on the north coast, famous for excellent wine; hence πολυστάφυλον, *rich in grapes*. — 538. Δίον πτολίεθρον, cf. ver. 133. *Dion* lay on the promontory of the same name (now Agia). — 541. Χαλκωδοντιάδης. Elephenor was a son of Chalcædon. Cf. iv. 463. — 542. ὕπιθεν κομόωντες, *wearing on the back of the head* (Abantiades in terga comantes. Stat. T. vii. 369. Cf. Hdt. iv. 180. F.). The Abantes cut off their hair in front, and let it grow long behind only, in order that, as Strabo says, no enemy might lay hold of them by the hair. — ὀρεκτῆσιν μελίσσιν, *with stretched, protended spears*; i. e. *were ἀγχίμαχοι*. *Μελίη*, ash. So Ov. Met. v. 142: *nam Clyti utrumque, gravi librata lacerto, Frasinus acta femur*. Bth. — 546. The Athenians were very proud of these verses. *δῆμον*, here *the*

- 547 δῆμον Ἑρεχθῆος μεγαλήτορος, ὃν ποτ' Ἀθήνη
 548 θρέψε, Διὸς θυγάτηρ, (τέκε δὲ Ζεῖδωρος Ἄρουρα,
 κὰδ δ' ἐν Ἀθήνῃς εἰσεν, ἐψ' ἐνὶ πύλῳ νηψ'
 ἐνθάδε μιν ταύροις καὶ ἀρνείοις ἰλάονται
 κούροι Ἀθηναίων, περιτελλομένων ἐνιαυτῶν.
 552 Τῶν αὖθ' ἡγεμόνευ' υἱὸς Πετewῶ Μενεσθεύς.
 Τῷ δ' οὐπω τις ὁμοῖος ἐπιχθόνιος γένετ' ἀνὴρ
 κοσμήσαι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας
 (Νέστωρ οἷος ἔριζεν· ὁ γὰρ προγενέστερος ἦεν)
 556 τῷ δ' ἅμα πεντήκοντα μέλαινα νῆες ἔποντο.
 Αἴας δ' ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα-νῆας.
 [Στῆσε δ' ἄγων, ἵν' Ἀθηναίων ἴσταντο φάλαγγες.]
 Οἷ δ' Ἄργος τ' εἶχον, Τίρυνθά τε τειχιόεσσαν,
 560 Ἑρμιόνην, Ἀσίνην τε, βαθὺν κατὰ κόλπον ἐχούσας,

territory, as in Τρώων δῆμος, Od. i. 227. "Sic Latine gentes pro terris et regionibus. F." Intpp. Ov. Met. ii. 215. *Erechtheus* was, according to the more ancient story, a son of the Earth (ἀντόχθων), and is by the later Mythographers called also *Erichthonius*. He was honoured at Athens as the heroic progenitor of their race, and to him was ascribed the introduction of the Panathenæa. It is only the later legends that distinguish *Erechtheus* or *Erichthonius*, son of Hephestus and the Earth, from *Erechtheus* II., the son of Pandion. Cf. Apollod. iii. 14, b. Plat. Menex. 7. — 548. Ἄρουρα, γαῖα. — 549. κὰδ δ' — εἰσεν = καθεῖσεν, in sede sua sedere fecit, collocavit, viz. Athênê took him into her temple; i. e. the Athenians (according to the will or by the direction of Athênê) honoured him in the temple conjointly with the goddess. πύλῳ, πλουσίῳ. — 550. μὴν = αὐτόν. This is preferable to considering it = αὐτήν (viz. Athênê); for ver. 549 is only a parenthesis, and *Erechtheus* remains the principal person. The Athenians used also to sacrifice to this hero, cf. Hdt. viii. 55; v. 82. Köppen and W. refer μὴν (= αὐτήν) to Athênê, and suppose an allusion to the lesser Panathenæa, which were celebrated yearly at Athens. — 552. Πετewῶ, gen. of Περαιός, Att. Περειός. D. 41. *Meneestheus*, son of Peteós, and great-grandson of *Erechtheus*, was at that time king, cf. Plut. Thes. xxxii. 35. According to the life of H., which is attributed to Herodotus, the verses 552—554, and 557, 558, were inserted by the poet when he went to Athens. — 553. ὁμοῖος with *infm.* κοσμήσαι. Cf. ii. 214, 290, 477; x. 404, 437, &c. S. — 557, 558. Αἴας, cf. i. 138. According to Plutarch, these two verses were inserted by Solon, when the Athenians and Megarians were contesting the possession of the island Salamis. The Spartans, having been named as umpires, assigned the island to the Athenians, on the ground that, according to these verses, Ajax drew up the Salaminian ships next to those of the Athenians. — 559. Ἄργος, here the city Argos in Argolis, the residence of Diomedes, cf. ver. 406, who espoused Ægialêa, the daughter of king Adrastus, and succeeded his son Ægialeus in the sovereignty. — 560. βαθὺν κατὰ κόλπον ἐχούσας = κατεχούσας βαθὺν κόλπον, which has in

- 561 Τροίζῃν', Ἡϊόνας τε, καὶ ἀμπελόεντ' Ἐπίδauρον,
οἳ τ' ἔχον Αἴγινα, Μάσητά τε, κοῦροι Ἀχαιῶν
τῶν αὐθ' ἡγεμόνευε βοὴν ἀγαθὸς Διομήδης,
564 καὶ Σθέnelος, Καπανῆος ἀγακλειτοῦ φίλος υἱός·
τοῖσι δ' ἅμ' Εὐρύαλος τρίτατος κίεν, ἰσόθεος φῶς,
Μηκιστέος υἱὸς Ταλαϊονίδαο ἄνακτος.
Συμπάντων δ' ἡγεῖτο βοὴν ἀγαθὸς Διομήδης·
568 τοῖσι δ' ἅμ' ὀγδῶκοντα μέλαινα νῆες ἔποντο.
Οἳ δὲ Μυκήνας εἶχον, εὐκτίμενον πτολίεθρον,
ἄφνειόν τε Κόρινθον, εὐκτιμένας τε Κλεωνάς,
Ὀρνειάς τ' ἐνέμοντο, Ἀραιθυρέην τ' ἐρατεινὴν,
572 καὶ Σικυῶν', ὅθ' ἄρ' Ἀδρηστος πρῶτ' ἐμβασιλεύει
οἳ θ' Ὑπερσίων τε καὶ αἰπεινὴν Γονόεσσαν,
Πελλήνην τ' εἶχον, ἥδ' Αἴγιον ἀμφενέμοντο,
Αἰγιαλόν τ' ἀνὰ πάντα, καὶ ἀμφ' Ἑλίκην εὐρεῖαν·
576 τῶν ἑκατὸν νηῶν ἦρχε κρείων Ἀγαμέμνων
Ἀτρείδης· ἅμα τῷγε πολὺ πλείστοι καὶ ἄριστοι
λαοὶ ἔποντ' ἐν δ' αὐτὸς ἐδύσετο νώροπα χαλκὸν
κυδιόων, πᾶσιν δὲ μετέπρεπεν ἡρώεσσιν,
580 οὐνεκ' ἄριστος ἦν, πολὺ δὲ πλείστους ἄγε λαοὺς
Οἳ δ' εἶχον κοίλῃν Λακεδαίμονα κητώεσσαν,
Φᾶρίν τε Σπάρτην τε, πολυτρήρωνά τε Μέσσην,
Βρυσειάς τ' ἐνέμοντο καὶ Αὐγείας ἐρατεινάς,
584 οἳ τ' ἄρ' Ἀμύκλας εἶχον, Ἐλος τ', ἔφαλον πτολ
θρον,
οἳ τε Δᾶαν εἶχον, ἥδ' Οἴτυλον ἀμφενέμοντο·
τῶν οἱ ἀδελφεὸς ἦρχε, βοὴν ἀγαθὸς Μενέλαος,

(hence, *encircle, occupy, or are situated on*) the deep gulf. *Tiryns* *Ἀσινῆ* lay on the Argolic, *Hermiḗnē* on the Hermionic gulf.—*Σθέnelος*, *Sthenelus*, the charioteer of Diomedes, had already taken in the expedition of the Epigoni against Thebes. Cf. iv. 404. — *ὅθι* = *οὐ, ubi*. *πρῶτα*, formerly (W.), or at first, before he rule Argos. *Adrastus*, son of Talaus, being driven from Argos by *Phia-raus*, fled to Sicyon, where he succeeded his maternal grandfather in the sovereignty. He was afterwards reconciled with *Amphiar* and became king at Argos. — 575. *Αἰγιαλόν*, the coast-land, i. e. later Achaia. — 576. *Τῶν* does not agree with *νηῶν*, but *βοτῆ* *de* *on ἦρχε*: the latter as a nearer specification.—578. *ἐδύσετο*, D. *νώροπα*, *glittering, dazzling*. The Grammarians derive *νώροψ* *νῆ* and *ὥψ, ὁράω*. *Riemer* from *ἀνῆρ* and *ὥψ*.—581. *Λακεδαίμ* i. e. *Laconia*, here called *the hollow, κοίλῃν*, because from the mountain ranges that run down from Arcadia, it forms a cauld shaped valley (*ὄρεσι περιδρομον*, *Eur. Db.*). *κητώεσσαν*, *fulchra*, *hollow* (App. V.). — 585. *Δᾶαν*, Ep. for *Δᾶν*. — 588. *ἐν*,

- 587 ἐξήκοντα νεῶν· ἀπάτερθε δὲ θωρήσσοντο.
 588 Ἐν δ' αὐτὸς κίεν ᾗσι προθυμίῃσι πεποιθώς,
 ὀτρύνων πόλεμόνδε· μάλιστα δὲ ἴετο θυμῷ
 τίσασθαι Ἑλένης ὀρμήματά τε στοναχάς τε.
 Οἱ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήνην ἑρατεινὴν,
 592 καὶ Θρύον, Ἀλφειοῖο πόρον, καὶ ἑύκτιον Αἶπυ,
 καὶ Κυπαρισσήεντα καὶ Ἀμφιγένειαν ἔναιον,
 καὶ Πτελεὸν καὶ Ἔλος καὶ Δώριον· ἔνθα τε Μοῦσαι
 ἀντόμεναι Θάμυριν τὸν Θρηῖκα παῦσαν ἀοιδῆς,
 596 Οἰχαλίθην ἰόντα παρ' Εὐρύτου Οἰχαλῆος·
 στεῦτο γὰρ εὐχόμενος νικησέμεν, εἶπερ ἂν αὐταὶ
 Μοῦσαι ἀείδοιεν, κοῦραι Διὸς αἰγιόχοιο·
 αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ ἀοιδὴν
 600 θεσπεσίην ἀφέλοντο, καὶ ἐκλέλαθον κιθαριστύν.
 Τῶν αὖθ' ἡγεμόνευε Γερήνιος ἱππότα Νέστωρ·
 τῷ δ' ἐνενήκοντα γλαφυραὶ νῆες ἐστιχόωντο.
 Οἱ δ' ἔχον Ἀρκαδίην, ὑπὸ Κυλλήνης ὄρος αἰπύ,
 604 Αἰπύτιον παρὰ τύμβον, Ἴν' ἀνέρες ἀγχιμαχηταί,
 οἱ Φένεόν τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον,
 Ῥίπην τε Στρατίνην τε καὶ ἠνεμόεσσαν Ἐνίσπην,
 καὶ Τεγέην εἶχον καὶ Μαντινέην ἑρατεινὴν,
 608 Στύμφηλόν τ' εἶχον, καὶ Παρῤῥασίην ἐνέμοντο·
 τῶν ἥρχ' Ἀγκαῖοιο πάϊς, κρείων Ἀγαπήνωρ,
 ἐξήκοντα νεῶν· πολέες δ' ἐν νηϊ ἑκάστη
 Ἀρκάδες ἄνδρες ἔβαινον, ἐπιστάμενοι πολεμίζεον.

Cf. i. 188. προθυμίῃσι (= προθυμίαις), spirit, courage: i lengthened to enable it to stand in an Hexameter. Compare (both as to this point, and as the *pl.* of a word denoting a frame or quality of mind) ὑπεροπλίῃσι, i. 205. — 590. Cf. v. 356. — 595. τὸν Θρηῖκα (that noted Thracian). *Thamyris*, son of *Philammon* and the nymph *Argiōpē*, was a Thracian bard, like *Orpheus*, *Linus*, and others. *Apollod.* i. 3, 3. — 596. Οἰχαλίθην, from *Oechalia* in *Thessaly* (there was also an *Oechalia* in *Messenia*, and another in *Euboea*). — 597. στεῦτο, διαββαίουτο *Sch.*, (στεῦμαι ὡς ἴσταμαι): only στεῦται and στεῦτο. From the notion of *standing* to begin any thing, it gets that of *assuming* *an air of*, and hence of *promising, threatening, believing confidently*. — 600. ἐκλέλαθον. This *Ep. aorist* (*D.* 82) has a *transit. signification*, to *cause or make to forget*, as in 15, 60. — 601. Γερήνιος, cf. v. 336. — 604. Αἰπύτιον παρὰ τύμβον. *Æpytus*, son of *Elætus*, was king at *Phaëssa* in *Arcadia*. Under the *Antonines* the tomb of this hero on *Mount Cyllênê* was shown to *Pausanias* (*lib. viii. 16*): ἔστι γῆς χώμα σέμια, λίθου κρηπίδι ἐν κύκλῳ περιεχόμενον. *Do.* — 605. Ὀρχομενόν, to be distinguished from *Orchomenus* in *Boeotia*. Cf. *ver. 611.* — 606. ἠνεμόεσσαν, the breezy; an epith. which *H.* gives to places *t¹*

- 612 Αὐτὸς γάρ σφιν δῶκεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 νῆας εὐστέλμους, περάαν ἐπὶ οἶνοπα πόντον,
 Ἀτρεΐδης· ἐπεὶ οὐ σφί θαλάσσια ἔργα μεμῆλει.
 Οἱ δ' ἄρα Βουπράσιόν τε καὶ Ἥλιδα διαν ἔβαιον,
 616 ὅσσον ἐφ' Ὑρμίνῃ καὶ Μύρσινος ἐσχατόωσα,
 πέτρῃ τ' Ὠλενίῃ καὶ Ἀλείσιον ἐντὸς ἔργει
 τῶν αὖ τέσσαρες ἀρχοὶ ἔσαν· δέκα δ' ἀνδρὶ ἐκάστῃ
 νῆες ἔποντο θοαί, πολέες δ' ἔμβαινον Ἐπειοί.
 620 Τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἡγησάσθην,
 υἱὲς ὁ μὲν Κτεάτου, ὁ δ' ἄρ' Εὐρύτου Ἀκτορίωνος·
 τῶν δ' Ἀμαρυγκείδης ἦρχε κρατερὸς Διῶρης·
 τῶν δὲ τετάρτων ἦρχε Πολύξεινος θεοειδής,
 624 υἱὸς Ἀγασθέneos Αὐγηϊάδαο ἀνακτος.
 Οἱ δ' ἐκ Δουλιχίου, Ἐχινάων θ' ἱεράων
 νήσωι, αἱ ναίουσι πέρην ἁλός, Ἥλιδος ἄντα·
 τῶν αὖθ' ἡγεμόνευε Μέγης, ἀτάλαντος Ἀρηϊ,
 628 Φυλίδης, δν τίκτε Διὶ φίλος ἱππύτα Φυλεύς,
 ὅς ποτε Δουλίχιόνδ' ἀπενάσσατο, πατρὶ χολωθείς·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.
 Αὐτὰρ Ὀδυσσεὺς ἦγε Κεφαλλῆνας μεγαθύμους,
 632 οἳ ῥ' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,
 καὶ Κροκύλει' ἐνέμοντο καὶ Αἰγίλιπα τρηχεῖαν,
 οἳ τε Ζάκυνθον ἔχον, ἥδ' οἳ Σάμον ἀμφενέμοντο,
 οἳ τ' ἠπειρον ἔχον, ἥδ' ἀντιπέραι' ἐνέμοντο·
 636 τῶν μὲν Ὀδυσσεὺς ἦρχε, Διὶ μῆτιν ἀτάλαντος·

lie high, esp. to Ilium, cf. iii. 305. Od. ix. 400. — 614. θαλάσσια ἔργα, *works of the sea*, i. e. navigation, but Od. v. 67, fishery. Ἔργα, like *res* in Lat., is often used in circumlocutions. — 616. ὅσσον ἐφ' = ἐφ' ὅσον, *as far as*. — 617. ἐντὸς ἔργει : *in se continet*, sc. αὐτήν. — 621. ὁ μὲν—ὁ δ' ἄρ'. Against the rule, the ὁ μὲν relates to the more remote, the ὁ δὲ to the nearer subject. “*Similis Latinorum inconstantia in usu pronominum hic—ille.*” F. Κτεάτου—Εὐρύτου : “*attendant tirones vim arsis, qua producitur syllaba του ante vocalem in Κτεάτου, quum eadem syllaba in thesi posita ante vocalem corripiatur in Εὐρύτου.*” F.—625. Δουλιχίου. *Dulichium* (in Strabo's time, *Δυλίχη*) is now either a part of the main land, or the sunken island *Kakaba*. — 626. ναίουσι, intrans. *lie*, cf. 5, 648; 6, 415. So *ναιστάω*. πέρην ἁλός, cf. ver. 505. πέρην non *contra* significat, sed *trans*. F.—628. δν—Φυλεύς. Phyleus, the son of Augeas, withdrew himself from his father, and went to Dulichium, because his father would not pay the reward promised to Hercules.—635. ἠπειρον ἔχον, ἥδ' ἀντιπέραι'. By the *main land* (ἠπειρος) and the *opposite coast*, are perhaps to be understood Acarnania, with Leucadia, and a part of the later *Epirus*.—637. μυτοπάρηοι, *red-cheeked*, i. e. *having*

637 τῷ δ' ἅμα νῆες ἔποντο δυνώδεκα μιλτοπάροισι.

Αἰτωλῶν δ' ἡγεῖτο Θόας, Ἀνδραίμονος υἱός,
οἱ Πλευρῶν ἐνέμοντο καὶ Ὠλενον ἠδὲ Πυλῆνην,

640 Χαλκίδα τ' ἀγχίαλον, Καλυδῶνά τε πετρήεσσαν
οὐ γὰρ ἔτ' Οἰνῆος μεγαλήτορος υἱέες ἦσαν,
οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάνε δὲ Ξανθὸς Μελέαγρος.

Τῷ δ' ἐπὶ πάντ' ἐτέταλτο ἀνασσεύμεν Αἰτωλοῖσιν.

644 τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.

Κρητῶν δ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν,
οἱ Κνωσὸν τ' εἶχον, Γόρτυνά τε τειχιόεσσαν,
Λύττον, Μίλητόν τε καὶ ἀργινόεντα Δύκαστον,

648 Φαιστόν τε Ῥύτιόν τε, πόλεις εὐναιεταῶσας,
ἄλλοι θ', οἱ Κρήτην ἐκατόμπολιν ἀμφενέμοντο.

Τῶν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν,

Μηριόνης τ', ἀτάλαντος Ἐνναλίῳ ἀνδρεϊφόντῃ.

652 τοῖσι δ' ἅμ' ὀγδώκοντα μέλαιναι νῆες ἔποντο.

Τληπόλεμος δ' Ἡρακλείδης, ἥς τε μέγας τε,

ἐκ Ῥόδου ἐννέα νῆας ἄγειν Ῥοδίων ἀγερώχων.

οἱ Ῥόδον ἀμφενέμοντο διὰ τρίχα κοσμηθέντες,

656 Λίνδον, Ἰηλυσὸν τε, καὶ ἀργινόεντα Κάμειρον.

red sides (in Od. 11, 123, φοινικοπάροισι. The ships, Hdt. iii. 68, were streaked with ruddle or minium. Cf. Plin. h. n. xxxiii. 38 : *jam Trojanis temporibus rubrica in honore erat, Homero teste, qui naves ea commendat, alias circa picturas pigmentaque varus*.—638. *Thoas*, a son of Andraemon and Gorgo, the daughter of Ceneus. Among the cities of Etolia, the most noted were *Calydon* (the Calydonian boar, 9, 530), and *Pleuron* on the Evenus, as the seat of the Curètes. Cf. 11, 437.—641. *Ceneus*, son of Portheus or Porthaon, father of Meleager and Tydeus, king of Calydon. He lived to a very great age.—642. *αὐτός*, sc. *Meleager*, 'filiorum clarissimus' *F.*: *S.* refers it to Ceneus. 84 = ἀλλά, App. IV.—643. τῷ, sc. *Thoas* (less probably Meleager). *F.* ἐπὶ πάντ' ἐτέταλτο = ἐπετέταλτο πάντα. Ἐπετέταλτο ἀνάσσειν πάντα (adverbial acc.): less probably πάντα (nom.) ἐπετέταλτο (ὥστε) ἀνάσσειν, Sch. D. Eust. Damm. Cf. Od. 11, 524.—647. ἀργινόεντα, prob. fr. the white chalk rocks, on which it was built, "*chalky-white*." Cp. Cf. Virg. *Æn.* iii. 126, *Paron niveum*.—651. Ἐνναλίῳ (va by synizesis). Ἐννάλιος, prop. the warrior, is in H. a name of Arès (Mars).—653. ἥς, bonus: like ἀμύμων, it is not a moral epith., but relates principally to bodily advantages and valour. *Tlepolemus*, son of Hercules and Astyocheia, inadvertently slew his uncle Licymnius at Argos, and was consequently obliged to fly the country. In obedience to the response of an oracle, he went to Rhodes, and founded the cities Lindus, Ialysus, and Cameirus, cf. Apollod. ii. 7, 6; 8, 2. The island of Rhodes was then inhabited in three spots only; the city of Rhodes was not built till afterwards.—655. διὰ τρίχα κοσμηθέντες = τρίχα

- 657 Τῶν μὲν Τληπόλεμος δουρικλυτὸς ἡγεμόνευεν,
 δὲν τέκεν Ἀστυόχεια βίῃ Ἡρακλεΐῃ
 τὴν ἄγειτ' ἐξ Ἐφύρης, ποταμοῦ ἄπο Σελλήεντος,
 660 πέρσας ἄστεα πολλὰ Διοτρεφείων αἰζιῶν.
 Τληπόλεμος δ' ἐπεὶ οὖν τράφη ἐν μεγάρῳ εὐπήκτῳ,
 αὐτίκα πατρὸς ἰοῖο φίλον μήτρωα κατέκτα,
 ἦδη γηράσκοντα Δικύμνιον, ὅζον Ἄρῃος.
 664 Αἶψα δὲ νῆας ἐπηξε, πολὺν δ' ὄγε λαὸν ἀγείρας,
 βῆ φεύγων ἐπὶ πόντον· ἀπείλησαν γάρ οἱ ἄλλοι
 υἱέες υἰώνοι τε βίης Ἡρακλεΐης.
 Αὐτὰρ ὃγ' ἐς Ῥόδον ἴξεν ἀλώμενος, ἄλγεα πάσχων
 668 τριχθὰ δὲ ᾤκηθεν καταφυλαδόν, ἥδ' ἐφίληθεν
 ἐκ Διός, ὅς τε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσει.
 [Καὶ σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων.]
 Νιρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας εἴσας,
 672 Νιρεὺς, Ἀγλαΐης υἱὸς Χαρόποιό τ' ἀνακτος,
 Νιρεὺς, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθεν
 τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα·
 ἀλλ' ἀλαπαδνὸς ἦν, παῦρος δὲ οἱ εἶπετο λυδός.
 676 Οἱ δ' ἄρα Νίσυρόν τ' εἶχον, Κράπαθόν τε
 Κάσον τε,
 καὶ Κῶν, Εὐρυπύλοιο πόλιν, νήσους τε Καλύδνας·
 τῶν αὖ Φείδιππός τε καὶ Ἀντιφός ἡγησάσθην,

διακοσμηθίντες, *triply distributed*, "in three separate bands." Cp. Cf. v. 668. — 658. Ἀστυόχεια, daughter of Phylas of Ephyra. βίῃ Ἡρακλεΐῃ or Ἡρακλῆος (the might of Hercules for the mighty Hercules). This sort of periphrasis is formed by βία, σθένης, μένος, and other words, cf. 3, 105. 11, 268. — 659. Ἐφύρης, ποταμοῦ ἄπο Σελλήεντος. Ephyra in Thesprotia, afterwards Cichyrus, is probably intended. — 660. αἰζιῶν, from αἰνός and ζῶ, ζάω; C. Döderlein derives it from αἶθω, prop. men in the flower of their age; then for heroes generally. — 662. αὐτίκα, *instantaneously*, by a single blow. κατέκτα, D. 123. μήτρωα (acc. of μήτρως), his mother's brother. Licymnius was a bastard son of Electryon, the father of Alcmené. — 665. βῆ φεύγων, viz. from blood-revenge, cf. 9, 630. οἱ is dat. (enclit.). — 668. ᾤκη-θεν (-θησαν), had settled = dwelt. τριχθὰ—καταφυλαδόν, *triply*, according to clans. In every Doric state there were three clans or tribes, the Hylleis, Dymanes, and Pamphytes, cf. Od. 19, 177. — 669. ἐκ = ἐκ, with the passive, rare in H.; frequent in Hdt. — 671. Συμε, a small island on the coast of Caria, now Simi. — 673. κάλλιστος — τῶν ἄλλων, Gr. 777. — 675. ἀλαπαδνός = ἀσθενής (Eust.), fm λαπάζω: ὡς παίζω παιδνός, ὀλοφύζω ὀλοφνδνός. — 676, 677. The islands here named lie in the Carpathian and the Icarian sea. Κράπαθον, Ep. for Κάρπαθον (now Skarpanto). — 677. Κῶν, Εὐρυπύλοιο πόλιν. Eurypylus, son of Poseidon and Asty-

- 679 Θεσσαλοῦ νῆε δύνω Ἡρακλείδαο ἄνακτος
 680 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.
 Νῦν αὖ τοὺς, ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον,
 οἳ τ' Ἄλον, οἳ τ' Ἀλόπην, οἳ τε Τρηχῖν ἐνέμοντο,
 οἳ τ' εἶχον Φθίην ἢ δ' Ἑλλάδα καλλιγύναικα
 684 Μυρμιδόνες δὲ καλεῦντο καὶ Ἕλληνες καὶ Ἀχαιοί·
 τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς.
 Ἄλλ' οἳ γ' οὐ πολέμοιο δυσνηχέος ἐμνώοντο·
 οὐ γὰρ ἔην ὅστις σφιν ἐπὶ στίχας ἡγήσαιτο.
 688 Κεῖτο γὰρ ἐν νήεσσι ποδάρκης δῖος Ἀχιλλεύς,
 κούρης χωόμενος Βρισηίδος ἠυκόμοιο,
 τὴν ἐκ Δυρνησοῦ ἐξείλετο πολλὰ μογήσας,
 Δυρνησοῦν διαπορθήσας καὶ τείχεα Θήβης·
 692 καδ δὲ Μύνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγχεσιμῶρους,
 υἱέας Εὐηνοῖο Σεληπιάδαο ἄνακτος·
 τῆς ὕγε κεῖτ' ἀχέων, τάχα δ' ἀνστήσεισθαι ἔμελλεν.
 Οἳ δ' εἶχον Φυλάκην καὶ Πύρασσην ἀνθεμόεντα,
 696 Δήμητρος τέμενος, Ἴτωνά τε, μητέρα μῆλων,
 ἀγχιάλόν τ' Ἀντρώνα ἰδὲ Πτελεὸν λεχεποῖν·
 τῶν αὖ Πρωτεσίλαος Ἀρήιος ἡγεμόνευεν,
 ζωὸς ἑὼν· τότε δ' ἤδη ἔχεν κᾶτα γαῖα μέλαινα.
 700 Τοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκη ἐλέλειπτο,
 καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνὴρ

palæa, was king of the island Cos. By his daughter Chalciopé Hercules had issue Thessalus.—681. νῦν αὖ τοὺς: sc. λίξω, or, ἔσπετε (Körppen). τό: not, *notum illud*; but the *demonstr.* passing into the *artide*.—683. Ἑλλάδα, *Hellas*, was, like Phthia, a town with its territory, the inhabitants of which are the Hellènes of H., cf. v. 684.—684. Μυρμιδόνες, cf. l. 180.—686. πολέμοιο δυσνηχέος: cf. “*pugnæ horridæque fremitus*.” ἐμνώοντο = ἐμνώντο. D. 103.—688. κεῖτο, he lay inactive, cf. 694; 7, 230.—689. Βρισηίδος, cf. l. 184.—692. καδ—ἔβαλε = κατέβαλε, *he slew them*.—693. Εὐηνοῖο Σεληπιάδαο. Mynæa and Epistrophus were sons of Evénus, and grandsons of Sclepius.—695. The dominions of Protesilaus lay in the eastern part of Phthiotis. The capital was *Phylacæ*, the country of Iphiclus. Cf. v. 705.—696. μητέρα μῆλων, i. e. rich in sheep, like μητέρα θηρῶν, 8, 47.—699. ἔχεν κᾶτα γαῖα = γαῖα κατέχεν: sc. αὐτόν. *Protesilaus*, son of Iphiclus, who was married just before the sailing of the expedition, was the first of the Greeks who landed on the coast of Troy, and soon afterwards fell by the hand of a Trojan.—700. ἀμφιδρυφῆς, lit. *lacerated all round*: cf. *δρυφάμηνη τὰς παρειάς*, cf. 11, 303; thus, even in later times, the Grecian wife expressed her sorrow: “*a wife he left, To rend in Phylacæ her bleeding cheeks*.” Cp.—701. ἡμιτελής, *half finished*. W. (after Strabo and Apollon.) takes this to mean a house that is inhabited by only one of a married pair. H., a house

- 702 νηὸς ἀποθρώσκοντα πολὺ πρότιστον Ἀχαιῶν.
 Οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν.
 704 ἀλλὰ σφεας κόσμησε Ποδάρκης, ὄζος Ἄρης,
 Ἰφίκλου υἱὸς πολυμήλου Φυλακίδαο,
 αὐτοκασίγνητος μεγαθύμου Πρωτεσιλάου,
 ὀπλότερος γενεῇ· ὁ δ' ἅμα πρότερος καὶ ἀρείων,
 708 ἦρως Πρωτεσίλαος Ἀρήϊος· οὐδέ τι λαοὶ
 δεύονθ' ἡγεμόνος, πόθεόν γε μὲν ἐσθλὸν ἔοντα·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.
 Οἱ δὲ Φεράς ἐνέμοντο παρὰ Βοιβηΐδα λίμνην,
 712 Βοιβὴν καὶ Γλαφύρας καὶ ἔυκτιμένην Ἰαωλκόν·
 τῶν ἦρχ' Ἀδμήτῳ φίλος παῖς ἔνδεκα νηῶν,
 Εὐμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε δια γυναικῶν,
 Ἄλκηστις, Πελῖας θυγατρῶν εἶδος ἀρίστη.
 716 Οἱ δ' ἄρα Μηθώνην καὶ Θαυμακίην ἐνέμοντο,
 καὶ Μελίβοιαν ἔχον καὶ Ὀλιζῶνα τρηχεῖαν·
 τῶν δὲ Φιλοκτήτης ἦρχεν τόξων εὖ εἰδώς,
 ἑπτὰ νεῶν· ἐρέται δ' ἐν ἐκάστῃ πεντήκοντα
 720 ἐμβέβασαν, τόξων εὖ εἰδότες ἴφι μάχεσθαι.
 Ἄλλ' ὁ μὲν ἐν νήσῳ κείτο κρατέρ' ἄλγεα πάσχων,
 Λήμνῳ ἐν ἡγαθέῳ, ὅθι μιν λίπον υἷες Ἀχαιῶν,

which is not yet entirely built ; for a newly-married pair used to build themselves a new dwelling-house. Δάρδανος ἀνὴρ, a Dardanus ; either *Hector* (Q. Smyrn.) or *Euphorbus*. — 703. οὐδὲ μὲν οὐδ' οἱ = ἀλλ' οὐ μὴν οὐδ' οὗτοι. On the double negative cf. Gr. 889. πόθεόν γε μὲν, App. IV. — 704. ὄζος Ἄρης, a sprout of *Arés*, an ancient expression for a brave warrior.—705. Φυλακίδαο, *Iphiclus*, son of *Phylacus*, was a famous prize-runner. Cf. 23, 636. Od. 11, 289, sqq. — 707. πρότερος, sc. γενεῇ, older, opp. to ὀπλότερος, younger.—711. The dominions of Eumelus lay in Pelasgiotis and the peninsula Magnesia. Φεράς, *Phēræ*, the dwelling-place of Admetus, is to be distinguished from *Phēræ* (Φηραί) in Messenia, cf. 5, 543. Od. 3, 448. Βοιβηΐδα λίμνην. λίμνη = aqua, quatuor ripæ propinqua (Nitzsch.). — 712. Ἰαωλκόν, Ep. for Ἰαλκόν. *Iolcus*, the rendezvous of the Argonauts, now Volo. — 713. τῶν = τούτων, gen. dependent on νηῶν. — 714. Εὐμηλος, cf. v. 763. ὑπ' Ἀδμήτῳ = ex *Admeto*. W. *Admetus*, son of *Pheres*, known in mythical history from having had Apollo for his servant, and from the voluntary death of his wife *Alceis*, a daughter of *Pelias*, cf. Apollod. i. 9, 15.—716—720. The towns here named lay in the peninsula of Magnesia. Μηθώνην, Ep. for Μεθώνην, a town on the Pagasæan gulf. Θαυμακίην, according to Strabo, the later *Θαυμακοί* in Phthiotia.—720. ἐμβέβασαν, D. 126.—ἴφι μάχεσθαι = ὥστε ἴφι μάχεσθαι. “Imo dupliciter refertur εὖ εἰδώς, ab altera parte ad τόξων, ab altera ad μάχεσθαι, ut 15, 632, 679.” F.—721. κείτο—πάσχων. *Philoctetes*, son of *Poëas*, was stung in the island of Lemnos by a poisonous snake, which caused him such a painful and lingering wound, that the

- 723 ἔλκεϊ μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου·
 724 ἐνθ' ὄγε κείτ' ἀχέων· τάχα δὲ μνήσεσθαι ἔμελλον
 Ἀργεῖοι παρὰ νηυσὶ Φιλοκτήταο ἄνακτος.
 Οὐδὲ μὲν οὐδ' οἱ ἄναρχοι ἔσαν, πόθειόν γε μὲν ἀρχόν·
 ἀλλὰ Μέδων κόσμησεν, Ὀϊλῆος νόθος υἱός,
 728 τόν ῥ' ἔτεκεν Ῥήνη ὑπ' Ὀϊλῆϊ πτολιπόρθῳ.
 Οἱ δ' εἶχον Τρίκκην καὶ Ἰθώμην κλωμακόεσσαν,
 οἱ τ' ἔχον Οἰχαλίην, πόλιν Εὐρύτου Οἰχαλιῆος·
 τῶν αὖθ' ἡγείσθην Ἀσκληπιοῦ δύο παῖδε,
 732 ἱπῆρ' ἀγαθῷ, Πυδαλείριος ἡδὲ Μαχάων·
 τοῖς δὲ τριήκοντα γλαφυραὶ νῆες ἐστιχόωντο.
 Οἱ δ' ἔχον Ὀρμένιον, οἱ τε κρήνην Ὑπέρειαν,
 οἱ τ' ἔχον Ἀστέριον, Τιτάνοιό τε λευκὰ κάρηνα·
 736 τῶν ἦρχ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο,
 Οἱ δ' Ἀργίσσαν ἔχον, καὶ Γυρτώνην ἐνέμοντο,
 Ὀρθην, Ἠλώνην τε, πόλιν τ' Ὀλοοσσόνα λευκὴν·
 740 τῶν αὖθ' ἡγεμόνευε μενεπτόλεμος Πολυποίτης,
 υἱὸς Πειριθόοιο, τὸν ἀθάνατος τέκετο Ζεὺς
 (τόν ῥ' ὑπὸ Πειριθόῳ τέκετο κλυτὸς Ἴπποδάμεια
 ἥματι τῷ, ὅτε Φῆρας ἐτίσατο λαχνηέντας,
 744 τοὺς δ' ἐκ Πηλίου ὤσε, καὶ Αἰθίκεσσι πέλασσευ),

Achæans were obliged to leave him behind. According to the Schol. they did this, because the priests of Hephæstus in Lemnos were skilful in curing the bites of serpents.—723. ὀλοόφρονος : ὀλέθρια φρονούν-
 τος.—724. τάχα — ἔμελλον, cf. v. 694 ; i. e. they would learn from He-
 lénus, the son of Priam, whom the crafty Ulysses had entrapped, that
 without Philoctetes and the arrows of Hercules, Troy could not be con-
 quered.—729—733. The dominions of the Asclepiads lay in the district
 Hestiseótis. Tricca was situated on the *Lethæus* (a tributary of the
 Penæus) ; Ithôme, a strong hill-fortress (not to be confounded with
 Penæus) in *Messenia*. κλωμακόεσσαν, ἄπ. εἰρ., *stony, rocky*. Κλῶμαξ, a
 heap of stones. Hesych. κρημνῶδη, δύσβατον. Εὐρύτου, *Eurytus*, son
 of Melaneus and Stratonice, a famous archer, dwelt in Theessaly, cf.
 v. 596, and Od. 8, 220. Ἀσκληπιοῦ, with *i* from the necessity of the
 metre. *Asculapius*, son of Apollo and the nymph Corōnis, is in H.
 not a deity, but only an excellent physician. τοῖς = ἅμα τοῖς. —
 734—738. These towns lay in Magnesia (except the fountain Hype-
 reia, by Phæra). Τιτάνοιο λευκὰ κάρηνα, *the white heights of Titanus*
 (titanos, *lime-stone* ; also *gypsum, chalk, &c.*).—738, 739. These towns
 of the Lapithæ (cf. 1, 266) were in the region of Mount Olympus and
 the river Penæus, and down along Pelion as far as the Dotic field. Γυρ-
 τῶν, *Gyrtoné*, in Pelasgiotis, on the Penæus : it was here that Ixion
 and Peirithous ruled.—740. τῶν, sc. Λαπιθῶν. μενεπτόλεμος, *bellum*
mutans : μένω.—741—746. Πειριθόῳ, cf. 1, 263. κλυτός, *famous*, is
 only here, and Od. 5, 422, an adj. of two terminations. ἥματι τῷ,

- 745 οὐκ οἶος, ἅμα τῷγε Λεοντεύς, ὄζος Ἄρῃος,
 υἷος ὑπερθύμοιο Κορώνου Καινείδαο·
 τοῖς δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.
- 748 Γουνεὺς δ' ἐκ Κύφου ἦγε δῶν καὶ εἴκοσι νῆας·
 τῷ δ' Ἐνιῆνες ἔποντο, μενεπτόλεμοί τε Περαιβοί,
 οἳ περὶ Δωδώνην δυσχέμερον οἶκ' ἔθεντο,
 οἳ τ' ἀμφ' ἱμερτὸν Τιταρήσιον ἔργ' ἐνέμοντο,
- 752 ὃς ῥ' ἐς Πηνειὸν προῖτι καλλιῤῥοον ὕδωρ·
 οὐδ' ὄγε Πηνειῷ συμμίσγεται ἀργυροδίνῃ,
 ἀλλὰ τέ μιν καθύπερθεν ἐπιρρέει, ἥτ' ἔλαιον·
 ὄρκου γὰρ δεινοῦ Στυγὸς ὕδατος ἐστὶν ἀπορρώξ.
- 756 Μαγνήτων δ' ἦρχε Πρόθοος, Τενθρηδόνας υἱός,
 οἳ περὶ Πηνειὸν καὶ Πήλιον εἰνοσίφυλλον
 ναῖεσκον· τῶν μὲν Πρόθοος θεὸς ἡγεμόνευεν·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.
- 760 Οὔτοι ἄρ' ἡγεμόνες Δαναῶν καὶ κοῖρανοι ἦσαν.
 Τίς τ' ἄρ' τῶν ὅχ' ἄριστος ἦν, σύ μοι ἐννεπε, Μοῦσα,
 αὐτῶν ἧδ' ἱππων, οἳ ἅμ' Ἀτρεΐδῃσιν ἔποντο.
 Ἴπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,
- 764 τὰς Εὐμηλος ἔλαυνε, ποδώκεας, ὄρνιθας ὥς,
 ὄτριχας, οἰέτεας, σταφύλῃ ἐπὶ νῶτον ἔϊσας·

i. e. the birth-day of Polypoetes, on which this fight occurred. The grounds of the quarrel were, however, laid at the marriage festival of Peirithous, at which the drunken Centaurs had criminally assaulted Hippodamia, cf. 11, 832. Od. 21, 295, sqq. φῆρας, the savage monsters, cf. 1, 267. λαγνήντας, *the slaying*, cf. στήθεα λαοία, 1, 189. Αἰθίκεσσι πέλασσεν. The Æthikes dwelt on the heights of Pindus. Καινείδαο. Leonteus was a grandson of Cæneus, cf. 1, 265. — 749, 750. Ἐνιῆνες (Ion. for Αἰνιᾶνες), a race probably dwelling on the heights of Ceta, and on the Sperchius. Περαιβοί, poet. for Περραιβοί, a Pelasgic race, dwelling, according to H., on Mount Olympus and on the Titaresius. δυσχέμερον, *wintry, stormy (Dodona, the most ancient oracle of Greece, lay in Thesprotia, on Mount Tomarus)*. — 751. ἱμερτός: ἄπ. εἰρημ. = ἱμερόεις. ἔργα, the cultivated lands. — 753. ἀργυροδίνῃ ('*silver-eddied*.' Cp.). — 754. ἐπιρρέει ἥτ' ἔλαιον, *on the surface, flows uppermost like oil*. The clear-flowing *Titaresius* (afterwards named Eurôtas), keeps apart from the muddy and therefore whitish (ἀργυροδίνης) Penëus (now Salambrina). — 755. ὄρκου δεινοῦ, in appos. to Στυγός. ὄρκος, App. V. Στυγὸς ὕδατος, cf. 15, 37. The Styx is prop., according to Paus. viii. 18, a rock-fountain by Nonacris, in Arcadia, the waters of which were accounted poisonous for man and beast. The Arcadians swore by this water. — 756. The Mag-nètes, a Pelasgic race, dwelling in the district of Magnesia. — 763. Φηρητιάδαο, Ep. for Φερητ. Pheres, son of Crêtheus, was the father of Admêtus, and grandfather of Eumêlus. — 765. ὄτριχας (ὄθριξ), poet. for ὁμότριχας, *alike in coat or colour*. οἰέτεας, poet. for ὁμοίτεας, of

- 766 τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος Ἀπόλλων,
 ἄμφω θηλείας, φόβον Ἄρηος φορεούσας.
 768 Ἀνδρῶν αὖ μέγ' ἄριστος ἦν Τελαμώνιος Αἴας,
 ὄφρ' Ἀχιλεὺς μήνιεν· ὁ γὰρ πολὺ φέρτατος ἦεν,
 ἵπποι θ', οἱ φορέεσκον ἀμύμονα Πηλείωνα.
 Ἀλλ' ὁ μὲν ἐν νήεσσι κορωνίσι ποντοπόροισιν
 772 κείτ' ἀπομηνίσας Ἀγαμέμνονι, ποιμένοι λαῶν,
 Ἀτρεΐδῃ· λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης
 δίσκοισιν τέρποντο καὶ αἰγανέρεσιν ἰέντες,
 τόξοισιν θ'· ἵπποι δὲ παρ' ἄρμασιν οἷσιν ἕκαστος,
 776 λωτὸν ἐρεπτόμενοι ἐλεόθρεπτόν τε σέλινον,
 ἕστασαν· ἄρματα δ' εὖ πεπυκασμένα κείτο ἀνάκτων
 ἐν κλισίῃς· οἱ δ' ἀρχὸν Ἀρηΐφιλον ποθέοντες
 φοίτων ἔνθα καὶ ἔνθα κατὰ στρατόν, οὐδ' ἐμάχοντο.
 780 Οἱ δ' ἄρ' ἴσαν, ὥσεί τε πυρὶ χθὼν πᾶσα νέμοιτο·
 γαῖα δ' ὑπεστενάχιζε, Διὶ ὥς τερπικεραύνῃ
 χωομένῃ, ὅτε τ' ἀμφὶ Τυφωεῖ γαῖαν ἰμάσση
 εἰν Ἀρίμοις, ὅθι φασὶ Τυφώος ἔμμεναι εὐνᾶς·

equal age. σταφύλη ἐπὶ νῶτον ἵσται, prop. equal (or level) on the back by the plumb-line; i. e. as equal (in height), as if they had been measured with a plumb-line; exactly matched in height.—766. That the Delphic Apollo tended herds and reared horses in Thessaly, relates to the myth of his service with Admetus, and is not merely a poetical phrase.—769. ὄφρα, *donec, dum*. μήνιεν: the *ι* is short in all other passages, cf. the Lat. use of *quiesce*.—770. ἵπποι—Πηλείωνα, sc. φέρτατος ἦσαν.—774. ἰέντες (sc. αὐτοῖς, αὐτὰς) is *explicative*.—775. ἵπποι—ἕκαστος. With this use of ἕκαστος, cf. the Lat. use of *quiesce*.—776. λωτὸν, *melilot, trifolium melilotus* (Linn.), or *lotus corniculatus*, not to be confounded with the *Lotus* of the *Lotophagi*, which was a tree. Db. σέλινον, a kind of *parsley* [*celery*, Cp.], smallage, *apium graveolens* (H.); *hipposelinum* s. *Smyrnium olus atrum* (Billerbeck). ἐρέπτεσθαι, *to browse* (upon), Homeric only. Gr. Syn. 228.—777. πεπυκασμένα, *well covered*, sc. πέπλοις.—778. οἱ, the ἀνάκτες.—780. ὥσεί—νέμοιτο. νίμεισθαι is here passive; to be consumed by (properly depastured by), wasted. ὥσεί τε, App. IV. “Optativus νίμοιτο legitimus, ut in re cogitatā; non igitur: sicut terra delatur, sed: quasi—deleatur.” F.—781. Διὶ, *Jori* = in honorem Jovis. Cf. Lucr. ad Ven. i. 8: tibi suaves dædala tellus Submittit flores, tibi rident æquora ponti. V. Geor. ii. 5: tibi [Baccho] pampineo gravidus autumnus Floret ager. Hor. Od. iii. 18, 14: Spargit agrestes tibi [Fauno] silva frondes. F.—782. ἀμφὶ Τυφωεῖ, *round about Typhoeus* (or *Typhon*). Τυφωεύς, Τυφάων, in prose Τυφών, a monster with a hundred fire-breathing dragon-heads. Cf. Hes. Th. 830. According to a later tale, he lay under Ætna. Cf. Pind. Pyth. i. 32. We must not understand ἰμάσσειν of a real scourging (though we have even this statement in Hes. Th. 859), but of the lightnings which Zeus hurls.—783. εἰν Ἀρίμοις. In Mysia was a tract called ἡ κατακεκαυμένη, where in early times there were many volcanos, and at a later

784 ὥς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα
ἔρχομένων· μάλα δ' ὤκυ διέπρησσαν πεδίοιο.

Iris, sent by Zeus, announces to Priam the approach of the Greeks. Hector recognizing the voice of the goddess, calls to arms the Trojans, who range themselves in battle array on a hill near the city. Enumeration of the chiefs of the Trojans and their allies.

Τρῳσὶν δ' ἄγγελος ἦλθε ποδὴνemos ὠκέα Ἴρις
παρ Διὸς αἰγίοχοιο σὺν ἀγγελίῃ ἀλεγεινῇ.

788 Οἱ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσιν,
πάντες ὁμηγερέες, ἡμὲν νέοι ἡδὲ γέροντες.

Ἀγχοῦ δ' ἵσταμένη προσέφη πόδας ὠκέα Ἴρις·
εἶσατο δὲ φθογγὴν νῆϊ Πριάμοιο Πολίτῃ,

792 ὃς Τρώων σκοπὸς ἴζε, ποδωκείῃσι πεποιθῶς,
τύμβῳ ἐπ' ἀκροτάτῳ Αἰσυήταο γέροντος,

δέγμενος ὁππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί·
τῷ μιν εἰσαμένη μετέφη πόδας ὠκέα Ἴρις·

796 ὦ γέρον, αἰεὶ τοι μῦθοι φίλοι ἄκριτοί εἰσιν,
ὥς ποτ' ἐπ' εἰρήνης πόλεμος δ' ἀλίαςτος ὄρωρεν.

Ἡ μὲν δὴ μάλα πολλὰ μάχας εἰσῆλυθον ἀνδρῶν,

period earthquakes also. Here were placed the Ἄριμοι, an unknown people, or, according to Eustath., τὰ Ἄριμα, viz. ὄρη, the Arima mountains (whence Virgil's *Inarime*, *Æn.* ix. 716). Wherever there were earthquakes and volcanic fires, there, according to the poetical creed, was buried a giant conquered by Zeus, or some other monster. *W.*—785. διέπρησσαν πεδίοιο, “non præpositionis ulla ellipsis est, sed pronominis indefiniti τί” (*Herm.* vol. i. p. 190); *perforiebant* (= *peragrabant*) *partem campi*. It is better to consider it with Matth. and Th., a *gen. of place*: = *per campum*. Cf. note on 6, 2.

786. Ἴρις (prop. the rainbow, not in H. the goddess of the rainbow). In the *Odyssey* *Hermes* (never *Iris*) is the messenger of the gods. — 787. σὺν ἀγγελίῃ ἀλεγεινῇ, viz. that the Greeks are advancing. — 788. ἐπὶ θύρῃσι Πριάμοιο. According to the most ancient usage, state assemblies were held in front of the king's palace; hence, as is well known, “*the Sublime Porte*” (cf. 7, 346; *Xen. Cyrop.* i. 3, 2). — 792. ποδωκείῃσι, the plur. of an abstract noun denotes particular manifestations or acts of the abstract notion. So in all languages: e. g. in our Liturgy, “*negligences and ignorances*.” — 793. τύμβῳ ἐπ' ἀκροτάτῳ, *tumulo in summo*. *Æsayetes* was father of the Trojan Alcaëus, the husband of a daughter of Anchises. Cf. 13, 427. — 794. δέγμενος (δέχομαι here = *excipere*, *captare*; to wait, watch), D. 125. ἀφορμᾶσθαι ναῦφιν (*gen.*, D. 33), to sally forth from their ships (i. e. naval camp). ὀρμάσθαι has aor. I pass. ὠρμήθην (*Gr.* 415), very rarely ὠρμησάμην. — 796. ἄκριτοι μῦθοι (cf. v. 246), *incessant, endless talking* (οἱ ἀναρίθμητοι), i. e. so numerous as to be indistinguishable: so v. 868, ὄρος ἀκριτόφυλλον, ‘a leafy mountain,’ i. e. a mountain with innumerable (leaves =) trees on it: 3, 412, ἄχεα ἄκριτα. *Db.* — 797. ἀλίαςτος: ἀφικτος: ἀνέγκλιστος, *Sch.*, “quod sine dubio corrup-

- 799 ἄλλ' οὐπω τοιόνδε τοσόνδε τε λαὸν ὄπωπα·
 800 λῆην γὰρ φύλλοισιν ἰοικότες ἢ ψαμάθοισιν
 ἔρχονται πεδίοιο, μαχησόμενοι περὶ ἄστν.
 "Εκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι, ὧδέ γε ῥέξαι·
 πολλοὶ γὰρ κατὰ ἄστν μέγα Πριάμου ἐπίκουροι,
 804 ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·
 τοῖσιν ἕκαστος ἀνὴρ σημαινέτω, οἷσί περ ἄρχει,
 τῶν δ' ἐξηγείσθω, κοσμησάμενος πολιήτας.
 "Ως ἔφαθ'· "Εκτωρ δ' οὔτι θεᾶς ἔπος ἠγνοίησεν,
 808 αἶψα δ' ἔλυσ' ἀγορὴν· ἐπὶ τεύχεα δ' ἔσσεύοντο.
 Πᾶσαι δ' ὠτέγνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,
 πεζοὶ θ' ἰππῆές τε· πολὺς δ' ὄρυμαγδὸς ὀρώρει.
 "Εστι δέ τις προπάροιθε πόλιος αἰπεία κολώνη,
 812 ἐν πεδίῳ ἀπάνευθε, περιδρομος ἔνθα καὶ ἔνθα·
 τὴν ἦτοι ἄνδρες Βατίειαν κικλήσκουσιν,
 ἀθάνατοι δὲ τε σῆμα πολυσκάρθμοιο Μυρίνης·
 ἔνθα τότε Τρῳῆς τε διέκριθεν ἡδ' ἐπίκουροι.
 816 Τρῳσὶ μὲν ἡγεμόνευε μέγας κορυθαίολος "Εκτωρ
 Πριαμίδης· ἅμα τῷγε πολὺ πλείστοι καὶ ἄριστοι
 λαοὶ θωρήσσοντο, μεμαότες ἐγχείρσιν.
 Δαρδανίων αὐτ' ἤρχεν ἔς παῖς Ἀγχίσαιο,
 820 Αἰνείας, τὸν ὑπ' Ἀγχίσῃ τέκε δι' Ἀφροδίτῃ,

tum ex ἀνέκκλητος; *λιάζειν* enim fere idem quod *κλίνειν*." F.—801. *πεδίοιο*, cf. note on v. 785.—803. *πολλοὶ γάρ*. The clause with γάρ here (as often) precedes that of which it is explanatory. Larger Gr. 1455, b. Cf. v. 119.—804. *ἄλλη δ' ἄλλων γλῶσσα*, *alia aliorum et lingua*. *πολυσπερέων* = ἐπὶ πολλὰ μέρη τῆς γῆς διεσπαρμένων, *πολυγενῶν ἢ πολυεθνῶν*. Sch. (Db.).—805. *ἄρχειν τινί* is rarer than *ἄρχειν τινός*.—806. *πολιήτας* = *πολίτας*.—809. *πᾶσαι—πύλαι*, *the whole gate* (Aristarchus; with H. Pass. C. Db. &c.): but F. and S. take the words in their plain meaning, '*all the gates*.'—810. *ὄρυμαγδός*, *noise*, *din*. Cf. 4, 449.—811. *πόλιος*: *ιος*, as one syll. by synizesis. *αἰπεία κολώνη*. This hill lay in front of the Scæan gate in the plain.—812. *περιδρομος* (passive), (*collis*) *qui circum iri potest*: "clear all around." Cp.—813. *ἄνδρες—ἀθάνατοι*, cf. l. 404. The common name of the hill was *Βάτεια*, *the thorn-hill* (fr. *βάτος*, *rubus*). Myrina was, according to Strabo, one of the Amazons that once made war on Troy (cf. 3, 180).—814. *πολύσκαρθμος*, *much-springing*, *springing actively* (*σκαίρειν*, *to skip*, *to dance*), is to be referred to nimbleness in warlike movements. "*Swift in fight*." Cp.—815. *διέκριθεν* = *διεκριθσαν*.—816. In this catalogue the army of the Trojans is next divided into Trojans in the wider sense and auxiliaries. Among the former, whose princes were probably vassals of Priam, the poet first names the Trojans in the stricter sense, i. e. the inhabitants of Ilium and its environs.—818. *μεμαότες ἐγχείρσιν*: *μεμαότες* intransitive (= *προθυμούμενοι*, Sch.); *ἐγχείρσιν* a *dative instrumenti*. Others

- 821 Ἴδης ἐν κνημοῖσι θεὰ βροτῶν εὐνηθεῖσα·
οὐκ οἶος, ἅμα τῷγε δύνω Ἀντήνορος υἱέ,
'Αρχέλοχος τ' Ἀκάμας τε, μάχης εὖ εἰδότε πάσης.
- 824 Οἱ δὲ Σέλειαν ἔναιον ὑπαὶ πόδα νείατον Ἴδης,
ἄφνείοι, πίνοντες ὕδωρ μέλαν Αἰσήποιο,
Τρῶες· τῶν αὐτ' ἦρχε Λυκάονος ἀγλαὸς υἱός,
Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν.
- 828 Οἱ δ' Ἀδρήστειάν τ' εἶχον καὶ δῆμον Ἀπαισοῦ,
καὶ Πιτύειαν ἔχον καὶ Τηρείης ὄρος αἰπύ·
τῶν ἦρχ' Ἀδρηστός τε καὶ Ἀμφίος λινωθώρηξ,
υἱέ δύνω Μέροπος Περκωσίου, δς περὶ πάντων
- 832 ᾗδεε μαντοσύνας, οὐδὲ οὖς παῖδας ἔασκεν
στείχειν ἐς πόλεμον φθισήνορα· τῷ δέ οἱ οὔτι
πειθέσθην· Κῆρες γὰρ ἄγον μέλανος θανάτοιο.
- Οἱ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο,
836 καὶ Σηστόν καὶ Ἀβυδὸν ἔχον καὶ διὰν Ἀρίσβην·
τῶν αὐθ' Ὑρτακίδης ἦρχ' Ἀσιος, ὄρχαμος ἀνδρῶν,
'Ἀσιος Ὑρτακίδης, δν Ἀρίσβηθεν φέρον ἵπποι
αἰθῶνες, μεγάλοι, ποταμοῦ ἀπο Σελλήεντος.
- 840 Ἰππόθοος δ' ἄγε φύλα Πελασγῶν ἐγχεσιμῶρων,
τῶν οἱ Λάρισσαν ἐριβώλακα ναιετάσκον·
τῶν ἦρχ' Ἰππόθοός τε Πύλαιός τ', ὄζος Ἀρῆος,
υἱέ δύνω Λήθοιο Πελασγοῦ Τευταμίδαο.
- 844 Αὐτὰρ Θρηϊκάς ἦγ' Ἀκάμας καὶ Πείροος ἥρωες,
δοσσους Ἑλλήεσσιν ἀγάρροος ἐντὸς ἔργει.

understand μάχεσθαι. Μεμῆότες, and μεμῶς, 16, 754. μεμῶτε, 12, 179, elsewhere μεμῶτες.—820. *Alveias*, *Æneas*, son of Anchises and Aphroditē, a near kinsman of Priam, as being great-great-grandson of Tros, reigned in Dardania, and was one of the bravest Trojan warriors.—821. Ἴδης ἐν κνημοῖσι, where Anchises had his herds. *κνήμος*, a mountain forest [saltus], a woody mountain-pass.—822. Ἀντήνορος υἱέ. *Antenor* was a son of *Æpytēs*, and one of the senators of Troy (the Nestor of Troy). Cf. 3, 148.—827. ᾧ καὶ τόξον—ἔδωκεν, cf. V. *Æn.* xii. 393. “*Iapis, cui Ipse suas artes, sua munera lætus Apollo, Augurium citharamque dabat, celerisque sagittas.*” F.—831. περὶ πάντων, *præ cunctis*, above all (men); in a higher degree than any other man.—832. ᾗδεε (fr. *oïda*), D. 88, 89. *μαντοσύνας*, the art of divination, in plural, cf. v. 792. ἔασκεν = *είλα*.—834. Jn. *κῆρες* with μέλανος θανάτοιο, cf. v. 302. ἄγον: sc. αὐτούς. D. 79.—837. ὄρχαμος, the first in the rank, here = *ἄρχων*.—839. αἰθῶνες, prop. *burning*; *fiery-red*, *bay*, *rutili*. Others (less probably), take the fig. meaning; *spirited*, *hot*.—840. ἐγχεσιμῶροι. The ancients doubted whether the last factor of this word was from *μόρος*, *μοῖρα*, fate, *μῶλος*, battle, or *μωρός* (implying *mad impetuosity* in the use of the spear); “the spear-expert Pelasgians.” Cp.—844. Θρηϊκάς. The Thracians who dwell

- 846 Εὐφημος δ' ἀρχὸς Κικόνων ἦν αἰχμητῶν,
 υἱὸς Τροιζήνοιου Διοτρεφέος Κεάδαο.
- 848 Αὐτὰρ Πυραΐχμης ἄγε Παίονας ἀγκυλοτόξους,
 τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρυρέοντος,
 Ἀξιοῦ, οὗ κάλλιστον ὕδωρ ἐπικίδναται αἶαν.
- Παφλαγόνων δ' ἡγεῖτο Πυλαιμένεος λάσιον κῆρ,
 852 ἐξ Ἑνετῶν, ὅθεν ἡμιόνων γένος ἀγροτεράων
 οἳ ῥα Κύτωρον ἔχον καὶ Σήσαμον ἀμφενέμοντο,
 ἀμφί τε Παρθένιον ποταμὸν κλυτὰ δώματ' ἔναιον,
 Κρῶμνάν τ' Αἰγιάλόν τε καὶ ὑψηλοὺς Ἐρυθίνους.
- 856 Αὐτὰρ Ἀλιζώνων Ὀδῖος καὶ Ἐπίστροφος ἦρχον,
 τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.
- Μυσῶν δὲ Χρόμις ἦρχε καὶ Ἐννομος οἰωνιστῆς·
 ἀλλ' οὐκ οἰωνοῖσιν ἐρύσσατο Κῆρα μέλαιναν,
- 860 ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο
 ἐν ποταμῷ, ὅθι περ Τρῶας κεραΐζει καὶ ἄλλους.
- Φόρκυς αὖ Φρύγας ἤγε καὶ Ἀσκανίος θεοειδής,
 τῇλ' ἐξ Ἀσκανίης· μέμασαν δ' ὕμῃνι μάχεσθαι.
- 864 Μῆρσιν αὖ Μέσθλης τε καὶ Ἀντιφος ἡγήσασθην,
 υἱε Ταλαιμένεος, τῷ Γυγαίῃ τέκε Λίμνη,
 οἳ καὶ Μήονας ἦγον ὑπὸ Τμῶλῳ γεγαῶτας.
- Νάσσης αὖ Καρῶν ἡγήσατο βαρβαροφώνων,

by the Hellespont and the mouth of the Hebrus at Ænos, cf. 4, 520.
 —845. ἀγέρφος, strong flowing, where the water is very agitated.
 ἑνὶς ἑνός, cf. v. 617.—846. Κικόνων. The Ciconians were a Thracian race, and dwelt from Ismarus up to the Lissus.—847. Κεάδαο, fr. Κεάδης, son of Keas.—848. Παίονας. The Pæonians, whom H. names as dwellers on the Axios (now Vistrizza), afterwards dwelt in the north of Macedonia, towards Mæsia.—851. Πυλαιμένεος λάσιον κῆρ, a periphrasis like v. 638, cf. 743, and 1, 189.—852. ἐξ Ἑνετῶν, the *Heneti*, who are not again noticed in this region, were by later tales brought, against all probability, into connexion with the Veneti in Italy. ἡμιόνων γένος ἀγροτεράων (D. 68). Köppen understands by the wild inules the Jiggetai (*equus hemionus*, L.) an animal between horse and ass, still found in Tartary.—857. ὅθεν ἀργύρου ἐστὶ γενέθλη. The Greeks in early times received their metals from the people dwelling in Pontus. The myth of the Argonauts refers to this. As late as in Strabo's time the Chalybes still lived by mining.—860. Αἰακίδαο, i. e. of Achilles, the grandson of *Æacus*.—861. ἐν ποταμῷ, in the Scamander; in the battle described in 21, 19, sqq., called the μάχη παραποτάμιος (Dd.). κεραΐζειν, prop. of an ox; to throw down with its horns, cf. 5, 556. Others refer it to the same root as κείρω.—863. ἐξ Ἀσκανίης, a town and district on the Ascanian lake, on the borders of Mysia and Phrygia. ὕμῃνι, App. II.—864. Μῆρσιν. The Mæonians dwelt in what was afterwards Lydia.—865. Γυγαίῃ—λίμνη, the Gygean lake, to the west of

- 868 οἱ Μίλητον ἔχον, Φθειρῶν τ' ὄρος ἀκριτόφυλλον,
 Μαιάνδρου τε ροάς, Μυκάλης τ' αἰπρινὰ κάρηνα·
 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάστης ἡγησάσθην,
 Νάστης Ἀμφίμαχος τε Νομίονος ἀγλαὰ τέκνα,
 872 ὃς καὶ χρυσὸν ἔχων πύλεμόνδ' Ἴεν, ἥντε κούρη·
 νήπιος, οὐδέ τί οἱ τόγ' ἐπήρκεσε λυγρὸν ὄλεθρον·
 ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο
 ἐν ποταμῷ, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων.
 876 Σαρπηδὼν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων,
 τηλόθεν ἐκ Λυκίης, Ξάνθου ἄπο δινήεντος.

Sardis ; it is supposed to be the place afterwards called *Coloé* (now *Enli Gheul*). Db.—867. Καρῶν—βαρβαροφώνων. The *Carians* (said to have been originally called *Lelēges*) had crossed over to the mainland from the neighbouring islands, and were a warlike people, long addicted to piracy. It is doubtful whether *βαρβαροφώνοι* refers to a really foreign language, or to a corrupt Greek, and an unusual, foreign-sounding pronunciation : just as H. calls the Sinties *ἀγριόφωνοι*, cf. Od. 8, 294.—868. Φθειρῶν ὄρος, the mount of pines [*“φθείρ, the pinus pinaster of Linn.”* Sprengel, Db.], either Mount *Latmus* or *Grius* (Strab.). ἀκριτόφυλλον. Cf. n. on v. 796.—872. χρυσόν, *aurum* = *aurea ornamenta*. So Ter., *ancillas secum duxit oneratas vases atque auro* (with the golden ornaments of their mistress). Db. [*“with gold bedight.”* Cp.]—873. ἐπήρκεσε, did not ward off, did not save him from, cf. 6, 16. — 875. ἐν ποταμῷ, cf. v. 861. — 876. Σαρπηδὼν, son of Zeus and Laodamia, is often mentioned. Γλαῦκος, cf. 6, 119, sqq.—877. ἐκ Λυκίης, cf. v. 824. Ξάνθου ἄπο. The *Xanthus* (now *Essenide*) springs out of Mount Taurus, and runs through the western part of Lycia, cf. 5, 479.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Γ.

The Trojans advance with loud shouts to the battle ; the Greeks march in silence. The action is about to begin, when Paris, advancing before the Trojans, defies the bravest of the Greeks. Menelaus comes forward ; at sight of whom Paris, seized with fright, takes refuge in the ranks.

Αὐτὰρ ἐπεὶ κόσμηθεν ἅμ' ἡγεμόνεσσιν ἕκαστοι,
 Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν, ὄρνιθες ὥς·
 ἥτε περ κλαγγὴ γεράνων πέλει οὐρανόθι πρό,
 αἶτ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,
 κλαγγῇ ταίγε πέτονται ἐπ' Ὀκεανοῖο ῥόων,
 ἀνδράσι Πυγμαίοισι φόνον καὶ Κῆρα φέρουσαι·
 ἥρεια δ' ἄρα ταίγε κακὴν ἔριδα προφέρουσαι·
 8 οἱ δ' ἄρ' ἴσαν σιγῇ μένεα πνείοντες Ἀχαιοί,

Obs. This book or canto was variously named by the ancients : ὄρκοι (the oaths), in reference to v. 245—302 ; or *τοιχοσκοπία* (the view from the walls), because of v. 161—244 ; or Ἀλεξάνδρου κ. Μεν. μονομαχία, because of v. 303—384.

1. *κόσμηθεν* = *ἐκοσμήθησαν*. *Διεμάχθησαν* (Sch.). *Dō.* says that *ἕκαστοι* not = *ἐκάτεροι*, because there is reference to the two armies with the various subdivisions of each, as described in Book ii. — 2. *κλαγγῇ τ' ἐνοπῇ τ'* : *κλαγγή*, prop. every inarticulate sound, is not used of birds only, but merely expresses a louder cry or shout than *ἐνοπή*. The comparatively *disorderly and clamorous* advance of the Trojans denotes, not a more *uncivilized* state, but want of *preparation*. — 3. *οὐρανόθι πρό*, lit. *in the heavens, before them*, = before the heavens ; the *πρό* being a nearer specification of how the *local* adv. is to be understood. Cf. 8, 561, *πυρὰ καίετο Ἰλίοθι πρό* = *before Ilium*. We, however, should say, *under heaven*. — 4. *Ὀκεανοῖο ῥόων*. The Ocean is, according to H., a stream, cf. 14, 246. — 5. *ἀνδράσι Πυγμαίοισι*. The Pygmies, a dwarfish people (like Thumbkin from *πυγμή*), are placed in fabulous geography, sometimes towards *Æthiopia*, sometimes towards *India*. "The tale probably arose thus : The cranes, which in winter draw towards Africa for food, and are mischievous to the fields, are there attacked by the inhabitants." *K.* — 6. *ἥρεια* = *matutinae*, App. V. *ἔριδα προφέρουσαι* : *προφέρεισθαι*, and Od. 6, 92, *προφέρειν ἔριδα*, to offer a

9 ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.

Εὐτ' ὄρεος κορυφῇσι Νότος κατέχευεν ὁμίχλην,
ποιμέσιν οὔτι φίλην, κλέπτῃ δέ τε νυκτὺς ἀμείνω,
12 τόσσον τίς τ' ἐπιλεύσσει, ὅσον τ' ἐπὶ λᾶαν ἴησιν
ὥς ἄρα τῶν ὑπὸ ποσσὶ κονίσσαλος ὠρνυτ' ἀελλῆς
ἐρχομένων· μάλα δ' ὤκα διέπρησσαν πεδίοιο.

Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
16 Τρῳσὶν μὲν προμάχизεν Ἀλέξανδρος θεοειδής,
παρδαλέην ὤμοισιν ἔχων καὶ καμπύλα τόξα
καὶ ξίφος· αὐτὰρ ὁ δοῦρε δύω κεκορυθμένα χαλκῷ
πάλλων, Ἀργείων προκαλίζετο πάντας ἀρίστους,
20 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτήτι.

Τὸν δ' ὥς οὖν ἐνόησεν Ἀρηϊφίλος Μενέλαος
ἐρχόμενον προπάροιθεν ὁμίλου, μακρὰ βιβῶντα,
ὥστε λέων ἐχάρη, μεγάλῃ ἐπὶ σώματι κύρσας,
24 εὐρὼν ἧ ἔλαφον κεραδὸν ἧ ἄγριον αἶγα,
πεινάων· μάλα γάρ τε κατεσθίει, εἴπερ ἂν αὐτὸν
σεύωνται ταχέες τε κύνες θαλεροὶ τ' αἰζηοί·
ὥς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδέα

28 ὀφθαλμοῖσιν ἰδὼν· φάτο γὰρ τίσεσθαι ἀλείτην·
αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμαῖζε.

Τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδῆς
ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ·
32 ἂψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο Κῆρ' ἀλείων.

quarrel to any one, to provoke him to it.—10. εὐτε, here, as *when*, = ἥτοι, App. V. Νότος, cf. 2, 145.—12. ὅσον—ἴησιν = ὅσον τις ἐφίησι (μνησθῆναι) λᾶαν (App. II.).—13. κονίσσαλος—ἀελλῆς, *whirling dust*. Buttm. prefers ἀελλῆς = ἀελλῆεις : like τιμῆς, 9, 605.—16. Τρῳσὶν—προμάχизεν (“in the Trojan van Advanced was seen.” Cp.). The front fighters (πρόμαχοι or πρόμοι, cf. v. 31, 44) stood in the foremost line, usually on their war-chariots, and challenged their adversaries to combat. Ἀλέξανδρος, i. e. Paris.—17. παρδαλέην : sc. δорάν, a leopard's skin.—18. κεκορυθμένα (D. 26) χαλκῷ, *armed with brass*, i. e. tipped with a brazen point, cf. V. *Æn.* xii. 488 : *Duo—præfixa hastilia ferro*.—23—26. The comparison here precedes, and the apodosis does not follow till v. 27, cf. V. *Æn.* x. 723. κύρσας, D. 107. σώμα, said to be used only of a *dead body* by H.; but the *habits* of the lion seem to require a *living one* here; and so Schol. brev.—24. ἄγριον αἶγα, prob. the wild goat, *capra aegagrus* (L.), still found on the Caucasus, &c., cf. 4, 205.—25. μάλα, *greedily, with eagerness*. εἴπερ ἂν, *although, even though* = *kān autōn diōkwsei* (Sch.). Cf. I, 81.—26. σεύεσθαι here trans., *to drive off, chase away*; the pres. denoting the attempt to do this.—28. φάτο (he said to himself =) he thought, hoped. Ἐλογίσαστο (Sch.). ἀλείτην (fr. ἀλείτω, ἀλείτνω, *pecca*) = ἀμαρτωλὸν καὶ ἀδικον (Sch.).—31. ἐν προμάχοισι, cf. v. 16. κατ-

- 33 Ὡς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνορσος ἀπέστη
 οὔρεος ἐν βήσσης, ὑπὸ τε τρόμος ἔλλαβε γυῖα,
 ἄψ τ' ἀνεχώρησεν, ὥχρός τέ μιν εἶλε παρειάς,
 36 ὥς αὐτίς καθ' ὀμιλον ἔδυν Τρώων ἀγερώχων,
 δείσας Ἀτρείος υἱὸν, Ἀλέξανδρος θεοειδής.

Hector sharply reproves Paris for his cowardice. Paris, complaining of his brother's harshness, offers to fight Menelaus in single combat. Helen shall be the prize of the combat, which will put an end to the war.

- Τὸν δ' Ἐκτωρ νείκεσεν ἰδὼν αἰσχροῖς ἐπέεσσιν·
 Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἠπεροπεντά,
 40 αἶθ' ὄφελος ἄγονός τ' ἔμεναι, ἄγαμός τ' ἀπολέσθαι.
 Καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον ἦεν
 ἢ οὕτω λώβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.
 Ἥ που καγχαλώωσι κερηκομόωντες Ἀχαιοί,
 44 φάντες ἀριστῆα πρόμον ἔμμεναι, οὐνεκα καλὸν
 εἶδος ἔπ'· ἀλλ' οὐκ ἔστι βίη φρεσίν, οὐδέ τις ἀλκή.
 Ἥ τοιόςδε ἐών, ἐν ποντοπόροισι νέεσσιν
 πόντον ἐπιπλώσας, ἐτάρους ἐρίηρας ἀγείρας,
 48 μιχθεὶς ἀλλοδαποῖσι γυναῖκ' εὐειδέ' ἀνῆγες
 ἐξ ἀπίης γαίης, νυὸν ἀνδρῶν αἰχμητῶν,
 πατρί τε σῶ μέγα πῆμα πόλῃ τε παντί τε δήμῳ,
 δυσμενέσιν μὲν χάρμα, κατηφέην δὲ σοὶ αὐτῷ;
 52 οὐκ ἂν δὴ μένειας Ἀρηίφιλον Μενέλαον;
 γνολίης χ' οἴου φωτὸς ἔχεις θαλερὴν παράκοιτιν.

ἐπλήγη : καταπλήσσειν (= percellere). In the sense of *was terrified*, the usual aor. is *κατεπλήγην*. — 32. Ἰπ. ἄψ ἐχάζετο. — 33. ὥς ὅτε, sqq. Cf. V. Æn. ii. 379. ἀπέστη. On the aor. cf. v. 10. — 35. ὥχρος, App. II.

39. Δύσπαρι, *Miserable Paris!* Thus Od. 23, 97 : μήτερ δύσμητερ. Eurip. Orest. 1392 : Δυσίλεινα. γυναιμανής, regularly γυναικομανής (μαίνομαι), "*woman-mad*" (Cr.). ἠπεροπεντά, *deceitful, seducer*, viz. of women. Cf. ἠπεροπεύειν, 3, 339. — 40. Cf. I, 415. ἄγονος, *on* (γόνος), *unborn*. — 41. καί κε τὸ βουλοίμην, viz. *that thou hadst not been born*. — 42. ὑπόψιον (ἀπ. εἶρ.) = ὡν ὑπ' ὅψει being *under the gaze* (of all) ; on whom all cast looks (of contempt). — 43. καγχαλώω (fr. ΣΑΩ, χαλάω), *catchinnum edo*. — 44. φάντες, cf. v. 28. πρόμον ἔμμεναι : sc. σί. — 45. ἔπ' = ἔπεισι, cf. I, 174. — 46. ἡ belongs to ἀνῆγες — 47. ἐπιπλώω, Ion. and Ep. for ἐπιπλέω. ἐρίηρας, App. III. — 48. μιχθεὶς, *παραγεγόμενος* (Sch.). Μίγνυσθαι, *c. dat.*, often signifies merely to go to a person. — 49. ἐξ ἀπίης γαίης, cf. I, 174. νυὸν (*daughter-in-law*), poet., like *nurus*, = *sister-in-law*. — 50. πῆμα, χάρμα, *epexegetical accusatives*, added by way of apposition to a preceding predicate, to denote the consequence or purpose (= ὥστε εἶναι πῆμα, &c.). — 51. κατηφέην, Ep. for κατήφεια, here *confusion of face* ; *shame*. — 53. γνολίης χ' (= τί), *then wouldst thou find*

- 54 Οὐκ ἂν τοι χραίσμη κίθαρις τά τε δῶρ' Ἀφροδίτης,
 ἢ τε κόμη τό τε εἶδος, ὅτ' ἐν κονίησι μιγείης.
 56 Ἀλλὰ μάλα Τρῶες δειδήμονες· ἦ τέ κεν ἦδη
 λαΐνον ἔσσο χιτῶνα, κακῶν ἔνεχ', ὅσσα ἔοργας.
 Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
 "Ἐκτορ' ἐπεὶ με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν"
 60 αἰεὶ τοι κραδίη πέλεκυς ὥς ἐστιν ἀτειρής,
 ὅστ' εἰσιν διὰ δουρὸς ὑπ' ἀνέρος, ὃς ρά τε τέχνη
 νήϊον ἐκτάμνησιν, ὀφέλλει δ' ἀνδρὸς ἐρωήν·
 ὥς τοι ἐνὶ στήθεσσι νάταρ βητος νόος ἐστίν·
 64 μή μοι δῶρ' ἐρατὰ πρόφερε χρυσέης Ἀφροδίτης·
 οὔτοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα,
 ὅσσα κεν αὐτοὶ διῶσιν, ἐκὼν δ' οὐκ ἂν τις ἔλοιτο.
 Νῦν αὖτ' εἴ μ' ἐθέλεις πολεμίζειν ἠδὲ μάχεσθαι,
 68 ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,
 αὐτὰρ ἔμ' ἐν μέσσω καὶ Ἀρηϊφίλον Μενέλαον
 συμβάλετ' ἄμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι·

out or learn, &c. The protasis is omitted, sc. if you were to face Menelaus. — 54. οὐκ ἂν τοι χραίσμη, cf. l, 262. δῶρ' Ἀφροδίτης, the gifts of Aphrodītē, are named in the following verse. — 55. The articles (i. e. pronouns) are here equivalent to the Lat. *ille* (Db.). ὅτ' ἐν κονίησι μιγείης. The opt., supported by all the MSS., is to be retained: "*dicit enim Hector, si quando Paris solo affigeretur, ei nihil profuturam esse citharam.*" Spz. — 56. δειδήμονες: sc. εἰσιν. ἦ τέ κεν—χιτῶνα, lapideam vestem induisses; i. e. *wouldst have been stoned*; i. e. in some outbreak of the popular rage. Cp.: "*Thou hadst slept Secure beneath a coverlet of stone*" (explaining it simply of being buried). Db. quotes La Fontaine: "*La cour lui taille un beau pourpoint de pierre.*" — 57. ἔσσο. Plupf. (2 sing.) of εἶμαι, *I am clothed*. — 59. ἐπέειπε—ἐνείκεσας. This protasis is without its apodosis; like 18, 101. Od. 3, 103, as is often the case in dialogue: sc. *I must endure it*. — 60. αἰεὶ—ἀτειρής. Metaph. *indefatigable, unconquerable*; of men, κραδίη, πέλεκυς ὥς ἐστιν ἀτειρής, *thy heart is unyielding, like an axe*. Ἀτειρής (τεῖρω), not to be worn out, *indestructible, firm, lasting*. — 61. εἰσιν, ἔ = *agitur*. The agent with ὑπό, *o. gen.*, often follows a verb that implies a passive notion; as *θυήσκειν ὑπό τινος*. So here *εἶναι ὑπό τινος* (ire =) *agitur per aliquem*. Δουρὸς, D. 62. ὃς ρά—ἐκτάμνησιν. "The subj. between two indicatives is quite in order; for it is only a supposed case." Th. — 62. νήϊον: sc. δόρυ, *a ship-timber*. ἐρωή, ἦ, any vehement motion, *impulse, force, rushing*, esp. spoken of missiles: ὀφέλλει ἀνδρὸς ἐρωήν, the axe augments the power of the man. — 64. μή μοι, *asyndeton*; in prose *ἀλλὰ μή μοι*. *προφέρειν* (like our *to bring a thing up against a man* =), to reproach him (with it). — 66. ὅσσα κεν—διῶσιν, cf. l, 139. ἐκὼν, here, through one's own proper power, at will. — 68. κάθισον, trans. *sedere jube*. — 70. συμβάλετ'—μάχεσθαι = *συμβάλετε ὥστε ἡμᾶς μάχεσθαι*. The pl. here is not inconsistent with the preceding sing., since Hector stands

71 ὀππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
 72 κτήμαθ' ἑλών εὖ πάντα γυναῖκά τε οἶκαδ' ἀγέσθω·
 οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμόντες
 ναίοιτε Τροίην ἐριβώλακα· τοῖ δὲ νέεσθων
 Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιίδα καλλιγύναικα.

Hector arrests the march of the Trojans. Agamemnon suspends the attack, and Hector repeats to the two armies the proposal of Paris. Menelaus forthwith accepts it; but Priam, he says, must come himself to swear to the observance of the agreement. Hector sends for Priam. Agamemnon orders the preparations for the sacrifice.

76 Ὡς ἔφαθ'. Ἐκτωρ δ' αὖτ' ἐχάρη μέγα μῦθον
 ἀκούσας,
 καὶ ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,
 μέσσου δουρὸς ἑλών· τοῖ δ' ἰδρύνθησαν ἅπαντες.
 Τῷ δ' ἐπετοξάζοντο κερηκομόωντες Ἀχαιοί,
 80 ἰοῖσιν τε τιτυσκόμενοι λάεσσι τ' ἐβαλλον.
 Αὐτὰρ ὁ μακρὸν αὔσεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 Ἴσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κοῦροι Ἀχαιῶν
 στεῦται γάρ τι ἔπος ἐρέειν κορυθαίολος Ἐκτωρ.
 84 Ὡς ἔφαθ'. οἱ δ' ἔσχοντο μάχης ἀνεῷ τ' ἐγένοντο
 ἔσσυμένως. Ἐκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπεν·
 Κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί,
 μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν.
 88 Ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς
 τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,
 αὐτὸν δ' ἐν μέσσω καὶ Ἀρηίφιλον Μενέλαον
 οἴους ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι·
 92 ὀππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
 κτήμαθ' ἑλών εὖ πάντα γυναῖκά τε οἶκαδ' ἀγέσθω·
 οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ τάμωμεν.

for the rest of the leaders. κτήμασι. These goods are named 13, 628. 22, 114, 115. — 72. φῶ = *felicitur* (not, *omnino*). N. οἶκαδ' ἀγέσθω, *domum suam ducat*, from the force of the Mid. Db.—73. ὄρκια — ταμόντες, cf. 2, 124. — 75. Ἀχαιίδα: sc. γαίαν. The Achaian land is the territory of Achilles in Thessaly. Argos and Achaia (like Hellas and Argos), = the whole of Greece, cf. 2, 683.

78. μέσσου δουρὸς ἑλών, cf. 1, 197. He grasped the lance by the middle, and with it pushed the Trojans back.—80. ἰοῖσιν, κτλ. JN. ἐβαλλόν τε (N.). τιτύσκεσθαι, to aim, and βάλλειν, to throw, are in H. always used with a dat., as in English, "to pelt with stones." Gr. 111.—83. στεῦται, cf. 2, 597. — 84. ἔσχοντο, Sch. κατέσχοντο. ἔπει, App. IV. cf. 2, 323. — 90. αὐτὸν δ' ἐν μέσσω, zeugma, since

- 95 Ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 96 Τοῖσι δὲ καὶ μετέειπε, βυὴν ἀγαθὸς Μενέλαος·
 Κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἰκάνει
 θυμὸν ἐμόν· φρονέω δὲ διακρινθήμεναι ἥδη
 Ἀργείους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποσθε
 100 εἶνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς.
 Ἡμέων δ' ὅπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,
 τεθναίῃ· ἄλλοι δὲ διακρινθεῖτε τάχιστα.
 Οἴσετε δ' ἄρν', ἕτερον λευκόν, ἑτέραν δὲ μέλαιναν,
 104 Γῇ τε καὶ Ἡελίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.
 Ἄξετε δὲ Πριάμοιο βίην, ὄφρ' ὄρκια τάμνη
 αὐτός, ἐπεὶ οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι·
 μή τις ὑπερβασίῃ Διὸς ὄρκια δηλήσεται.
 108 Αἰεὶ δ' ὀπλοτέρων ἀνδρῶν φρένες ἡερέθονται·
 οἷς δ' ὁ γέρων μετέρσιν, ἅμα πρόσσω καὶ ὀπίσσω
 λεύσσει, ὅπως ὄχ' ἄριστα μετ' ἀμφοτέροισι γένηται.
 Ὡς ἔφαθ'· οἱ δ' ἐχάρησαν Ἀχαιοὶ τε Τρῶές τε,
 112 ἐλπόμενοι παύσεσθαι οἷζυροῦ πολέμοιο.
 Καὶ ῥ' ἵππους μὲν ἔρυσαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοί,
 τεύχεά τ' ἐξεδύοντο. τὰ μὲν κατέθεντ' ἐπὶ γαίῃ
 πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα·
 116 Ἐκτωρ δὲ προτὶ ἄστυ δύο κήρυκας ἔπεμπεν,
 καρπαλίμως ἄρνας τε φέρειν Πριάμόν τε καλέσσαι.
 Αὐτὰρ ὁ Ταλθύβιον προτεῖ κρείων Ἀγαμέμνων,

this notion does not well depend on *κίλεται*, but on such a verb as *βούλεται*. — 95. ἀκὴν, App. IV. — 98. φρονέω, *I think* = *I hope*, like *ὄτω*. διακρινθήμεναι, cf. 2, 475. — 99. πέποσθε = *πεπόνθατε*, *passi estis* (πάσχω). — 100. Ἀλεξάνδρου ἀρχῆς = ἀρχῆς τῆς ἔριδος ἀπ' Ἀλεξάνδρου γενομένης. Db. Paris is styled νεῖκος ἀρχή, 22, 116, and his ships νῆας ἀρχεκάκους, 5, 61. — 103. οἴσετε and ἄξετε, Ep. imperat. aor. D. 110. ἄρν' = ἄρνε, Dual. ἕτερον — ἑτέραν. The black sheep was designed for the earth, the white one for the sun. — 106. ὑπερφίαλοι, App. V. — 108. ἡερέθονται, cf. 2, 447, here fig. are light-minded, volatile; do not consider the importance of such contracts. — 109. οἷς — μετέρσιν = *ἐάν αὐτοῖς — μετ'*, cf. 1, 139. ἅμα πρόσσω καὶ ὀπίσσω λεύσσει = *ὁρᾷ*, cf. 1, 343. — 110. ὄχ' ἄριστα, *quam optima*. — 113. ἐπὶ στίχας, along the ranks of the foot-soldiers (B.). ἐκ δ' ἔβαν αὐτοί, sc. ἐκ τῶν ἵππων, from their war-chariots. — 114. τὰ, demonstr. The constr. is *τὰ μὲν* — Ἐκτωρ δὲ — : the clause ὀλίγη . . . ἄρουρα being parenthetical, and denoting (not the space between the two armies, Bth.), but the *little space about each pile of arms* (B. Lexil. 102; S. N., &c.); each hero placed his arms near those of his neighbour, but kept them *distinct*, and so ready for immediate use. — 116. προτὶ = *πρός*. — 117. καρπαλίμως, *hastily*, might belong to φέρειν as well as to ἔπεμπε: but it is usual in H. to

119 νῆας ἐπι γλαφυρὰς ἰέναι, ἥδ' ἄρν' ἐκέλευεν
120 οἰσέμεναι· ὃ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι διψ.

Helen, advertised by Iris of the approaching fight, longs to see her former husband again for a moment. She betakes herself to the tower over the Scæan gate, and there finds Priam surrounded by the elders of Troy, who acknowledge her dangerous beauty. Priam welcomes her as a father, and asks her the names of the Greek chiefs whom he sees in the plain. Helen points them out.

Ἴρις δ' αὖθ' Ἑλένη λευκωλένῃ ἄγγελος ἦλθεν,
εἰδομένη γαλόῳ, Ἀντηνορίδαο δάμαρτι,
τὴν Ἀντηνορίδης εἶχε κρείων Ἑλικῶν,
124 Λαοδίκην, Πριάμοιο θυγατρῶν εἶδος ἀρίστην.
Τὴν δ' εὖρ' ἐν μεγάρῳ ἥ δὲ μέγαν ἰστὸν ὕφαινεν,
δίπλακα πορφυρέην· πολέας δ' ἐνέπασσεν ἀέθλους
Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,
128 οὓς ἔθεν εἵνεκ' ἐπασχον ὑπ' Ἄρηος παλαμάων.
Ἀγχοῦ δ' ἰσταμένη προσέφη πόδας ὠκέα Ἴρις·
Δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι
Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων·
132 οἱ πρὶν ἐπ' ἀλλήλοισι φέρον πολύδακρυν Ἄρηα
ἐν πεδίῳ, ὀλοοῖο λιλαιώμενοι πολέμοιο,
οἱ δὴ νῦν ἔσται σιγῇ (πόλεμος δὲ πέπαυται),
ἄσπισι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν.
136 Αὐτὰρ Ἀλέξανδρος καὶ Ἀρηΐφιλος Μενέλαος
μακρῆς ἐγχείησι μαχήσονται περὶ σείο·
τῷ δέ κε νικήσαντι φίλην κεκλήσῃ ἄκοιτις.
Ὡς εἰποῦσα θεὰ γλυκὺν ἱμερον ἔμβαλε θυμῷ
140 ἀνδρὸς τε προτέραιο καὶ ἄστεος ἠδὲ τοκῆων.

place connected words in the same verse. *W.* — 118. Ταλθύβιον, cf. 1, 320.

121. Ἴρις, cf. 2, 786. While they were fetching the victims for sacrifice, a goddess sent Iris to Helen, for she could not come of herself; it is a *σιωπώμενον*, which was not clear to the ancients. *W.* — 122. γαλόῳ = γάλαξ, her sister-in-law, *Laodis*, the daughter of Priam and spouse of *Helicæon*, son of *Antenor*: she is mentioned again 6, 252. — 123. ἰστὸν ὕφαινεν, cf. 1, 31. — 126. δίπλακα (sc. *χλαῖναν*), a double mantle, probably a mantle which could be put on doubled, = *χλαῖνα διπλή*, 10, 133. *Od.* 19, 225. ἐπάσσειν (πάσσω), aor. 1, ἐνέπασσα, (*Ep.* σσ.) lit. *to sprinkle in*, = *to relieve it by weaving in*, &c. ἄεθλος, = ἀθλος. — 128. ἔθεν εἵνεκ' = αὐτῆς ἕνεκα. — 130. νύμφα, prop. *bride*; then affectionately for any (even married) female. θέσκελα, *App.* V. — 134. ἔσται = ἦνται. — 135. πέπηγεν (*hastæ*), *defixæ sunt*, perf. with intrans. meaning. — 138. τῷ δέ κε — κεκλήσῃ. The *κί* points to the condition, which is contained in *νικήσαντι*, cf. 1, 175. — 140. ἀνδρὸς — τοκῆων, object. gen. — 141. ἀργεννός, ἦ, ὄν, poet. for

- 141 Αὐτίκα δ' ἀργεννῇσι καλυψαμένη ὀθόνησιν
 ὠρμαῖ' ἐκ θαλάμοιο, τέρεν κατὰ δάκρυ χέουσα·
 οὐκ οὔη, ἅμα τῇγε καὶ ἀμφίπολοι δὺ' ἔποντο,
 144 Αἶθρη, Πιτθῆος θυγάτηρ, Κλυμένη τε βοῶπις.
 Αἶψα δ' ἔπειθ' ἵκανον, ὅθι Σκαίαι πύλαι ἦσαν.
 Οἱ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἠδὲ Θυμοίτην,
 Λάμπον τε Κλυτίον θ' Ἰκετάονά τ', ὄζον Ἄρηος,
 148 Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,
 εἶατο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσιν·
 γῆραι δὴ πολέμοιο πεπαυμένοι· ἀλλ' ἀγορηταὶ
 ἐσθλοί, τεττίγεσσιν ἐοικότες, οἷτε καθ' ὕλην
 152 δεινδρέῳ ἐφεζόμενοι ὅπα λειριόεσσαν εἵσιν·
 τοῖσι ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.
 Οἱ δ' ὥς οὖν εἶδονθ' Ἑλένην ἐπὶ πύργον ἰοῦσαν,
 ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον·
 156 Οὐ νέμεσις Τρῶας καὶ εὐκνήμιδας Ἀχαιοὺς
 τοιῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·
 αἰνῶς ἀθανάτησι θεῆς εἰς ὧπα ἔοικεν.
 Ἄλλὰ καὶ ὥς, τοίη περ ἰοῦσ', ἐν νηυσὶ νεέσθω,
 160 μῆδ' ἡμῖν τεκέεσσ' ἵ' ὀπίσσω πῆμα λίποιτο.
 Ὡς ἄρ' ἔφαν' Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ·
 Δεῦρο πάροιθ' ἔλθοῦσα, φίλον τέκος, ἵζευ ἐμείο,

ἀργός, *white, shining*. ὀθόνη, an upper garment made of a fine linen fabric.—145. Σκαίαι πύλαι. The *Scæan* gate (also *Δαρδάνιαι πύλαι*, 5, 789), led to the camp of the Greeks: probably named from its situation (*σκαίος, left; western*).—146. οἱ ἀμφὶ Πρίαμον, i. e. Priam and his suite. *Panikous*, the father of Euphorbus, Polydamas, &c., cf. 14, 450. 17, 24. *Lampus*, *Clytius*, and *Hiketæon*, were sons of Laomædon, and therefore brothers of Priam, cf. 20, 238. Apollod. iii. 12, 3.—148. Ἀντήνωρ, cf. 2, 822.—149. εἶατο = ἦντο. *δημογέροντες*, the elders of the people, cf. 2, 21, = *γέροντες*.—151. *τεττίγεσσιν ἐοικότες*, like the cicadas, &c. This insect is fond of sitting on trees, and in the heat utters a clear humming sound, which the ancients found very pleasing, cf. Arist. H. A. 5, 30. The point of comparison is therefore the clearness and agreeableness of the voice.—152. *λειριόεσσαν*, slender, clear; said to be fm *λείριον*, *lily*: but prob. the *lily* was itself so called from the delicacy and softness of its leaves. *Λειρός*, *ισχνός*, Hesych. *λειριόεις*, *ἀπαλός*. Suid. (*Lob.*)—153. *τοῖσι*, complement of the predicate to ἦντο, *such they sat the leaders*: such were the leaders—who sat.—155. ἦκα, App. IV.—156. οὐ νέμεσις: sc. *ἵστι*: = οὐ νημεσητόν ἐστι. “*Non putant indignum Trojanæ principes Graios Trojanosque propter Helenæ speciem tot mala tanto temporis spatio sustinere*,” says Quint. (viii. 4, 21), commenting on this beautiful passage.—158. αἰνῶς (like δεινῶς) = λίαν, πάνν. εἰς ὧπα ἐοικέναι = εἰς ὧπα ἰδόντι ἐοικέναι (N.).—160. πῆμα, a mischief, a curse.—162. δεῦρο—ἐμείο. JN. δεῦρ’

- 163 ὄφρα ἴδῃ πρότερόν τε πόσιν πηυὺς τε φίλους τε
 164 (οὔτι μοι αἰτίνη ἐσσί· θεοὶ νύ μοι αἰτιοὶ εἰσιν,
 οἱ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν)
 ὥς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνης,
 δστις δδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἡὺς τε μέγας τε.
 168 Ἦτοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασιν·
 καλὸν δ' οὔτω ἐγὼν οὔπω ἴδον ὀφθαλμοῖσιν,
 οὐδ' οὔτω γεραρόν· βασιλῆϊ γὰρ ἀνδρὶ ἔοικεν.
 Τὸν δ' Ἐλένη μύθοισιν ἀμείβετο, διὰ γυναικῶν·
 172 Αἰδοῖός τέ μοι ἐσσι, φίλε ἑκυρέ, δεινός τε·
 ὥς ὄφελεν θάνατός μοι ἀδεῖν κακός, ὅππότε δεῦρο
 νίει σῶ ἐπόμεν, θάλαμον γνωτούς τε λιπούσα,
 παῖδά τε τηλυγέτην καὶ ὀμηλικίην ἐρατεινήν.
 176 Ἀλλὰ τάγ' οὐκ ἐγένοντο· τὸ καὶ κλαίουσα τέτηκα.
 Τοῦτο δέ τοι ἐρέω, ὃ μ' ἀνείρρει ἡδὲ μεταλλᾶς·
 οὗτός γ' Ἀτρεΐδης, εὐρυκρείων Ἀγαμέμνων,
 ἀμφοτέρων, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής·
 180 δαῖρ' αὐτ' ἐμὸς ἔσκε κυνώπιδος, εἶποτ' ἔην γε.
 Ὡς φάτο· τὸν δ' ὁ γέρων ἠγάσσατο φώνησέν τε·
 ὦ μάκαρ Ἀτρεΐδῃ, μοιρηγενές, ὀλβιοδάμων,
 ἧ ρά νύ τοι πολλοὶ δεδμήατο κοῦροι Ἀχαιῶν.
 184 Ἦδη καὶ Φρυγίην εἰσέληυθον ἀμπελόεσσαν,

ἰθουσα, ἴζεν παροῖθ' ἐμεῖο.—163. πηυὺς, the relations, esp. by marriage. Prob. ∞ to πίπαμαι, possideo. — 164. νύ, nimirum, scilicet (N.).—166. ὥς μοι—ἐξονομήνης. The ὥς (ut) = the preceding ὄφρα (163) = οὐ τι—Ἀχαιῶν is parenthetical.—170. γεραρόν, dignified.—172. αἰδοῖός is often joined with δεινός (18, 394. Od. 8, 22), which expresses a higher degree of reverential awe, in which the fear of offending is the predominant feeling. — 173. ὥς—ἀδεῖν (ἀνδάνω), would that I had chosen death, cf. 1, 415. — 174. γνωτούς, kindred, especially brothers, cf. 15, 349. — 175. παῖδα—τηλυγέτην, i. e. Heracles. Τηλύγετος, App. V. — 176. τό, therefore. — 178. οὗτός γ', that, sc. about whom you enquired, cf. 167. — 179. Alexander the Great often quoted this verse. Cf. Plut. de Fortitud. Alex., p. 309. — 180. αἶτ', App. IV. ἔσκε, he was. D. 121. εἶποτ' ἔην. This formula (11, 761. Od. 15, 268. 19, 313) is an expression of painful feeling because something has ceased to exist, or is greatly changed. "Si unquam fuit, quod nunc non est amplius : i. e. si recte dici potest fuisse, quod ita sui factum est dissimile, ut fuisse unquam vix credas" (Herm.).—182. μοιρηγενής, ἄπ. εἰρ., favoured at his birth by the goddess of fate ; born to good fortune. ὀλβιοδάμων, opp. παροδαίων, a favorite of fate, or of the deity. — 183. δεδμήατο = ἐδμήατο, "erant sub imperio tuo permulti (sc. quo tempore expeditionem faciebas)." (N.) — 184. Φρυγίην, cf. 2, 863. H. gives the name of Phrygia sometimes to a tract of land on the Hellespont (cf. 24, 545), sometimes to a district of what was afterwards Bithy-

- 185 ἔνθα ἴδον πλείστους Φρύγας, ἀνέρας αἰολοπῶλους,
 186 λαοὺς Ὀτρῆος καὶ Μύγδονος ἀντιθέοιο,
 οἳ ῥα τότε ἑστρατόωντο παρ' ὄχθας Σαγαγρίοιο·
 188 καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μετὰ τοῖσιν ἐλέχθην
 ἥματι τῷ, ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·
 ἀλλ' οὐδ' οἱ τόσοι ἦσαν, ὅσοι ἐλίκωπες Ἀχαιοί.
 Δεύτερον αὐτ' Ὀδυσῆα ἰδὼν ἐρέειν ὁ γεραίός·
 192 Εἴπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅστις ὅδ' ἐστίν·
 μείων μὲν κεφαλῇ Ἀγαμέμνωνος Ἀτρεΐδαο,
 εὐρύτερος δ' ὥμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.
 Τεύχεα μὲν οἱ κεῖται ἐπὶ χθονὶ πουλυβοτείρῃ,
 196 αὐτὸς δὲ κτίλος ὥς ἐπιπωλεῖται στίχας ἀνδρῶν
 ἀρνεῖται μιν ἔγωγε εἴσκω πηγεσιμᾶλλω,
 ὅστ' οἴων μέγα πῶϊ διέρχεται ἀργεννάων.
 Τὸν δ' ἡμέλβετ' ἔπειθ' Ἑλένη, Διὸς ἐκγεγαυῖα·
 200 Οὔτος δ' αὖ Λαερτιάδης, πολύμητις Ὀδυσσεύς,
 ὃς τράφη ἐν δήμῳ Ἰθάκης κραναῆς περ ἐούσης,
 εἰδὼς παντοίους τε δόλους καὶ μῆδεα πυκνά.
 Τὴν δ' αὐτ' Ἀντήνωρ πεπνυμένος ἀντίον ἠΐδα·
 204 ὦ γύναι, ἡ μάλα τοῦτο ἔπος νημερτὲς ἔειπες.
 Ἦδη γὰρ καὶ δεῦρό ποτ' ἦλυθε διος Ὀδυσσεύς,
 σεῦ ἔνεκ' ἀγγελίης, σὺν Ἀρηϊφίλῳ Μενελάῳ·
 τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλησα,
 208 ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μῆδεα πυκνά.
 Ἄλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,
 στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους,

nia, on the river Sangarius, now *Sakaria*, cf. 16, 719. — 185. αἰολό-
 πωλος (πῶλος), with rapid steeds.—186. Ὀτρῆος καὶ Μύγδονος, sons
 of Dymas, and brothers of Hecuba, the wife of Priam, cf. 16, 718.—
 187. ἑστρατόωντο = ἑστρατώντο, were encamped. — 188. ἐλέχθην, I
 was numbered with them, = was one of them.—189. Ἀμαζόνες. The
 Amazons, warlike women of the mythic age, dwelt on the river Ther-
 mōdon.—196. ἐπιπωλεῖσθαι, obire, a. accus. : (of leaders) to inspect.
 —197. πηγεσιμᾶλλω, thick-foreed. — 199. Διὸς ἐκγεγαυῖα (D. 126),
 Jove nata.—200. δ' αὖ, porro, rursus. W.—201. δῆμῳ Ἰθάκης, cf. 2,
 547. κραναῆς, where are many small hills, rocky, cf. V. Ἄεν. iii.
 272 : scopulos Ithacæ, Laertia regna, and Od. 4, 605. πέρ, very. Cf.
 1, 131. — 202. πυκνά, prudent, wise. Schol. συνετά. — 205—208.
 Before the Greeks undertook the expedition to Troy, Ulysses and
 Menelaus went there on a fruitless embassy, to demand the restora-
 tion of Helen. Anténôr, probably the guest-friend of several Gre-
 cian heroes, lodged them in his house (cf. Liv. i. init.). — 208. σὺ
 ἔνεκ' ἀγγελίης, App. V. φίλησα = ἐφίλησα : φιλεῖν, here to receive
 kindly, cf. 6, 15. — 208. ἐδάην, cognovi, cf. 2, 299.—209. ἔμιχθεν =
 ἐμίχθησαν, D. 116.—210. στάντων : sc. αὐτῶν, plur. for dual, abso-

- 211 ἄμφω δ' ἰζομένω, γεραρώτερος ἦεν Ὀδυσσεύς.
 212 Ἄλλ' ὅτε δὴ μύθους καὶ μῆδεα πᾶσιν ὑφαινον,
 ἦτοι μὲν Μενέλαος ἐπιτροχάδην ἀγύρευεν,
 παῦρα μὲν, ἀλλὰ μάλα λιγύως· ἐπεὶ οὐ πολύμυθος
 οὐδ' ἀφαμαρτοεπής, εἰ καὶ γένει ὕστερος ἦεν.
 216 Ἄλλ' ὅτε δὴ πολύμητις ἀναΐξειεν Ὀδυσσεύς,
 στάσκεν, ὑπαὶ δὲ ἴδεσκε κατὰ χθονὸς ὄμματα πῆξας,
 σκῆπτρον δ' οὐτ' ὀπίσω οὔτε προπρηνὺς ἐνώμα,
 ἀλλ' ἀστεμφὲς ἔχεσκεν αἰδρεῖ φωτὶ ἐοικώς·
 220 φαίης κε ζάκοτόν τέ τιν' ἔμμεναι ἄφρονά τ' αὐτως·
 ἀλλ' ὅτε δὴ ῥ' ὅπα τε μεγάλην ἐκ στήθεος ἱεὶ
 καὶ ἔπεα νιφάδεσσιν ἐοικότα χειμερίησιν,
 οὐκ ἂν ἔπειτ' Ὀδυσῆϊ γ' ἐρίσσειε βροτὸς ἄλλος·
 224 οὐ τότε γ' ὥδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες.
 Τὸ τρίτον αὖτ' Αἴαντα ἰδὼν ἐρέειν' ὁ γεραίός·
 Τίς τ' ἄρ' ὅδ' ἄλλος Ἀχαιὸς ἀνὴρ ἡὺς τε μέγας τε,
 ἕξοχος Ἀργείων κεφαλὴν ἥδ' εὐρέας ὤμους;

late like 15, 191, παλλομένω. Ulysses was a small undersized man, as the artists also represented him. ὑπείραχεν, sc. Ὀδυσσεύς. ἄμφω ἰζομένω, nom. absol. for ἄμφοιν ἰζομένωιν. These nominativi absoluti are not unfrequent, when first the whole and afterwards the parts are named. Cf. 16, 307. — 212. πᾶσιν, before all, sc. Τρώεσσιν ἐν ἀγορμένωισιν: ὑφαίνειν is the lat. *texere*, and ὑφαίνειν μύθους καὶ μῆδεα, *verba et consilia componere*. — 213. ἐπιτροχάδην, prop. running along over it, cursorily, i. e. either quickly, hastily, or briefly, so that things are at once despatched. The latter explanation is recommended by what follows, cf. Od. 18, 26. — 214. λιγύως, not loudly, clearly, but pleasantly. Cf. Cic., Brut. 13, 50: *Menelaum ipsum dulcem illum quidem tradit Homerus, sed pauca loquentem*. — 215. οὐδ' = but also not (i. e. though he employed but few words). N. ἀφαμαρτοεπής, Quint. xii. 10, 64, "Homerus brevem quidem cum jucunditate et propriam—id enim est non decurrere verbis (οὐδ' ἀφαμαρτοεπής)—et carentem vacuis eloquentiam Menelao dedit." Menelaus was brief οὐχ ὡς Λάκων· οὐπω γὰρ Δωριεῖς. Sch. Ven. (Db.) εἰ καὶ, *quantum*; his being the younger made his always speaking effectually and to the point, the more remarkable. The old traditional reading is ἦ καὶ. N. reads ἦ καὶ = καίτοι. — 216. ὅτε—ἀναΐξειεν. The opt. (of indefinite frequency) after ὅτε denotes "as often as," cf. Gr. 931. The iterative forms are found in the principal sentence, cf. 931, α. — 217. ὑπαὶ = ὑπὸ—κατὰ χθονὸς ὄμματα πῆξας, *oculis in terra defixis*. — 218. προπρηνής, *εἰς*, post. (πρηνής), bending forwards, opp. to ὀπίσω. — 220. ζάκοτός τις, = *aliquis ex genere morosorum* (N.). αἶψα, App. IV. — 222. νιφάδεσσιν χειμερίησιν, like snow-flakes: an image of multitude, cf. 12, 278. Cf. Quint. xii. 10, 64. — 223. ἂν ἔρίσσει, opt. aor. with meaning of a *praeteritum*; would have measured himself (with). N. — 224. οὐ τότε—ἰδόντες. JN. οὐ τότε γ' ὥδ' ἀγασσάμεθ' εἶδος Ὀδυσῆος ἰδόντες = οὐχ οὕτως ἐπὶ τῇ μορφῇ τότε ἰθανμάσαμεν ὅσον ἐπὶ τῇ λόγῳ ἐξεπλάγημεν. Sch. — 226. τίς τ'

228 Τὸν δ' Ἐλενη ταnúπεπλος ἀμείβετο, δια γυναι-
κῶν·

Οὗτος δ' Αἴας ἐστὶ πελώριος, ἔρκος Ἀχαιῶν·
Ἴδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὦς
ἔστηκ'· ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἠγερέθονται.

232 Πολλάκι μιν ξείνισσεν Ἀρητίφιλος Μενέλαος
οἴκῳ ἐν ἡμετέρῳ, ὅποτε Κρήτηθεν ἵκοιτο.

Νῦν δ' ἄλλους μὲν πάντας ὄρῳ ἐλίκωπας Ἀχαιοὺς,
οὓς κεν ἐὺ γνοιῖν καὶ τ' οὔνομα μυθησαίμην·

236 δοιῶ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,
Κάστορά θ' ἱππόδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα,
αὐτοκασιγνήτω, τῷ μοι μία γείνατο μήτηρ.

*Ἡ οὐχ ἐσπέσθην Λακεδαίμονος ἐξ ἐρατεινῆς ;

240 ἡ δέυρω μὲν ἔποντο νέεσσ' ἐνὶ ποντοπόροισιν,
νῦν αὖτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,
αἴσχεια δειδιότες καὶ ὀνειδέα πόλλ', ἃ μοὶ ἐστίν ;

Ὡς φάτο· τοὺς δ' ἤδη κατέχεν φυσιζοος αἴα

244 ἐν Λακεδαίμονι αὖθι, φίλῃ ἐν πατρίδι γαίῃ.

The heralds come to inform Priam that he is expected in the plain, to swear to the observance of the treaty. He goes thither. A sacrifice is offered to Zeus. The chiefs pray him to guarantee the faith of treaties ; but this prayer is not heard. Priam, declaring that he will not witness the combat, returns to Troy.

Κήρυκες δ' ἀνὰ ἄστυ θεῶν φέρον ὄρκια πιστά,
ἄρνε δῶ καὶ οἶνον εὐφρονα, καρπὸν ἀρούρης,

ἀρ', cf. l. 5. — 228. ταnúπεπλος, on, poet. (πέπλος), having a long upper garment or robe, as noble ladies wore it (whereas slaves tucked it up). — 231. ἀγοί, Ep. = ἠγεμόνες, leaders. ἠγερέθονται, congregantur, cf. 2, 304. — 233. ὅποτε, when, as often as, cf. v. 216. — 235. καὶ τ' οὔνομα—μυθησαίμην = καὶ ὦν οὔνομα μυθησαίμην, quorum nomina protulerim or proferre possim. The relat. pron. omitted as in l. 162. — 237. Κάστορα—Πολυδεύκεα. Castor and Polydeukés (Polux) the brothers of Helen, (that Polydeukés was immortal is first mentioned in the Cypria. N.) Cf. v. 243. — 238. Jn. μία μοι, hos eadem mihi (= eadem, quæ me) peperit mater. Cf. 199. — 240. δέυρω (= δέω) is the reading of the best MSS., attested by Herodian (Db.). — 241. μάχην καταδύμεναι = καταδύναι (to enter into, engage in—). Cf. καταδ. μῶλον Ἀρης, 18, 134. — 242. αἴσχεια, here not disgraceful actions, but insulting taunts, as in ll. 6, 351 : ὃς ἤδη νίμειν τε καὶ αἴσχεια πόλλ' ἀνθρώπων. ὀνειδέα, reproaches, cf. 2, 222. — 243. τοὺς—αἴα. Castor and Polydeukés had already fallen in the battle with Idas and Lynceus, the sons of Aphareus, Apollod. iii. 11, 2, κάτεχε (= κατέχε) γαῖα, i. e. they were already dead, cf. 2, 699. φυσιζοος, life-producing, nurturing, alma, like ζειδωρος. — 245. ὄρκια, App. V. — 246. εὐφρονα, lætificationem. — 247. ἀσκή. Wine

- 247 ἄσκῳ ἐν αἰγείῳ· φέρε δὲ κρητῆρα φαεινὸν
 248 κῆρυξ Ἰδαῖος ἡδὲ χρύσεια κύπελλα·
 ὠτρυνεν δὲ γέροντα παριστάμενος ἐπέσσειν·
 Ὅρσεο, Λαομεδοντιάδῃ, καλέουσιν ἄριστοι
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,
 252 ἐς πεδίον καταβῆναι, ἔν' ὄρκια πιστὰ τάμῃτε·
 αὐτὰρ Ἀλέξανδρος καὶ Ἀρηίφιλος Μενέλαος
 μακρῆς ἐγχείρσι μαχήσονται ἀμφὶ γυναικί·
 τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἔποιτο·
 256 οἱ δ' ἄλλοι φιλότῃτα καὶ ὄρκια πιστὰ ταμόντες
 ναίοιμεν Τροίην ἐριβώλακα· τοὶ δὲ νέονται
 Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιίδα καλλιγύναικα.
 ὣς φάτο· ῥίγησεν δ' ὁ γέρων, ἐκέλευσε δ' ἑταίροις
 260 ἵππους ζευγνύμεναι· τοὶ δ' ὄτραλέως ἐπίθοντο.
 Ἄν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἡνία τεῖνεν ὀπίσσω·
 παρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
 Τῷ δὲ διὰ Σκαιῶν πεδίονδ' ἔχον ὠκέας ἵππους.
 264 Ἄλλ' ὅτε δὴ ῥ' ἴκοντο μετὰ Τρώας καὶ Ἀχαιοὺς,
 ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχώοντο.
 ὦρνυτο δ' αὐτίκ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
 268 ἄν δ' Ὀδυσσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγανοὶ
 ὄρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον
 μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν.
 Ἀτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,
 272 ἢ οἱ παρ ξίφeos μέγα κουλεὸν αἰὲν ἄωροτο,

was usually preserved in leather bottles. Cf. Od. 6, 78.—250. ὀρσεο, up! arise! D. 110 (ὄρνυμι). καλέουσιν: sc. σέ.—252. ὄρκια τάμῃτε. Cf. 2, 124.—255—257. Cf. vv. 71—75.—259. ῥίγησεν, shuddered: the aorist is that of the commencement of a state. Gr. 597.—ἑταίρους. The dat. is here preferable to the accus., because of the following ἵππους.—261. κατὰ—ὀπίσσω. The reins (ἡνία) were fastened to the front of the chariot-seat (δίφρος), cf. 5, 261 (ἐξ ἀντιγος ἡνία τείνας, from the centre knob of the rim that ran round the front of the carriage). These Priam loosened, and drew them towards himself (κατίτεινε) [*"backward stretched the reins."* Cp.]. —262. So Eur. Phoen. 172, δς ἄρμα λευκὸν ἡνιοστροφεῖ βεβώς. (N.)—263. Σκαιῶν: sc. πυλῶν. ἔχον, dirigebant.—268. ἄν, Schol. ἀνίστη. Cf. v. 201. The ἄν implies ἀνῶρνυτο, with ref. to the simple ὦρνυτο in the preceding line. If ἀνῶρνυτο had preceded, the ἄν would virtually repeat it. ὄρκια as in 245. So 23, 837.—269. οἶνον μίσγον, not with water (the σπονδαί being ἀκρητοί); they mingled the wine of the two parties. (N.) Cf. 2, 341.—271. μάχαιραν: a large knife, which hung by the sword-sheath.—272. ἄωροτο, it hung, Pluperf. fr. ἀείρω,

- 273 ἄρνῶν ἐκ κεφαλῶν τάμνε τρίχας· αὐτὰρ ἔπειτα
κῆρυκες Τρώων καὶ Ἀχαιῶν νείμαν ἀρίστοις.
Τοῖσιν δ' Ἀτρείδης μεγάλ' εὖχετο, χεῖρας ἀνασχών·
- 276 Ζεῦ πάτερ, Ἰδῆθεν μεδέων, κύδιστε, μέγιστε,
Ἡέλιός θ', ὅς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούεις,
καὶ Ποταμοὶ καὶ Γαῖα, καὶ οἱ ὑπένερθε καμόντας
ἀνθρώπους τίνυσσον, ὅτις κ' ἐπίορκον ὁμόσση,
- 280 ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὄρκια πιστά·
εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη,
αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,
ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν·
- 284 εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,
Τρῶας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι,
τιμὴν δ' Ἀργείοις ἀποτινέμεν, ἦντιν' ἔοικεν,
ἦτε καὶ ἔσσομένοισι μετ' ἀνθρώποισι πέληται.
- 288 Εἰ δ' ἂν ἐμοὶ τιμὴν Πριάμος Πριάμοιό τε παῖδες
τίνειν οὐκ ἐθέλωσιν, Ἀλεξάνδρῳ πεσόντος,
αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποινῆς,
αὐθι μένων, εἴως κε τέλος πολέμοιο κιχέω.
- 292 Ἦ, καὶ ἀπὸ στομάχους ἄρνῶν τάμε νηλεῖ χαλκῷ
καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,
θυμοῦ δευομένους· ἀπὸ γὰρ μένος εἴλετο χαλκός.
Οἶνον δ' ἐκ κρητῆρος ἀφυσσάμενοι δεπάεσσιν

210, 5. — 274. νείμαν, the hair was distributed by the heralds, as a sign that all present were taking part in what was done.—276—279. Cf. V. *Æn.* xii. 175, sqq. Ἰδῆθεν μεδέων, Zeus, according to 8, 48, had a sanctuary and altar on Mount Ida; so that he is naturally represented as exercising his power, not *there*, but *thence*. — 277. Ἡέλιος, nom. for voc. cf. Gr. 763, b. δὲ—ἐπακούεις, cf. Od. 11, 108. Helios sees every thing in his daily course.—278. ποταμοὶ καὶ γαῖα, cf. v. 104. καὶ οἱ ὑπένερθε καμόντας ἀνθρώπους τίνυσσον, sc. Hades and Persephōnē. Καμόντας [App. V.], the dead, cf. Od. 11, 475. — 279. ὅτις κ'—ὁμόσση. The sing. ὅστις with a collective often follows a plur. — 281. εἰ μὲν κεν = εἰάν μιν, cf. l. 90.—285. Τρῶας—ἀποδοῦναι, such a notion as *καλέω* must be mentally supplied (however obscurely); for the *inf.* of *command* or *direction* has its subject in the nom. (N.) — 286. τιμὴν = ποινὴν, v. 290, a *fine*: as a compensation for the costs of the war. — 287. ἦτε καὶ—πέληται, *quod = ejus memoria*) *etiam futuros inter homines versatur*. (N.) — 289. οὐκ ἐθέλωσιν = *if they refuse*. The usual negative after conditional particles is μή, but οὐ after εἰ denies a single notion.—291. εἴως κε—κιχέω. Ὀν εἴως κε (= ἕως ἄν), until, cf. Gr. 931. τέλος πολέμοιο, not merely a periph., like v. 300, but the *end of the war*. — 292. στομάχους, here the *throats*: στόμαχος, fr. στόμα, properly an *orgānos*. — 294. θυμοῦ = *vitality*, nearly like μένος, which has, how-

- 96 ἔκχεον, ἡδ' εὐχοντο θεοῖς αἰεγενέτρῃσιν·
 ὣδε δέ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε·
 Ζεῦ κύδιστε, μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
 ὀπότεροι πρότεροι ὑπὲρ ὄρκια πημήνεια,
 00 ὥδ' ἐσφ' ἐγκέφαλος χαμάδις ῥέει, ὡς ὅδε οἶνος,
 αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμῖεν.
 Ὡς ἔφ'αν· οὐδ' ἄρα πῶ σφιν ἐπεκραταίνε Κρονίων.
 Τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπεν·
 04 Κέκλυτέ μεν, Τρῳεὺς καὶ ἐϋκνήμιδες Ἀχαιοί
 ἦτοι ἐγὼν εἴμι προτὶ Ἴλιον ἡνεμόεσσαν
 ἄψ, ἐπεὶ οὐπω τλήσομ' ἐν ὀφθαλμοῖσιν δρᾶσθαι
 μαρνάμενον φίλον νῖδον Ἀρηϊφίλῳ Μενελάῳ·
 08 Ζεὺς μὲν που τόγε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
 ὀππότερῳ θανάτοιο τέλος πεπρωμένον ἐστίν.
 Ἥ ῥα, καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φῶς·
 ἂν δ' ἄρ' ἔβαιν' αὐτὸς, κατὰ δ' ἡνία τείνεν ὀπίσσω·
 112 πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον·
 τὼ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο.

Hector and Ulysses mark out the lists, and the people offer up prayers to Zeus. The lot having decided that Paris shall hurl his spear first, he hits Menelaus without wounding him. Menelaus, having hurled his javelin unsuccessfully, rushes upon his foe with his sword, which breaks. He then seizes Paris by his helmet, and is about to drag him down, when Aphrodite hurries him off, and transports him to his apartment in the palace. The goddess hastens to fetch Helen, but Helen, recognizing her, refuses to listen to her invitation, upon which Aphrodite threatens her with her vengeance. Helen then follows her, and bitterly reproaches Paris, who soothes her with loving words.

*Εκτωρ δὲ Πριάμοιο πάϊς καὶ δῖος Ὀδυσσεὺς
 χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα

ever, a more animal notion. — 297. Ὡς—Τρώων τε. Each individual drank of the wine poured out to the gods, and repeated the oath. Cf. 2, 340. — 299. ὀπότεροι — πημήνεια. On the optat. cf. Gr. 924. Πημαίνων is used intrans., *damnum inferre*, to harm, hurt, &c.; here (with ref. to ὄρκια) *transgredi*. — 303. Δαρδανίδης, i. e. a descendant of Dardanus; for Dardanus was only a remote ancestor of Priam, cf. 20, 213. — 305. ἡνεμόεσσαν, cf. 2, 606. — 306. ἐν ὀφθαλμοῖσιν δρᾶσθαι, cf. 1, 587. — 309. θανάτοιο τέλος, periph. for θάνατον. πεπρωμένον, cf. πορτεῖν. — 313. ἄψορροι — ἀπονέοντο, adj., poet. for adv. (ἀψ ἀπο-νέοντο). So ἀψορροὶ κίεμεν, 21, 456. More commonly ἀψορρόν, neut. Ἀψορρός properly abridged from ἀψόρροος. In ἀπονέοντο, & by the arsis.

313. χῶρον—διαμέτρεον, cf. V. Æn. xii. 116: *Campum ad certamen, magna sub mœnibus urbis, Dimensi Rutulique viri Teucrique*

- 316 κλήρους ἐν κυνέῃ χαλκήρεϊ πάλλον ἐλόντες,
 ὀππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.
 Λαοὶ δ' ἠρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·
 ὧδε δέ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε·
- 320 Ζεῦ πάτερ, Ἰδθηθεν μεδέων, κύδιστε, μέγιστε,
 ὀππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκεν,
 τὸν δὲς ἀποφθίμενον δῦναι δόμον Ἀΐδου εἴσω,
 ἡμῖν δ' αὖ φιλότῃ καὶ ὄρκια πιστὰ γενέσθαι.
- 324 ὦς ἄρ' ἔφαν· πάλλεν δὲ μέγας κορυθαίολος
 Ἐκτωρ,
 ἄψ ὄρων· Πάριος δὲ θοῶς ἐκ κλήρος ὄρουσεν.
 Οἱ μὲν ἔπειθ' ἵζοντο κατὰ στίχας, ἥχι ἐκάστου
 ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο.
- 328 Αὐτὰρ ὄγ' ἀμφ' ὤμοισιν ἐδύσσετο τεύχεα καλὰ
 δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠυκόμοιο.
 Κνημῖδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν
 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
- 332 δεύτερον αὖ θώρηκα περὶ στήθεσσι ἐδυνεν
 οἷο κασιγνήτοιο Λυκάονος· ἥρμοσε δ' αὐτῷ.
 Ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον,
 χάλκεον· αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε
- 336 κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν,
 ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
 Εἵλετο δ' ἄλκιμον ἔγχος, ὃ οἱ παλάμηφιν ἀρήρει.

parabant. — 316. κλήρους—πάλλον = ἑπαλλον, cf. Il. 23, 861, *they cast* (lit. *shook*) *lots*. The lots, which probably were bits of wood marked in some way, were thrown into a helmet and shaken, till one sprung out, cf. v. 324. 7, 175. κυνέῃ χαλκήρεϊ, in a brass-plated helmet. In κυνέῃ, *helmet*, prop. dog-skin, the notion of *skin* is quite extinct, and thence it stands even along with ταυρεῖν, 10, 258. It was natural enough that they should take a helmet for the lots, and so in later usage, cf. Herod. iii. 128. Cf. V. Æn. v. 490: *Convenere viri, dejectamque ærea sortem Accipit galea.* (*Bth.*) — 317. ὀππότερος—ἀφείη, cf. v. 299. — 318. λαοὶ δ' ἠρήσαντο, *prayed*, absol., as in v. 114. 10, 233. — 324. πάλλεν, cf. v. 316. — 325. ἄψ ὄρων, looking back, in order to avoid the appearance of partiality. — 326. οἱ μὲν, the heroes altogether. ἥχι ἐκάστου. Zeugma; for strictly ἔκειτο suits τεύχεα only; such a verb as ἔστησαν is required by ἵπποι. — 327. ἀερσίποδες, lifting the feet, high-trotting. — 328. τεύχεα, the armour generally: Paris was without armour, cf. vv. 17, 18. — 333. ἥρμοσε, here intransit., it fitted him exactly. — 334. ἀμφὶ—ἀργυρόηλον (*manubrium ensis argenteis clavis distinctum.* S.). Cf. 2, 45. — 335. σάκος, cf. 2, 389. — 336. ἰφθίμῳ, noticeable for its strength, thence an epitheton ornans: his stately head. W. — 338. ὃ οἱ παλάμηφιν (126) ἀρήρει [ἄρω], ἀραρίσκω, cf. Od. 17, 4. (*hasta*) *quæ erai*

- 339 Ὡς δ' αὐτως Μενέλαος Ἀρήϊος ἔντε' ἔδυνεν.
 340 Οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὀμίλου θωρήχθησαν,
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόμενοι,
 δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορόωντας
 Τρῳάς θ' ἵπποδάμους καὶ ἑκνήμεδας Ἀχαιοὺς.
 344 Καί ῥ' ἐγγὺς στήτην διαμετρητῶ ἐνὶ χώρῳ,
 σείοντ' ἐγχείας, ἀλλήλοισιν κοτέοντε.
 Πρόσθε δ' Ἀλέξανδρος προῖε δολιχόσκιον ἔγχος,
 καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα πάντοσ' εἴσην,
 348 οὐδ' ἔρρηξεν χαλκόν· ἀνεγνάμφθη δέ οἱ αἰχμὴ
 ἀσπίδ' ἐνὶ κρατερῇ. Ὁ δὲ δεύτερος ὤρνυτο χαλκῶ
 Ἀτρεΐδης Μενέλαος, ἐπευξάμενος Διὶ πατρί·
 Ζεῦ ἄνα, δὸς τίσασθαι, ὃ με πρότερος κάκ' ἔοργεν,
 352 διὸν Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δάμασσον·
 ὄφρα τις ἐρρίγησι καὶ ὀψιγόνων ἀνθρώπων,
 ξεινοδόκον κακὰ ῥέξαι, ὃ κεν φιλότητα παράσχω.
 Ἥ ῥα, καὶ ἀμπεπαλὼν προῖε δολιχόσκιον ἔγχος,
 356 καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' εἴσην.
 Διὰ μὲν ἀσπίδος ἦλθε φαινῆς ὄβριμον ἔγχος,
 καὶ διὰ θώρηκος πολυδαϊδάλου ἠρήρειστο·
 ἀντικρὺ δὲ παρὰ λαπάρην διάμησε χιτῶνα
 360 ἔγχος· ὃ δ' ἐκλίνθη καὶ ἀλεύατο Κῆρα μέλαιναν.

ορίσται, i. e. *habilis*. — 339. ὥς δ' αὐτως = ὡσαύτως δι. — 340. ἐκάτερθεν ὀμίλου, on both sides of the host. Such adverbs often stand with the gen. Cf. Gr. 857, d, § 522, 1, obs. 1. — 344. στήτην. The dual is interchanged with the plur. according to the requirements of the verse. — 345. σείοντ' = σείοντε, *vibrantes*. — 347. πάντοσ' εἴσην, *every where alike, equal* (i. e. *equi-distant* fm the centre) = the round; *κυκλοτερῇ*. — 349. ὤρνυτο χαλκῶ expresses the elevation of the body, and the vigour of the assault, like the Lat. *altior insurgens*, Virg. *Æn.* xi. 697. — 351. ἄνα, voc. for ἀναξ. *δὸς τίσασθαι* = *δὸς ἐμὲ τίσασθαι τοῦτον*, cf. 1, 230. *ἔοργε* has, like *ποιεῖν* in prose, a double accus., cf. 9, 540. — 353. ἐρρίγησι, perf. subj. with present signification from *ρίγειν*, to *shudder*, to *shrink with horror* (from the thoughts of doing any thing). Cf. 7, 114. — 354. ξεινοδόκον, one who receives him hospitably. *φιλότητα*, here *hospitable reception*; *φιλότητα παρέχειν* = *φιλεῖν*, v. 207. Menelaus appropriately prays to Zeus to avenge on Paris the violation of the laws of hospitality, for Zeus (Ζεὺς Ξένιος) notices all such offences. Cf. *Od.* 14, 284. — 355. ἀμπεπαλὼν = ἀναπεπαλὼν. D. 82. — 357. διὰ, with ἱ for the sake of the metre. So διὰ μὲν ἅρ ζωστήρος κ.τ.λ. 4, 135. Cf. 11, 435. — 358. ἠρήρειστο, (*hasta*) *transacta erat*, cf. 7, 252, fr. *ἐρεΐδω*, in the passive, to be driven through, to pierce through, cf. 5, 856. — 359. ἀντικρὺ παρὰ λαπάρην (right by =) close by (or exactly upon) his flank. Cf. 5, 67. Paris had drawn on his armour over his chiton, the spear

- 361 Ἀτρείδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον
 πλῆξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἄρ'
 αὐτῷ
 τριχθὰ τε καὶ τετραχθὰ διατρυφὲν ἔκπεσε χειρός.
 364 Ἀτρείδης δ' ὤμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν·
 Ζεῦ πάτερ, οὐτίς σείο θεῶν ὀλοώτερος ἄλλος·
 ἦ τ' ἐφάμην τίσεσθαι Ἀλέξανδρον κακότητος·
 νῦν δέ μοι ἐν χείρεσσιν ἄγη ξίφος· ἐκ δέ μοι
 ἔγχοις
 368 ἤϊχθη παλάμφιν ἐτώσιον, οὐδ' ἔβαλόν μιν.
 Ἡ, καὶ ἐπαΐξας κόρυθος λάβεν ἵπποδασείης,
 ἔλκε δ' ἐπιστρέφας μετ' εὐκνήμιδας Ἀχαιοὺς·
 ἄγχε δέ μιν πολύκεστος ἰμὰς ἀπαλὴν ὑπὸ δειρήν,
 372 ὅς οἱ ὑπ' ἀνθερεῶνος ὀχεὺς τέτατο τρυφαλείης.
 Καὶ νύ κεν εἵρυσσέν τε καὶ ἄσπετον ἦρατο κῦδος,
 εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
 ἦ οἱ ῥῆξεν ἰμάντα βοδὸς Ἰφι κταμένοιο·
 376 κεινὴ δὲ τρυφάλεια ἅμ' ἔσπετο χειρὶ παχείῃ.
 Τὴν μὲν ἔπειθ' ἦρωι μετ' εὐκνήμιδας Ἀχαιοὺς
 ῥίψ' ἐπιδινήσας, κόμισαν δ' ἐρήρηις ἐταῖροι.
 Αὐτὰρ ὁ ἄψ' ἐπόρουσε, κατακτάμενα μενεαίνων
 380 ἔγχεϊ χαλκείῳ· τὸν δ' ἐξήρπαξ' Ἀφροδίτη
 ῥεῖα μάλ', ὥστε θεός· ἐκάλυψε δ' ἄρ' ἥρι πολλῷ,

pierced through the armour, and tore that part of the chiton which was just beneath. — 360. Κῆρα μέλαιναν = θάνατον. ἀλεύσατο, 178. — 362. ἀνασχόμενος, sc. χεῖρα or ἔγχοις, Sch. : but it is better to understand ἀνασχίσθαι of the entire elevation of the body, in order to strike the helmet so much the more forcibly, cf. 23, 660. Od. 18, 99. App. V. — 363. τριχθὰ—χειρός. Eustath. : εἰποις ἂν σιδήρον θραυομένον ἀκούειν. There is just as fine a painting in the verse, τριχθὰ δὲ καὶ τετραχθὰ διέσχισεν ἰς ἀνέμοιο, Od. 9, 71. διατρυφὲν (Sch. διακλασθῆν), shivered, fr. διαθρύπτω, diffringo. — 366. ἐφάμην, cf. v. 28. — 368. ἤϊχθη (ἀίσσω), here used as a deponent, = to fly off, as in 16, 404. παλάμφιν (gen. = παλάμης). D. 33. — 369. λάβεν : sc. αὐτόν. — 371. ἄγχε (ἄγγειν, angere). The thong with which the helmet was fastened throttled him. — 372. ὀχεὺς τέτατο (fr. τείνω). Every helmet was fastened by a thong passing under the chin, which, because it performed the same service as the hank on the shield, was named ὀχεύς, the hank, the holder. It was worked or brodered, πολύκεστος. K. τρυφαλείης, App. V. — 373. καὶ νύ κεν εἵρυσσεν, cf. 2, 155. — 374. νόησε, sc. τὸ πρᾶγμα. — 375. κταμένοιο [κτείνω, fr. which H. has ἔκτατο (plurpf.) and κτάσθαι, κτάμενος], occisi. — 376. κεινή, Ep. = κενή, empty. χειρὶ παχείῃ, in oppos. to one that is all skin and bone. W. — 378. ἐπιδινήσας, “whirling it aloft.” Cp. — 379. ὁ sc. Menelaus. ἄψ' here of time = denovo. — 380. Ἀφροδίτη. *Itaque*

- 382 καὶ δ' εἶς' ἐν θαλάμῳ εὐώδεϊ, κηώντι.
 Αὐτὴ δ' αὖθ' Ἑλένην καλέουσ' ἵε' τὴν δ' ἐκίχανεν
 384 πύργῳ ἐφ' ὑψηλῷ· περὶ δὲ Τρωαὶ ἄλῃς ἦσαν.
 Χειρὶ δὲ νεκταρέου ἱανοῦ ἐτίναξε λαβοῦσα·
 γρηῒ δέ μιν εἰκυῖα παλαιγενεὶ προσείπεν,
 εἰροκόμῳ, ἣ οἱ Λακεδαίμονι ναιεταῶσῃ
 388 ἦσκειν εἷρια καλὰ, μάλιστα δέ μιν φιλέεσκεν·
 τῇ μιν ἐισαμένη προσεφώνει δι' Ἀφροδίτῃ·
 Δεῦρ' ἴθι· Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι·
 κείνος δ' ἔνθα καὶ θαλάμῳ καὶ δινωτοῖσι λέχεσσι,
 392 κάλλει τε στίλβων καὶ εἵμασιν· οὐδέ κε φαίης
 ἀνδρὶ μαχησάμενον τόνγ' ἐλθεῖν, ἀλλὰ χορόνδε
 ἔρχεσθ', ἥ ἐ χοροῖο νέον λήγοντα καθίζειν.
 Ὡς φάτο· τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσι δόρνευ·
 396 καὶ ῥ' ὥς οὖν ἐνόησε θεᾶς περικαλλέα δειρήν,
 στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,
 θάμβησέν τ' ἄρ' ἔπειτα ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν·
 Δαιμονίη, τί με ταῦτα λιλαίαι ἡπεροπεύειν;
 400 ἣ πῇ με προτέρω πόλιν εὐναιομενάων

fedus deinceps fractum eo praeceptu, quod evaserit, nec interfectus fuerit Paris. Clarke.—382. κηώντι, *fragrant*; the ancients used to fumigate chambers with sweet-scented woods.—383. καλέουσα (= καλίσουσα), *vocatura*. W.—384. Τρωαί, not the female attendants mentioned v. 143, of whom there were only two, but other Trojan women who were there looking on the combat, cf. v. 417, 22, 79.—385. νεκταρέου ἱανοῦ, *by her beautiful [or fragrant, scented] robe*. App. V. τινάσσειν, *to shake a person, to arrest his attention*.—388. ἦσκειν, a rare contraction for ἡσκειν, fr. ἀσκέειν, *exerere, laborare* [vocabulum artis, ut Heynius annotavit. Cf. 4, 110, &c. Bih.] Cf. 190. “*Her un-milled wool Dressed for her.*” Cp. μίν, sc. τὴν γραῦν, there is a change of the subject.—391. κείνος δ' ἔνθα, *he yonder*; δ' ἔνθα is often used in this way to indicate place. Cf. 19, 344: κείνος δ' ἔνθα προπάροιθε νεῶν ὀρθοεραϊράων ἦσται . . . δινωτοῖσι (Sch. *τορνωτοῖς*), *rounded artistically, turned*: below (v. 448) the λέχεια are called *τροτά*, of perforated work.—392. στίλβειν here (= *nitēre*), of the brightness of a fine skin, and of the clothing, cf. Od. 6, 237. The explanation in Athen. 1, 15, by *μύροις ἀλειφόμενος* is against the language.—393. χορόνδε, *to the dance* (when people dress themselves the most).—395. τῇ δόρνευ. “The tumultuous state of feeling in Helen arose from her being attracted on the one hand by the beauty which was depicted to her as so charming, and on the other, by the manly bravery of Menelaus.” K.—396. ὥς οὖν ἐνόησε, cf. Virg. Aen. i. 406: *Dixit, et aversos roseae cervicis refuleit*. The goddess had therefore laid aside again the form of the old woman.—397. ἱμερόεντα—μαρμαίροντα. *sparkling*. ἱμερόεις, *εσσα, εν* (ἱμερος), “*love-kindling*.” Cp.—399. ταῦτα, *thus, in this way*.—400. ἣ πῇ με προτέρω πόλιν

- 401 ἄξεις ἢ Φρυγίης ἢ Μρονίης ἐρατεινῆς,
εἴ τίς τοι καὶ κείθι φίλος μερόπων ἀνθρώπων ;
οὐνεκα δὴ νῦν διον Ἀλέξανδρον Μενέλαος
404 νικήσας ἐθέλει στυγερὴν ἐμὲ οἶκαδ' ἄγεσθαι,
τοῦνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέσθης ;
Ἦσο παρ' αὐτὸν ἰοῦσα, θεῶν δ' ἀπόεικε κελεύθου
μηδ' ἐτι σοῖσι πόδεσσιν ὑποστρέψειας Ὀλυμπον,
408 ἀλλ' αἰεὶ περὶ κείνον ὀτίζυε, καὶ ἐ φύλασσε,
εἰσόκε σ' ἡ ἄλοχον ποιήσεται, ἡ ὕγε δούλην.
Κεῖσε δ' ἐγὼν οὐκ εἴμι (νεμεσσητὸν δέ κεν εἴη),
κείνου πορσυνέουσα λέχος· Τρωαὶ δέ μ' ὀπίσσω
412 πᾶσαι μωμήσονται· ἔχω δ' ἄχε' ἄκριτα θυμῷ.
Τὴν δὲ χυλωσαμένη προσεφώνεε δι' Ἀφροδίτη
μή μ' ἐρεθε, σχετλίη· μή χυλωσαμένη σε μεθείω,
τῶς δέ σ' ἀπεχθήρω, ὥς νῦν ἔκπαγλ' ἐφίλησα,
416 μέσσω δ' ἀμφοτέρων μητίσομαι ἔχθεα λυγρά,
Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὄλῃαι.
Ὡς ἔφατ'· ἔδδεισεν δ' Ἑλένη, Διὸς ἐκγεγαυῖα
βῆ δὲ κατασχομένη ἐανῶ ἀργῇτι φαιινῷ,
420 σιγῇ· πάσας δὲ Τρωὰς λάθεν· ἦρχε δὲ δαίμων.
Αἱ δ' οὖρ' Ἀλεξάνδροιο δόμον περικαλλεῖ ἵκοντο
ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,

= προτέρῳ πη πολίων, *further hence to any other city*, cf. v. 370. The sense is: Hast thou perchance a new friend, to whom thou wouldst lead me! — 401. Μρονίης, i. e. Lydia, cf. 2, 866. — 403. οὐνεκα δὴ, *quia scilicet* (with irony). Db. — 404. στυγερὴν, *hateful, loathsome*, strongly expresses her shame. W. — 406. θεῶν δ' ἀπόεικε κελεύθου. The θεῶν κελεύθου, the way of the gods to Olympus (Sch.); θεῶν κέλευθος = *eratium et trames*, in quo Dii versantur. Cf. νυκτός τε καὶ ἡματος κέλευθοι (Od. 10, 86), the paths on which day and night travel. N. — 408. περὶ κείνον ὀτίζυε (Sch. τάλαιπῶρε), *wail*. The notion implied is, that a goddess is degraded by marriage with a man; as in the case of Thetis. W. — 409. εἰσόκε — ποιήσεται (= ποιήσεται), cf. 2, 332. ὕγε, like *ille* (Virg. *Æn.* 5, 437) marks emphatically the identity of the subject, and the difference of the second state or action (N.), cf. 1, 190, and Gr. 986, § 655, obs. 2. δούλην, i. e. as a concubine, cf. Od. 14, 203. — 411. πορσυνέουσα (πορσύνω, Ed. fut. πορσύνω) λέχος, *to prepare his couch*, cf. Od. 3, 403. πορσύνειν λέχος denotes the same as ἀντιᾶν, 1, 31. — 412. ἄχε', *sorrow*, viz. of repentance. ἄκριτα, cf. 2, 246. — 414. μή μ' ἐρεθε, cf. 1, 32. μεθείω, Ep. = μεθῶ. — 415. ἔκπαγλ' = ἐκπάγλως, cf. 2, 225. — 416. ῥητίσομαι (= μητίσομαι). — 419. κατασχομένη, *having wrapped herself round* [Mid. Cf. 141, *καλυψαμένη*. N.], not from shame or pain (K.), but as women used to be on going out, cf. v. 141. — 421. Ἀλεξάνδροιο δόμον. The palace of Alexander [*Paris*] was on the acropolis, close

- 423 ἡ δ' εἰς ὑψόροφον θάλαμον κίε δια γυναικῶν.
 424 Τῇ δ' ἄρα δίφρον ἐλοῦσα φιλομειδῆς Ἀφροδίτη,
 ἀντὶ Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα
 ἔνθα κάθιζ' Ἑλένη, κόρη Διὸς αἰγιόχοιο,
 ὅσσε πάλιν κλίνασα, πόσιν δ' ἠνίπαπε μύθῳ.
 428 Ἦλυθες ἐκ πολέμου—ὥς ὠφελες αὐτόθ' ὀλέσθαι,
 ἀνδρὶ δαμῆϊς κρατερῷ, δὲ ἐμὸς πρότερος πόσις ἦεν.
 Ἦ μὲν δὴ πρίν γ' εὐχέ' Ἀρηίφίλου Μενελάου
 σῇ τε βίῃ καὶ χερσὶ καὶ ἐγχεί φέρτερος εἶναι
 432 ἄλλ' ἴθι νῦν προκάλεσσαι Ἀρηίφιλον Μενέλαον
 ἐξαῦτις μαχέσασθαι ἐναντίον. Ἀλλὰ σ' ἐγωγε
 παύσασθαι κέλομαι, μηδὲ ξανθῷ Μενελάῳ
 ἀντίβιον πόλεμον πολεμίζειν ἥδὲ μάχεσθαι
 436 ἀφραδέως, μήπως τάχ' ὑπ' αὐτοῦ δουρὶ δαμείης.
 Τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπεν
 Μῆ με, γύναι, χαλεποῖσιν ὀνείδεσι θυμὸν ἔνιπτε.
 Νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθήνῃ
 440 κείνον δ' αὖτις ἐγὼ παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν.
 Ἀλλ' ἄγε δὴ φιλότῃ τραπείομεν εὐνηθέντε.
 Οὐ γὰρ πώποτε μ' ὥδε γ' ἔρωσ φρένας ἀμφεκάλυψεν
 οὐδ' ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἑρατεινῆς
 444 ἔπλεον ἀρπάξας ἐν ποντοπόροισι νέεσσιν,
 νήσῳ δ' ἐν Κρανάῃ ἐμίγην φιλότῃ καὶ εὐνῇ
 ὥς σεο νῦν ἔραμαι καὶ με γλυκὺς ἥμερος αἰρεῖ.
 Ἦ ῥα, καὶ ἄρχε λέχοςδε κιών· ἅμα δ' εἶπετ' ἄκοιτις·
 448 τῷ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθην λεχέεσσιν.

to those of Priam and Hector, cf. 6, 316. — 424. φιλομειδῆς, the laughter-loving (kindly smiling). — 427. ὅσσε πάλιν κλίνασα, having turned her eyes away; with averted eyes. Thus Virg. *Æn.* iv. 362, of Dido in wrath: *talita dicentem jam dudum aversa tuetur.* — 427. ἠνίπαπε, cf. 2, 245. — 428. "Helen's speech is taunting and bitter." W. ὥς ὠφελες, cf. 1, 415. — 430. εὐχέ' = ἡσυχον, thou boastedest. — 432. κέλομαι, jubeo. "There lies in it an *exprobratio ignavia.*" W. — 436. ἀφραδέως, inconsiderately. — 438. μὴ—ἔνιπτε. On the double vocat. cf. 1, 236. — 439. ἐνίκησεν σὺν Ἀθῆνῃ. Whenever a hero fights with great good fortune, a deity stands by his side, cf. 4, 390. 5, 116. — 440. ἐγὼ: νικήσω understood. — 441. τραπείομεν = τραπεύομεν, delectemur, fr. τέρπω, cf. 210, 142. Cf. *Od.* 8, 292. — 442. ἀμφεκάλυψεν (Sch. κατέσχε). The expression ἀμφεκάλυπτειν φρένας, to obscure the mind, is often used in this way of violent passions, cf. 14, 294. 17, 591. — 445. ἐν Κρανάῃ. Usually said to be the small island Helena, by the prom. Sunium in Attica. More probably the island Kranaë (*Marathonisi*), in the Laconic gulf, before Gythium. — 448. τρητοῖσι, cf. v. 391.

Menelaus hastens to the Trojan ranks to seek for Paris. Agamemnon proclaims the victory, and claims Helen as the prize.

- 449 Ἀτρείδης δ' ἀν' ὄμιλον ἐφοίτα, θηρὶ ἰοικώς,
εἷ που ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα·
ἀλλ' οὔτις δύνάτο Τρώων κλειτῶν τ' ἐπικούρων
452 δεῖξαι Ἀλέξανδρον τότε Ἀρηϊφίλῳ Μενελάῳ.
Οὐ μὲν γὰρ φιλότῃ γ' ἐκεῖθ' ἄνθρωποι, εἴ τις ἴδοιτο·
ἴσον γὰρ σφιν πᾶσιν ἀπήχθετο Κηρὶ μελαίνῃ.
Τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
456 Κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἡδ' ἐπικούροι·
νίκη μὲν δὴ φαίνεται Ἀρηϊφίλου Μενελάου·
σύμεῖς δ' Ἀργείην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
ἔκδοτε, καὶ τιμὴν ἀποτινέμεν, ἣντιν' ἔοικεν,
460 ἥτε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.
Ὡς ἔφατ' Ἀτρείδης· ἐπὶ δ' ἦνεον ἄλλοι Ἀχαιοί.

449. *θηρὶ ἰοικώς*, like a wild beast that scents its prey in the neighbourhood, cf. v. 23.—450. *εἷ που*, if perchance, cf. l. 66. *θεοειδέα*, synizesis, cf. v. 237.—453. *φιλότῃ*, from *friendship*. *ἐκεῖθ' ἄνθρωποι*, Ep. = *ἐκρυπτον*.—454. Jn. *ἴσον* with *Κηρὶ*, like death, cf. l. 212. 9, 312.—456. *Δάρδανοι*, cf. 2, 819.—457. *φαίνεται* = *φαίνεται*, is quite manifest. *W.*—459. *ἀποτινέμεν*, infin. for imperat.—460. Cf. v. 287,

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Δ.

Zeus, in the council of the gods, proposes to restore peace to the Greeks and Trojans, and to give back Helen to Menelaus, as the prize of his victory. Hêrê opposes him, and the destruction of Ilium is accorded her ; though, if Zeus wishes to smite Argos or Sparta, she will not defend them. Athênê receives orders to go and engage the Trojans to break the truce.

Οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἡγορόωντο
 χρυσεῖω ἐν δαπέδῳ, μετὰ δὲ σφίσι πότνια Ἥβη
 νέκταρ ἐωνοχόει· τοὶ δὲ χρυσεόισι δεπάεσσιν
 4 δειδέχατ' ἀλλήλους, Τρώων πόλιν εἰσορόωντες.
 Αὐτίκ' ἐπειρᾶτο Κρονίδης ἐρεθίζεμεν Ἥρην
 κερτομίοις ἐπέεσσι, παραβλήδην ἀγορεύων·
 Δοιαὶ μὲν Μενελάῳ ἀρηγόνες εἰσὶ θεάων,
 9 Ἥρῃ τ' Ἀργεῖῃ καὶ Ἀλαλκομενῆϊς Ἀθήνῃ.

1. The first part of this canto was called by the ancients *ορκίων σύγχυσις*, the breach of the truce (cf. v. 269) ; and the second part, *Ἀγαμ. ἐπιπώλησις* (cf. v. 353), because Agamemnon goes through the army, and exhorts the princes. *παρ Ζηνὶ ἡγορόωντο*. The assembly of the gods always took place in the palace of Zeus, cf. 1, 531, where at their banquet they consulted about the affairs of mankind.—2. *δαπέδῳ*. Properly *δάπεδον* is the floor, pavement, here *per synecdochen* for hall : [“on the golden floor of Jove’s abode.” Cp.] This in the palace of Zeus was laid with gold, cf. 1, 420. *Ἥβη*, *Hêbé*, the daughter of Zeus and Hêrê, appears again as cup-bearer of the gods, 5, 722. 905. Od. 11, 603. In this office she was succeeded by *Ganymede*, whom the poet mentions 5, 266. 20, 232, sqq. Cf. Apollod. 3, 12. 2.—4. *δειδέχατ'*, Ep. = *δεῖδατο*, plupf. mid. fr. *δεῖκνυμι* (cf. 210, 41, 4), with the signification of the impf. = *esse* (or *alter alterum*) *exoriebant poculis* (Db.) ; they drank to each other. *Ἐδεξιούντο*, *προκίνοντες ἑαυτοῖς* (Sch.).—6. *παραβλήδην*, either *ἀπατητικῶς*, *trickily*, *feignedly* (Apoll.), or *παραβολικῶς*, *allusively*, *with a covert allusion* (Porphy. Quest. 16). Cf. vv. 7—10. Wolf considers the word to be nearly = *ὑποβλήδην*, (*interjiciendo*) *throwing in something into the speech of another*. So twice in Apollon. Rhod. ii. 448 ; iii. 106. Passow explains : *with a mocking or malicious side glance ; obliquely, indirectly*.—8. *Ἥρῃ Ἀργεῖῃ*. Hêra, Ep. Hêrê (Juno) had a famous temple

- 9 Ἄλλ' ἦτοι καὶ νόσφι καθήμεναι, εἰσορόωσαι
τέρπεσθον· τῷ δ' αὐτε φιλομμειδῆς Ἀφροδίτη
αἰεὶ παρμέμβλωκε, καὶ αὐτοῦ Κῆρας ἀμύνει·
12 καὶ νῦν ἐξεσάωσεν οἰόμενον θανέεσθαι.
Ἄλλ' ἦτοι νίκη μὲν Ἀρηϊφίλου Μενελάου·
ἡμεῖς δὲ φραζώμεθ', ὅπως ἔσται τάδε ἔργα,
ἢ ῥ' αὖτις πόλεμόν τε κακὸν καὶ φύλοπιν αἰνὴν
16 ὄρσομεν, ἢ φιλότητα μετ' ἀμφοτέροισι βάλωμεν.
Εἰ δ' αὖ πως τόδε πᾶσι φίλον καὶ ἡδὺ γένοιτο,
ἦτοι μὲν οἰκέοιτο πόλιν Πριάμοιο ἄνακτος,
αὖτις δ' Ἀργεῖην Ἑλένην Μενέλαος ἄγοιτο.
20 Ὡς ἔφαθ'· αἱ δ' ἐπέμυξαν Ἀθηναίη τε καὶ Ἥρη·
πλησθαὶ αἶγ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.
Ἥτοι Ἀθηναίη ἀκέων ἦν, οὐδέ τι εἶπεν,
σκυζομένη Διὶ πατρὶ, χόλος δέ μιν ἄγριος ἦρει·
24 Ἥρη δ' οὐκ ἔχαδε στήθος χόλον, ἀλλὰ προσηύδα·
Αἰνότετε Κρονίδη, ποῖον τὸν μῦθον ἔειπες!
Πῶς ἐθέλεις ἄλιον θεῖναι πόνον ἢδ' ἀτέλεστον,
ἰδρῶ θ', δν ἰδρωσα μόγῃ; καμέτην δέ μοι ἵπποι
28 λαὸν ἀγειροῦσιν, Πριάμῳ κακὰ τοιοῦ τε παισίν.
Ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἅλλοι.
Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·
Δαιμονίη, τί νύ σε Πριάμος Πριάμοιό τε παῖδες
32 τύσσα κακὰ ῥέζουσιν, ὅτ' ἀσπερχὲς μενεαίνεις

at Argos. Ἀλαλκομένης. Athênê took this name *Alalcomenæa* in Boeotia, where she had a very ancient temple. — 9. νόσφι : sc. τοῦ Μενελάου. — 10. τῷ, to this one, i. e. to Paris. App. V. — 11. παρμέμβλωκε, Ep. perf. to παραβλώσκω, to go with one, to help him, cf. 105. — 12. οἰόμενον, here, *sensu malo*, thinking he should die; that he feared this, is only implied. — 14. ἡμεῖς δὲ φραζώμεθ'. "That this matter was now for the first time to be taken into consideration, is the most provoking cut of all to the two goddesses." W. — 16. ὄρσομεν = ὄρσωμεν. — 17. εἰ δ' αὖ πως, *sin autem forte*. — 18. οἰκέοιτο πόλιν : οἰκείσθαι, to be inhabited = to remain standing. — 20. ἐπέμυξα (μύζω), aor. I ἐπέμυξα, to murmur : prop. to say μῦ to, always spoken of inarticulate sounds. Cf. 8, 457. ["Low-murmuring deep disgust." Cp.] — 21. πλησθαί : sc. ἀλλήλαις. — 22. ἀκέων, App. IV. — 23. σκυζομαι, dep. only pres. and impf. poet. (fr. κύων, to snarl like a dog), to mutter, to be angry, to be displeased, absol., τινί, at any one. — 24. Ἥρη—χόλον. The dat. Ἥρη, which Wulf adopted for the nom. Ἥρη, is used in H. for the gen. ἔχαδε (χανδάνειν, to contain). — 25. Cf. 1, 552. — 27. ἰδρῶ, Ep. = ἰδρῶτα, cf. 148. ἰδρῶ ἰδρῶσαι, to sweat sweat, acc. οὐκ αὖτις σιγνιφοαίονις. καμέτην—ἵπποι. Hêrê therefore had incited the Greeks. — 29. ἐπαινέομεν, fut., cf. 3, 383. ἐπαινέειν, here to console, appropos, cf. v. 380. — 30. Cf. 1, 517. — 32. ὅτ' ἀσπερχὲς μενεαίνεις

- 33 Ἴλιον ἔξαλαπάξει ἐϋκτίμενον πτολίεθρον ;
 εἰ δὲ σύγ' εἰσελθοῦσα πύλας καὶ τείχεα μακρὰ
 ὤμῳ βεβρώθεις Πρίαμον Πριάμοιο τέ παῖδας,
 36 ἄλλους τε Τρῶας, τότε κεν χόλον ἔξακέσαιο.
 *Ἐρξον, ὅπως ἐθέλεις· μὴ τοῦτό γε νεῖκος ὀπίσσω
 σοὶ καὶ ἐμοὶ μέγ' ἔρισμα μετ' ἀμφοτέροισι γένηται.
 *Ἄλλο δὲ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 40 ὅππότε κεν καὶ ἐγὼ μεμαῶς πόλιν ἔξαλαπάξει
 τὴν ἐθέλω, ὅθι τοι φίλοι ἀνέρες ἐγγεγάασιν,
 μήτι διατρίβειν τὸν ἐμὸν χόλον, ἀλλὰ μ' ἔασαι.
 Καὶ γὰρ ἐγὼ σοὶ δῶκα ἐκὼν ἀέκοντί γε θυμῷ.
 44 Αἶ γὰρ ὑπ' ἡελίῳ τε καὶ οὐρανῷ ἀστερόεντι
 ναιετάουσι πόλῃς ἐπιχθονίων ἀνθρώπων,
 τάων μοι περὶ κῆρι τίσκετο Ἴλιος ἱρή,
 καὶ Πρίαμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο.
 48 Οὐ γὰρ μοί ποτε βωμὸς ἐδέετο δαιτὸς εἵσης,
 λοιβῆς τε κνίσσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς.
 Τὸν δ' ἡμέμβετ' ἔπειτα βοῶπις πότνια Ἥρῃ·
 *Ἦτοι ἐμοὶ τρεῖς μὲν πολὺ φίλταταῖ εἰσι πόλῃς,
 52 *Ἄργος τε Σπάρτη τε καὶ εὐρυάγνια Μυκῆνη·

ναι. *Οὔ = ὅτι (*W. P.*). Thiersch rejects the elision of *i* in *ὅτι*, and takes *ὅτ'* as a causal *ὅτε*, while (= *as, since*) thou so longest, cf. 1, 244. — 33. Cf. 1, 129. — 34. *εἰ δὲ*—βεβρώθεις, a hyperbolical expression of intense hatred. Cf. Xen. Anab. iv. 18, 12: *τούτους, ἦν πως δυνάμεσθαι, καὶ ὤμους δεῖ καταφαγεῖν*. [*Non mediā de gente Phrygum exedisse nefandis Urbem odiis satis est*. Virg. *Æn.* 5, 785. *Bth.*] On *εἰ* with optat. cf. Gr. 940, c. According to Butt., βεβρώθω (= *to swallow up, to devour*) is a new present strengthened by redupl. (and with epenthetic *θ*) fr. βρώω, the simplest form of βιβρώσκω.—37. ἔρξον, ῥίξω (ἔρδω). μὴ—γένηται, *save us—sit.*—38. ἔρισμα is a lasting subject of contention, νεῖκος a passing quarrel. *W.* — 39. Cf. 1, 297. 5, 259. — 40. ὅππότε κεν, cf. 931. — 41. τὴν = αὐτήν. — 42. διατρίβειν, for imperat. ἔασαι, absol., *let me, = allow me to do so*. Cf. 17, 449. — 43. ἐκὼν ἀέκοντί γε θυμῷ, *without compulsion, but yet with repugnant heart*. The complete opposite to ἐκὼν is ἀνάγκη, *βίη*. He who is persuaded, but not compelled, to do a thing, acts ἐκὼν, but ἀέκοντι θυμῷ.—44. αἶ γὰρ—πόλῃς, *for of all cities, which.*—45. ναιετάουσι, cf. 2, 648.—46. περὶ κῆρι, *in my heart* (lit. *about my heart*). *W.* and Nitzsch on Od. 5, 46, read *περί* here: i. e. consider it an adv., *very, exceedingly*; = *περισσῶς*: which then strengthens *κῆρι*. Spitzn. rejects this explanation, and writes *περί κῆρι*, because none of the ancients has written *περί* in this connexion. He compares it with *περί φρεσίν*, 16, 157. — 47. ἐϋμμελίῳ (μελία), an *ash*, gen. fr. ἐϋμελίη, *bonā fraxino* (= *fraxinea hastā*) *instruatus*. (The form *εὔμελις* not in H.)—48. εἵσης, cf. 1, 468. — 49. τὸ γὰρ λάχομεν γέρας ἡμεῖς: sc. *οἱ θεοί*. The sense is: *this is the prerogative of the gods*; *λαγχάνειν* (*sortitio accipere*), being used even of the gods. *W.* — 52.

- 53 τὰς διαπέρσαι, ὅτ' ἂν τοι ἀπέχθωνται περὶ κῆρ
 τῶν οὗτοι ἐγὼ πρόσθ' ἵσταμαι οὐδὲ μεγαίρω.
 Εἵπερ γὰρ φθονέω τε καὶ οὐκ εἰώ διαπέρσαι,
 56 οὐκ ἀνύω φθονέουσ'· ἐπειὴ πολὺ φέρτερός ἐσσι.
 Ἄλλὰ χρὴ καὶ ἐμὸν θέμεναι πόνον οὐκ ἀτέλεστον.
 Καὶ γὰρ ἐγὼ θεός εἰμι, γένος δ' ἐμοὶ ἐνθεν ὄθεν σοί'
 καὶ με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης,
 60 ἀμφοτέρων, γενεῇ τε καὶ οὐνεκα σὴ παράκοιτις
 κέκλημαι· σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις.
 Ἄλλ' ἦτοι μὲν ταῦθ' ὑποείζομεν ἀλλήλοισιν,
 σοὶ μὲν ἐγώ, σὺ δ' ἐμοί· ἐπὶ δ' ἔφονται θεοὶ ἄλλοι
 64 ἀθάνατοι. Σὺ δὲ θᾶσσον Ἀθηναίῃ ἐπιτεῖλαι,
 ἐλθεῖν ἐς Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνὴν,
 πειρᾶν δ', ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
 ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι.
 68 Ὡς ἔφατ'· οὐδ' ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε·
 αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
 Αἴψα μάλ' ἐς στρατὸν ἐλθὲ μετὰ Τρῶας καὶ
 Ἀχαιοὺς,
 πειρᾶν δ', ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
 72 ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι.

Athênê descends from Olympus, and, under the form of Laodocus, exhorts Pandarus to shoot an arrow at Menelaus.

Ὡς εἰπὼν ὥτρυνε πάρος μεμαυῖαν Ἀθήνην·
 βῆ δὲ κατ' Οὐλύμποιο καρήνων αἵξασα.

Μυκήνη = Μυκῆναι, cf. 2, 569. — 53. διαπέρσαι, infin. for imperat. — 54. τῶν—πρόσθ' ἵσταμαι. *To set or place oneself before a person, = to defend him*, cf. v. 129. οὐδὲ μεγαίρω. Οὐδὲ φθονῶ σοι, οὐκ ἀντικράττω, *haud invideo tibi*: μεγαίρειν and φθονεῖν often signify, *to hinder a thing, to forbid a man to do it*. — 56. φθονέουσα, *invidendo*. ἐπειή. Ἐπει ἢ. *Spitz. Bk.* — 58. καὶ γάρ here = *nam etiam* (not *etiam*), 1063, h. — 59. πρεσβυτάτην = *τιμιωτάτην*, *highest in dignity*; for, according to Apoll. i. 1, 5, Hestia was the eldest. — 61. κέκλημαι = *είμι*. — 62. ταῦθ', *herein*, cf. 3, 399. — 64. ἐπιτεῖλαι, as in v. 53. — 66. ἐλθεῖν—πειρᾶν [infin. for -αῖν] depend on ἐπιτεῖλαι. — 66. ὑπερκύδαντας, acc. plur. from nom. ὑπερκύδας, *αντος*, ὁ, *exceedingly famous; renowned*. (According to Sch. a partep. aor. 1 from an old word κύδω, *κνδαίνω*, whence κύδας, like γήμας; some consider it an adj. ὑπερκυδᾶς, Dor. = ὑπερκυδῆς, contr. fm ὑπερκυδῆεις, hence prop. to be accented ὑπερκυδᾶντας, cf. *Spitzn. ad loc.*). — 67. δηλεῖσθαί τινα (c. acc. personae), *to hurt or injure one*. Cf. 1, 156. — 72. ὑπὲρ ὄρκια, *against the treaty*.

73. πάρος μεμαυῖαν. H. is fond of this expression, when a person is urged to what he is already inclined to. — 74. αἵξασιν denotes any

- 75 Οἶον δ' ἀστέρα ἦκε Κρόνου παῖς ἀγκυλομήτεω,
 76 ἢ ναύτησι τέρας, ἥε στρατῷ εὐρέϊ λαῶν,
 λαμπρόν· τοῦ δέ τε πολλοὶ ἀπὸ σπινθήρες ἴενται·
 τῷ εἰκυῖ ἦϊξεν ἐπὶ χθόνα Παλλὰς Ἀθηνῃ,
 καὶ δ' ἔθορ' ἐς μέσσον· θάμβος δ' ἔχεν εἰσορόωντας
 80 Τρωάς θ' ἵπποδάμους καὶ εὐκνήμιδας Ἀχαιοῦς.
 Ὡδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·
 Ἦ ρ' αὖτις πόλεμός τε κακὸς καὶ φύλοπις αἰνὴ
 ἔσσεται, ἣ φιλότῃ μετ' ἀμφοτέροισι τίθησιν
 84 Ζεὺς, ὅς τ' ἀνθρώπων ταμίης πολέμοιο τέτυκται.
 Ὡς ἄρα τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε.
 Ἦ δ' ἀνδρὶ ἱκέλη Τρώων κατεδύσεθ' ὅμιλον,
 Αἰδοδόκῳ Ἀντηνορίδῃ, κρατερῷ αἰχμητῇ,
 88 Πάνδαρον ἀντίθεον διζήμενῃ, εἴ που ἐφεύροι.
 Εὗρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε
 ἴσταότ'· ἀμφὶ δέ μιν κρατερὰὶ στίχες ἀσπιστάων
 λαῶν, οἳ οἱ ἔποντο ἀπ' Αἰσήποιο ῥοαῶν.
 92 Ἀγχοῦ δ' ἴσταμένη ἔπεα πτερόεντα προσηύδα·
 Ἦ ρά νύ μοι τι πίθοιο, Λυκάονος υἱὲ δαΐφρον;
 τλαίης κεν Μενελάῳ ἐπιπροέμεν ταχὺν ἰόν·
 πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἄροιο,
 96 ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῆϊ.
 Τοῦ κεν δὴ πάμπρωτα παρ' ἀγλαὰ δῶρα φέροιο,
 αἶ κεν ἴδῃ Μενέλαον Ἀρήϊον Ἀτρεΐος υἱὸν
 σῷ βέλει δμηθέντα, πυρῆς ἐπιβάντ' ἀλεγεινῆς.

impetuous movement. — 75. οἶον δ' ἀστέρα ἦκε, sqq. Ἀστήρ, not any star, but a fire-ball, or some similar fiery meteor. Cf. v. 79. — 77. τοῦ, sc. ἀστέρος—σπινθήρες, sparks. δέ τε, App. IV. “*Exprimitur autem per δέ τε, aliud accedere, vel novum aliquid apparere, quod cum re antea commemoratā aut causā aut similitudinis nexu ita cohaeret, ut aequalitatis notio una cum distinctione comprehendatur.*” Hand (ap. S.). — 79. καὶ δ' ἔθορ' = κατέθορε δέ (D. 32), κατα-θρώσκω. — 84. ταμίης πολέμοιο (*dispensator* =) *arbiter belli*, cf. 19, 224. — 86. κατεδύσεθ', D. 110. — 87. Αἰδοδόκῳ Ἀντηνορίδῃ, cf. 2, 822. — 88. Πάνδαρον, cf. 2, 827. — 89. εὗρε, *asyndeton*, cf. 2, 169. — 91. Αἰσήποιο, cf. 2, 825. — 93. ἦ ρά νύ μοι τι πίθοιο, an interrogative sentence with the optat. (which is very rare), may be considered as virtually the protasis to a conditional apodosis: *wouldst thou hearken to me, instead of: if thou wouldst hearken to me, then thou wouldst venture, &c.* So Th.; cf. Gr. 649. — 94. τλαίης κεν, *sustinueris*, cf. 2, 250. ἐπιπροέμεν = ἐπιπρο-ῖναι (ἱημι). D. 97. — 95. πᾶσι Τρώεσσι, a dativus loci for ἐν πᾶσι Τρώεσσι, cf. 2, 265. — 96. βασιλῆϊ. So the Romans also called the sons of kings *reges*. — 97. τοῦ—παρ' = παρὰ τοῦτον πάντων πρῶτον. — 98. αἶ κεν = ἰάν, cf. 1, 128. — 99. πυρῆς ἐπιβάντα. Ἐπιβῆ-

- 100 Ἄλλ' ἄγ' ὅσπευσον Μενελάου κυδαλίμοιο
 εὖχεο δ' Ἀπόλλωνι Λυκηγενεῖ κλυτοτόξῳ
 ἄρνων πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην,
 οἴκαδε νοστήσας ἱερῆς εἰς ἄστνυ Ζελεῖης.
- 104 Ὡς φάτ' Ἀθηναίῃ τῷ δὲ φρένας ἄφρονι πεῖθεν.

Pandarus wounds Menelaus, whose life Athênê protects. Agamemnon deplores the destiny of his brother, who reassures him. The king of Argos charges Machaon to dress the wound.

- Αὐτίκ' ἐσύλα τόξον ἐύξοον, ἱξάλου αἰγὸς
 ἀγρίου, ὃν ρά ποτ' αὐτὸς ὑπὸ στέρνοιο τυχήσας,
 πέτρης ἐκβαίνοντα δεδεγμένος ἐν προδοκῇσιν,
- 108 βεβλήκει πρὸς στήθος· ὁ δ' ὕπτιος ἔμπεισε πέτρῃ
 τοῦ κέρα ἐκ κεφαλῆς ἐκκαϊδεκάδωρα πεφύκει
 καὶ τὰ μὲν ἀσκήσας κεραοξόος ἥραρε τέκτων,
 πᾶν δ' εὖ λειήνας, χρυσέην ἐπέθηκε κορώνην.
- 112 Καὶ τὸ μὲν εὖ κατέθηκε τανυσσάμενος, ποτὶ γαίῃ
 ἀγκλίνας· πρόσθεν δὲ σάκεια σχέθον ἰσθλοὶ ἑταῖροι,
 μὴ πρὶν ἀναΐξειαν Ἀρήϊοι νῆες Ἀχαιῶν,
 πρὶν βλησθαι Μενέλαον Ἀρήϊον Ἀτρεΐος υἱόν.
- 116 Αὐτὰρ ὁ σύλα πῶμα φαρέτρης, ἐκ δ' ἔλετ' ἰὸν

ναὶ πυρῆς, to ascend the funeral pile, for to be laid upon it, cf. 9, 542. — 100. δῖοσπεύειν τινός, poeticè. Gr. 679. — 101. Ἀπόλλωνι Λυκηγενεῖ, Apollo was a national deity of the Lycians, cf. 2, 827. Λυκηγενής, born in Lycia, formed like Θηβαγενής. — 102. ῥέξειν (like *facere*) = *sacrificare*. — 103. νοστήσας, cf. 1, 77. Ζελεῖης, cf. 2, 824.

105—108. The shot of Pandarus is described with minute particularity, because it was a point of chief moment to the whole after course of the narrative. W. ἐσύλα, Sch. ἐγύμνον, ἐξίβαλε τῆς θήκης, he took the bow from the case, cf. Od. 21, 54. ἱξάλος, said to be fm ἱκω, or αἰσσω = πηδητικός, ὀρμητικός, leaping, bounding, climbing. — 106. ἀγρίου, cf. 3, 24. ὑπὸ στέρνοιο τυχήσας (Er. = τυχών). Pandarus, sc. shot upwards from a low spot, cf. 5, 579. — 107. δεδεγμένος, *sens. activo*; having been watching for it. ἐν προδοκῇσιν [“in ambush.” Cp.] : ἡ προδοκή is the place where hunters lie in wait for their game. — 108. βεβλήκει, cf. 1, 221. The plupf. denotes the suddenness of the stroke, and the rapidity of its effect. — 109. κέρα = κέρατα. ἐκκαϊδεκάδωρα, fm δῶρον (a palm, or four fingers' breadth). — 110. καὶ τὰ μὲν—τέκτων. The horn-worker wrought (ἀσκήσας) the horns, and fitted (ἥραρε, ἄρω, ἀρτο, D. 84) the two lower ends of them to each other, so that they now made one bow. K. — 111. λειήνας. Λειαίνειν, to smoothen, polish the horns, which are naturally rough and knotty. κορώνην, a ring or small hook, to which the string was fastened when the bow was bent. — 112. εὖ κατέθηκε, bene deposuit, sc. Pandarus. — 113. ἀγκλίνας = ἀνακλίνας. — 115. βλησθαι. D. 123. The syncop. aor. 2 mid. has always a pass. signification, cf. v. 211, 518. On πρὶν with infin. cf. 1, 98. — 116. σύλα,

- 117 ἀβλήτα, πτερόεντα, μελαινέων ἔρμ' ὀδυνάων
 αἴψα δ' ἐπὶ νευρῇ κατεκόσμει πικρὸν οἰστόν,
 εὐχετο δ' Ἀπόλλωνι Λυκηγενεῖ κλυτοτόξῳ
 120 ἄρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην,
 οἴκαδε νοστήσας ἱερῆς εἰς ἄστυ Ζελεῖης.
 "Ἐλκε δ' ὁμοῦ γλυφίδας τε λαβὼν καὶ νεῦρα βόεια"
 νευρὴν μὲν μαζῶ πέλασεν, τόξῳ δὲ σίδηρον.
 124 Αὐτὰρ ἐπειδὴ κυκλοτερὲς μέγα τόξον ἔτεινεν,
 λίγξε βίος, νευρὴ δὲ μέγ' ἴαχεν, ἄλτο δ' οἰστός
 ὄξυβελής, καθ' ὁμίλον ἐπιπτέσθαι μενεαίνων.
 Οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο
 128 ἀθάνατοι, πρώτη δὲ Διὸς θυγάτηρ ἀγγελίη,
 ἣ τοι πρόσθε σταῖσα βέλος ἔχεπεν κῆς ἄμυνεν.
 Ἢ δὲ τόσον μὲν ἔργεν ἀπὸ χροός, ὥς ὅτε μήτηρ
 παιδὸς ἔεργη μυῖαν, ὅθ' ἡδέϊ λέξεται ὕπνῳ.
 132 Αὐτὴ δ' αὐτ' ἴθυνεν, ὅθι ζωστήρος ὀχῆς
 χρύσειοι σύνεχον καὶ διπλόος ἦν τετο θώρηξ.

= ἰούλα, Sch. ἀφῆρει. φαρέτρης. cf. 1, 145. — 117. ἀβλήτα, never yet shot. πτερόεντα, feathered. On the arrows were placed the feathers of large birds of prey, in Hes. Scut. 124, ὀπισθεν καλυπτόμενον πτερύγεσσι. ἔρμ' ὀδυνάων, App. V. — 122. γλυφίδας, plur. for sing. γλυφίς, is the notch or groove at the bottom of the arrow. νεῦρα βόεια, the string consisted of leather thongs. — 124. κυκλοτερὲς ἔτεινεν = οὕτως ἔτεινεν ὥστε κυκλοτερὲς ἐγένετο, pulled it into a circular shape. Proleptic acc. Gr. 523, cf. Virg. Aen. xi. 860. 861: *Et dupit longe, donec curvata coirent Inter se capita*, &c. — 125. λίγξε—ἴαχεν. Quintil. (1, 15) cites this verse, when he laments the want of onomatopoeia (words imitative of the sounds they denote) among the Romans. Here λίζειν signifies the click, ἴαχεν the twang of the string ["whizz'd the bowstring." Cp.]. — 126. ἐπιπτέσθαι μενεαίνων, *cupiens involare*: personification. — 127. οὐδὲ σέθεν, Μενέλαε. The address (apostrophe) gives the narration a certain weight and solemnity. Similar passages are v. 146. 16, 693, and Od. 17, 272. — 128. Διὸς θυγάτηρ, sc. Athênê. ἀγγελίη, the giver of booty (ἀγειν, λεία). — 129. πρόσθε σταῖσα, cf. v. 54. — 130. τόσον, just so much; so much and no more. χροός = σώματος. ὥς ὅτε μήτηρ—ἔεργη. Sptzn. (after T.) has received the subjunct. from the Cod. Venet. Cf. 2, 147. — 131. 56'—λέξεται = λήξεται. Cf. ὅτε χάσεται, 1, 80. Λέγεσθαι, to lay oneself down; whence λίσσασθαι, to lie asleep. W. — 132. ἴθυνεν ὅθι (οὐ), sc. thither, where, = to where, to the spot where. ζωστήρος ὀχῆς. To the cuirass (consisting of two curved plates of brass for the breast and back) there was joined, for the protection of the abdomen, the ζῶμα (a broad girth or apron), beneath which was a broad woollen bandage (μίτρα), strengthened by plates of metal. Over the ζῶμα there was also placed a broad belt (ζωστήρ), held together with clasps. — 133. σύνεχον, constringebant, sc. τὸν ζωστήρα, = coibant, intrans. διπλόος ἦν τετο θώρηξ, where the plates of the cuirass met and overlay the

- 134 Ἐν δ' ἔπесε ζωστῆρι ἀρηρότι πικρὸς οἶστός·
διὰ μὲν ἄρ ζωστῆρος ἐλήλατο δαιδαλέοιο,
136 καὶ διὰ θώρηκος πολυδαίδαλου ἠρήρειστο,
μίτρης θ', ἣν ἐφόρει ἔρυμα χροός, ἔρκος ἀκόντων,
ἣ οἱ πλείστον ἔρυτο, διαπρὸ δὲ εἶσατο καὶ τῆς.
'Ακρότατον δ' ἄρ' οἶστος ἐπέγραψε χρῶα φωτός·
140 αὐτίκα δ' ἔρρεεν αἷμα κελαινεφές ἐξ ὠτειλῆς.
'Ως δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοῖνικι μίηνῃ
Μηρονίς ἢ Κάειρα, παρήϊον ἔμμεναι ἵππων
κεῖται δ' ἐν θαλάμῳ, πολέες τέ μιν ἠρήσαντο
144 ἵππῃες φορέειν· βασιλῆϊ δὲ κεῖται ἄγαλμα,
ἀμφότερον, κόσμος θ' ἵππῳ ἐλατῆρί τε κῦδος·
τοιοῖ τοι, Μενέλαε, μίανθην αἵματι μηροῖ
εὐφύνες, κνῆμαί τ' ἠδὲ σφυρὰ κάλ' ὑπένερθεν.
148 Ῥίγησεν δ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
ὥς εἶδεν μέλαν αἷμα καταρρέον ἐξ ὠτειλῆς·
ρίγησεν δὲ καὶ αὐτὸς Ἀρηίφιλος Μενέλαος.
'Ως δὲ ἶδεν νῦρόν τε καὶ ὄγκους ἐκτὸς ἑόντας,
152 ἄψορρόν οἱ θυμὸς ἐνὶ στήθεσσιν ἀγέρθη.
Τοῖς δὲ βαρυστενάχων μετέφη κρείων Ἀγαμέμνων,
χειρὸς ἔχων Μενέλαον· ἐπεστενάχοντο δ' ἑταῖροι·
Φίλε κασίγνητε, θάνατόν νύ τοι ὄρκι' ἔταμνον,

ζῶμα. Bothe says: "ubi alterum ejus γυάλον cum altero junctum erat; in commissurâ eorum sub brachiis." (So S.)—134. ἀρηρότι (= εὐ ἡρμοσμένῳ, Sch.), sc. τῷ σώματι, *closely fitting*, cf. 15, 530, and Virg. *Æn.* xii. 273: *Teritur qua sutilis alio Balteus, . . . et laterum juncturas fibula mordet.*—135. ἐλήλατο (ἐλαύνω).—136. ἠρήρειστο, cf. 3, 358. The belt must therefore have covered a part of the cuirass.—137. ἔρυμα χροός = σώματος, v. 130. ἔρκος ἀκόντων, a defence against spears (*objective gen.*).—138. εἶσατο (fm εἶμι, D. 122) = διήλθε, *penetrated*.—139. ἐπέγραψε, *scratched*: the original signification of γράφειν, cf. 13, 553. ["And the hero's skin inscribed." Cp.]—141. ὥς ὅτε μίηνῃ, cf. 2, 147. Μιαινεῖν, *prop. to stain*, then generally to colour, as in Lat. *corrumpere* (Db.), cf. Virg. *Æn.* xii. 67.—142. Μηρονίς, i. e. a Lydian female, cf. 2, 861. Κάειρα, as if from Κάηρ, contracted Κάρ. παρήϊον: sc. ἄγαλμα, an ornament for the cheek; head-trappings of ivory for the bridle.—144. ἄγαλμα (ἀγάλλεσθαι), whatever *delights* the heart, a figure wrought by art.—146. Μενέλαε, cf. 127. μίανθην = μίανθεν (for μιάνθησαν), or = μιάνσθην, *εμιάνσθην*, an old form of the third dual (Butt.).—151. νῦρον, the binding, or string, with which the iron arrow-point was fastened to the shaft. ὄγκους, the barbs (*unci*).—152. ἄψορρόν (here *rursus*: usually *retro*). ἀγείρειν θυμόν = *colligere animum*, of one who *recovers* from a swoon or great fright, cf. 7, 413.—153. τοῖς δέ, i. e. among the heroes who stood about Menelaus, cf. v. 156, 211.—155. φίλε, with *i*, from the effect of the arsis, cf. 2, 357. θάνατόν, *death to thee*,

- 156 οἷον προσθήσας πρὸ Ἀχαιῶν Τρωσὶ μάχεσθαι.
 Ὡς σ' ἔβαλον Τρῶες, κατὰ δ' ὄρκια πιστὰ πάτησαν.
 Οὐ μὲν πως ἄλιον πέλει ὄρκιον, αἷμά τε ἀρνῶν,
 σπονδαὶ τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν.
 160 Εἴπερ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσεν,
 ἔκ τε καὶ ὅψ' ἐτελεί· σὺν τε μεγάλῃ ἀπέτισαν,
 σὺν σφῆσιν κεφαλῇσι, γυναιξὶ τε καὶ τεκέεσσιν.
 Εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 164 ἔσsetαι ἡμαρ, ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρὴ
 καὶ Πριάμος καὶ λαὸς ἐὺμμελίῳ Πριάμοιο,
 Ζεὺς δέ σφι Κρονίδης ὑψίζυγος, αἰθέρι ναίων,
 αὐτὸς ἐπισσεύσιν ἐρεμνὴν αἰγίδα πᾶσιν,
 168 τῆςδ' ἀπάτης κοτέων· τὰ μὲν ἔσsetαι οὐκ ἀτέλεστα.
 Ἀλλὰ μοι αἰνὸν ἄχος σέθεν ἔσsetαι, ὦ Μενέλαε,
 αἶ κε θάνης καὶ μοῖραν ἀναπλήσης βιότοιο·
 καὶ κεν ἐλέγχιστος πολυδίψιον Ἄργος ἰκοίμην.
 172 Αὐτίκα γὰρ μνήσονται Ἀχαιοὶ πατρίδος αἷης·
 καὶ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίποιμεν
 Ἀργεῖν Ἑλένην· σέο δ' ὅστέα πύσει ἄρουρα,
 κειμένον ἐν Τροίῃ, ἀτελευτήτῳ ἐπὶ ἔργῳ.
 176 Καὶ κέ τις ὦδ' ἐρέει Τρώων ὑπερνηορέοντων,
 τύμβῳ ἐπιθρώσκων Μενελάου κυδαλίμοιο·
 Αἶθ' οὕτως ἐπὶ πᾶσι χόλον τελέσει' Ἀγαμέμνων,

exegetical accus., cf. 3, 50. — 156. οἷον = μόνον. — 157. ὥς, *quandocumque*, cf. 1, 277. 10, 116. κατὰ—πάτησαν, as we also say, to tread under foot, i. e. to disregard. — 159. Cf. 2, 341. — 160. εἴπερ, cf. 1, 82, i. e. if he does not take full vengeance at once, while the deed is fresh. — 161. ἐκ-τελεί (= ἐκτελείσει). σὺν—μεγάλῃ: sc. κακῇ, *cum magno tuo malo*. ἀπέτισαν, *lucrunt for lucent*: Ag., looking upon it as indubitable, describes it as having already taken place: “heavily have they rued it.” — 164. ὅτ' ἂν. *Sed conjunctivus scire habet fortorem quandam vim ac futurum, ita ut etiam a futuro distinguatur, sed plerumque mollior hæc significatio, ut dubitanter loquendo affirmes*. Herm. Cf. Virg. *Æn.* ii. 324: *venit summa dies et ineluctabile Fatum*. — 166. ὑψίζυγος [“high-throned.” Cp.], that has a seat on high, prop. one who sits high on the rowing-bench. — 167. ἐπισσεύσιν depends on ὅταν. αἰγίδα, cf. 1, 202. 2, 448. When Zeus himself shakes his terrible ægis against them all, i. e. when he himself comes to battle. — 168. τῆςδ' ἀπάτης, gen. *causæ*. — 169. ἄχος σέθεν, *for thee* (objective gen.). — 170. αἶ κε, cf. 1, 90. μοῖραν βιότοιο, the term of life which is fixed by destiny [Bekk., al. πότμον β.]. — 171. ἐλέγχιστος (152), cf. 3, 284. πολυδίψιον, *ἄπ. εἰρ.*, *very thirsty* = *ill-watered*. The epith. relates to the myth, that Poseidōn once took all the water from this place, cf. Apollod. ii. 1. ἰκοίμην, Gr. 943. — 173. Cf. 2, 160. 176. — 174. πύσει, *putrefaciet* (πύθω). — 176. καὶ κε—ἐρέει, cf. 1, 175. — 177.

- 179 ὥς καὶ νῦν ἄλιον στρατὸν ἤγαγεν ἐνθάδ' Ἀχαιῶν.
 180 Καὶ δὴ ἔβη οἰκόνδε φίλῃν ἐς πατρίδα γαίαν
 σὺν κεινῇσιν νηυσί, λιπὼν ἀγαθὸν Μενέλαον.
 "Ὡς ποτέ τις ἐρέει· τότε μοι χάνοι εὐρεῖα χθῶν.
 Τὸν δ' ἐπιθαρσύνων προσέφη ξανθὸς Μενέλαος·
 184 Θάρσει, μηδὲ τί πω δειδίσσεο λαὸν Ἀχαιῶν.
 Οὐκ ἐν καιρίῳ ὅξυ πάγῃ βέλους, ἀλλὰ πάροιθεν
 εἰρύσατο ζωστήρ τε παναίολος ἡδ' ὑπένερθεν
 ζῶμά τε καὶ μίτρη, τὴν χαλκῆες κάμον ἄνδρες.
 188 Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγα-
 μέμνων·
 Αἶ γάρ δὴ οὕτως εἶη, φίλος ὦ Μενέλαε·
 ἔλκος δ' ἱητῆρ ἐπιμάσσεται ἡδ' ἐπιθήσει
 φάρμαχ', ἃ κεν παύσῃσι μελαινάων ὀδυνάων.
 192 "Ἢ, καὶ Ταλθύβιον, θεῖον κήρυκα, προσηύδα·
 Ταλθύβι, ὅττι τάχιστα Μαχάονα δεῦρο κάλεσσον,
 φῶτ' Ἀσκληπιοῦ υἱόν, ἀμύμονος ἱητῆρος,
 ὄφρα ἴδῃ Μενέλαον Ἀρήϊον ἀρχὸν Ἀχαιῶν,
 196 ὃν τις οἰστεύσας ἔβαλεν, τύξων εὖ εἰδώς,
 Τρώων ἦ Λυκίων· τῷ μὲν κλέος, ἄμμι δὲ πένθος.
 "Ὡς ἔφατ'· οὐδ' ἄρα οἱ κῆρυξ ἀπίθησεν ἀκούσας·
 βῆ δ' ἰέναι κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων,
 200 παπταίνων ἥρωα Μαχάονα· τὸν δ' ἐνόησεν
 ἑσταότ'· ἀμφὶ δέ μιν κρατεραὶ στίχες ἀσπιστάων
 λαῶν, οἳ οἱ ἔποντο Τρίκης ἐξ ἵπποβότοιο.
 Ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·

ἐπιθρόσκων, leaping on his grave in contempt. [Cf. the Lat. *insultare*. S.] — 181. σὺν κεινῇσιν (= κενῇσιν, κεναῖς) νηυσί, *with empty ships*, sc. without Helen and her goods. — 182. τότε—χθῶν. Virg. *Æn.* iv. 24 : *Sed mihi vel tellus optem prius ima dehiscat.* εὐρεῖα is to be taken with the verb : *terra lata dehiscat mihi* = *late dehiscat* (Db.). — 184. δειδίσσεο [D. 92], *δειδίσιςσθαι*, here trans. *frighten*, cf. 2, 190. — 185. ἐν—πάγῃ = ἐνεπάγῃ (πήγνυμι). ἐν καιρίῳ, *in loco letali* : τὸ καίριον is the dangerous place, where wounds are fatal ; a *vital* part. Cf. 8, 84. — 186. ζωστήρ, cf. v. 132. παναίολος, App. V. — 187. ζῶμα, cf. v. 132. — 188. αἶ γάρ—εἶη, *utinam sit*, cf. 2, 311. — 191. φάρμακα, all sorts of medicaments, especially medicinal herbs. ἃ κεν παύσῃσι μελαινάων ὀδυνάων, sc. σί : 15, 15, ἔπαυσεν Ἔκτορα μάχης. The relative clause is *indefinite* = *such drugs as may assuage*, &c. Gr. 924. — 192. κήρυκα, cf. 1, 334. — 193. Μαχάονα, cf. 2, 732. — 194. φῶτ'. Φώς, more dignified than *ἀνθρωπος*, an *illustrious man*, like ἡ.ωα, v. 200. Cf. 21, 346. Od. 21, 26. Ἀσκληπιοῦ—ἱητῆρος, cf. 2, 731. — 197. τῷ—πένθος, *epexegetical accus.*, cf. 3, 49. — 199. βῆ δ' ἰέναι, cf. 2, 183. — 202. Τρίκης ἐξ, cf. 2, 729. The poets use *Τρίκη* or *Τρίκηη*,

- 204 Ὅρσ', Ἀσκληπιάδῃ, καλεῖ κρείων Ἀγαμέμνων,
 ὄφρα ἴδῃ Μενέλαον Ἀρήϊον ἀρχὸν Ἀχαιῶν,
 ὃν τις οἴστεύσας ἔβαλεν, τόξων εὖ εἰδίς,
 Τρώων ἢ Λυκίων· τῷ μὲν κλέος, ἄμμι δὲ πένθος·
- 208 Ὡς φάτο· τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσι δρινεν·
 βάν δ' ἰέναι καθ' ὁμίλον ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν.
 Ἀλλ' ὅτε δὴ ῥ' ἴκανον, ὅθι ξανθὸς Μενέλαος
 βλήμενος ἦν (περὶ δ' αὐτὸν ἀγηγέραθ' ὅσσοι ἄριστοι,
 212 κυκλός', ὃ δ' ἐν μέσσοισι παρίστατο ἰσόθεος φώς),
 αὐτίκα δ' ἐκ ζωστῆρος ἀρηρύτος ἔλκεν οἰστόν·
 τοῦ δ' ἐξελκομένοιο πάλιν ἄγεν ὀξέες ὄγκοι.
 Λῦσε δέ οἱ ζωστῆρα παναίολον ἠδ' ὑπένερθεν
- 216 ζῶμά τε καὶ μίτρην, τὴν χαλκῆς κάμον ἄνδρες.
 Αὐτὰρ ἐπεὶ ἶδεν ἔλκος, ὅθ' ἔμπεσε πικρὸς οἰστός,
 αἶμ' ἐκμυζήσας, ἐπ' ἄρ' ἥπια φάρμακα εἰδὼς
 πάσσε, τὰ οἷ ποτε πατρὶ φίλα φρονέων πόρε Χείρων.

The Trojans advance against the Greeks, who prepare for battle. Agamemnon passes through the ranks to excite the ardour of his troops and allies. The speeches of the kings of Argos and Pylos.

- 220 Ὅφρα τοὶ ἀμφεπένοντο βοῆν ἀγαθὸν Μενέλαον,
 τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστάων·
 οἱ δ' αὖτις κατὰ τεύχε' ἔδυν, μνήσαντο δὲ χάρμης.
 Ἐνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον,
 224 οὐδὲ καταπτώσσοντ', οὐδ' οὐκ ἐθέλοντα μάχεσθαι,
 ἀλλὰ μάλα σπεύδοντα μάχην ἐς κυδιάνειραν.

as the metre requires. — 204. ὄρσ' = ὄρσο, rise quickly: haste. D. 125. — 209. βάν = ἔβησαν (Machaon with the herald). — 210. ὅθι — ἦν, where he was. The ἦν does not belong to βλήμενος (wounded, cf. v. 115). W. — 211. ἀγηγέραθ' (plupf. fm ἀγείρω), congregati erant. Cf. Virg. *Æn.* x. 837: *Stant lecti circum juvenes: ipse æger*. — 214. τοῦ — ὄγκοι. JN. πάλιν ἐξελκομένοιο (*Bth., C., Db.*), τοῦ δέ (sc. οἰστοῦ), as the arrow was drawn back, the barbs were broken off. ἄγεν = ἔβησαν (ἐκλάσθησαν. *Sch.*). AL. πάλιν ἄγεν, were bent back (ἐς τοῦπισω ἀνεγνάμφθησαν. *Sch.*). — 218. ἐκμυζήσας (ἐκμυζᾶν, to suck out), a practice among all people in rude times. — 219. οἱ — πατρὶ = τῷ αὐτοῦ πατρὶ. Χείρων, Chiron, son of Cronus and the nymph Philyra, is styled the most just of the Centaurs. Achilles was another of his pupils in the art of medicine, cf. 11, 882. — 222. οἱ δέ, the Achæans: κατὰ—ἔδυν, they had laid aside their weapons during the single combat. — 223. ἐνθ' οὐκ ἂν — ἴδοις, non vide- res. Gr. 515, c. The second person, as thus used, is equiv. to any one; one. βρίζοντα, sleepy, sluggish, cf. Od. 9, 151. Βρίζειν, poet. (related to βριθεῖν), to feel heavy; gener. to be drowsy, to lumber, to be inactive, 11, 4, 223. — 224. καταπτώσσειν (πτώσσω) = κατα-

- 226 Ἴππους μὲν γὰρ ἔασε καὶ ἄρματα ποικίλα χαλκῷ·
καὶ τοὺς μὲν θεράπων ἀπάνευθ' ἔχε φυσιόωντας
228 Εὐρυμέδων, υἱὸς Πτολεμαίου Πειραΐδαο·
τῷ μάλα πόλλ' ἐπέτελλε παρίσχενον, ὅππότε κέν μιν
γυῖα λάβῃ κάματος, πολέας διὰ κοιρανέοντα·
αὐτὰρ ὁ πεζὸς ἐὼν ἐπεπωλεῖτο στίχας ἀνδρῶν·
232 καὶ ῥ' οὖς μὲν σπεύδοντας ἴδοι Δαναῶν ταχυπώλων,
τοὺς μάλα θαρσύνεσκε παριστάμενος ἐπέεσσιν·
'Αργεῖοι, μήπω τι μεθίετε θούριδος ἀλκῆς·
οὐ γὰρ ἐπὶ ψευδέσσι πατήρ Ζεὺς ἔσσει' ἄρωγός·
236 ἀλλ' οἵπερ πρότεροι ὑπὲρ ὄρκια δηλήσαντο,
τῶν ἦτοι αὐτῶν τέρενα χροῖα γῦπες ἔδονται·
ἡμεῖς αὐτ' ἀλόχους τε φίλας καὶ νήπια τέκνα
ἄξομεν ἐν νήεσσιν, ἐπὴν πτολίεθρον ἔλωμεν.
240 Οὕστινας αὖ μεθιέντας ἴδοι στυγεροῦ πολέμοιο,
τοὺς μάλα νεικείεσκε χολωτοῖσιν ἐπέεσσιν·
'Αργεῖοι ἰόμωροι, ἐλεγχείες, οὐ νυ σέβεσθε ;
τίφθ' οὕτως ἔσθιτε τεθηπότες ἢ τε νεβροί ;

πίησιν, only pres. to crouch or cower down from fear, Il. 4, 224, 340. 5, 254 ; metaph. to be terrified, to be dismayed, Il. 5, 476. — 225. κυδιάνειραν, cf. 1, 490. — 227. ἀπάνευθ', far off, apart from Agamemnon. φυσιόωντας, snorting, because they had to remain standing. W. — 228. Πειραΐδαο, fm Πείραιος ; Eurymedon was son of Ptolemæus and grandson of Peiræus. A servant of Nestor of the same name is mentioned at 8, 114. 11, 613. — 229, 230. παρίσχενον, sc. τὰ ἄρματα, "to keep it close by him." W. ὅππότε κέν — λάβῃ. Thiersch (Gr. § 321, 8) thinks the subjunct. incorrect, because it is in oratio obliqua, and dependent on ἐπέτελλε : he would read λάβοι (with two MSS.), when-ever fatigue might seize him. Sptz. defends the subjunct. on the following grounds : "nam primum ὅππότε ἂν et ὅππότε κεν apud Homerum nunquamprehenduntur eum optativo — ; deinde Agamemno aurigæ imperat, ut si forte exercitum obsundo fatigaretur, currum et equos paratos sisteret. Denique locos simillimos, non nisi verborum ordine discrepantes, præbet Od. 10, 293, sqq. ; 23, 274, et Apoll. Rhod. iv. 1355." — 232. οὖς — ἴδοι, cf. 2, 187. — 234. μήπω, elsewhere μήπως, not at all. μεθίεναι (remittere) has its full construction in v. 233, μεθιέναι τί τινος, to remit somewhat of — ; hence with gen. only (which is the regular construction of the *Midi*), to be remiss in any thing ; to neglect, desist from, &c. — 235. ἐπὶ ψευδέσσι, dat. masc. fm ψευδῆς = ψευστής, a liar. — 236. οἵπερ — δηλήσαντο, cf. 3, 299. — 237. ἔδονται (edent), will eat, devour, i. e. they will fall in the battle. Cf. 1, 5. — 240. Cf. v. 232. — 242. ἰόμωροι, ye arrow-fighters, V. ; arrow-braves : according to most interpreters fm ἰός, arrow, and μῶρος (prob. ∞ μῶρος, μῶρα, or μῶλος). Cf. ἔγχεσιμωρος 2, 692. "Ye, who can only fight against the foe at a distance with arrows," are no ἀγχίμαχοι ; fighting with the bow being, according to several passages in H., held in compara-

- 244 αἶτ' ἐπεὶ οὖν ἔκαμον πολέος πεδίοιο θέουσαι,
 ἐστᾶσ', οὐδ' ἄρα τίς σφι μετὰ φρεσὶ γίγνεται ἀλκή·
 ὥς ὑμεῖς ἔστητε τεθηπότες οὐδὲ μάχεσθε.
 Ἦ μένετε Τρῶας σχεδὸν ἐλθόμεν, ἔνθα τε νῆες
 248 εἰρύατ' εὐπρυμνοὶ, πολίης ἐπὶ θινὶ θαλάσσης,
 ὄφρα ἴδῃτ', αἱ κ' ὑμῖν ὑπέρσχυρ' χεῖρα Κρονίων;
 Ὡς ὅγε κοιρανέων ἐπεπωλείτο στίχας ἀνδρῶν.
 ἦλθε δ' ἐπὶ Κρήτεσσι, κιὼν ἀνὰ οὐλαμόν ἀνδρῶν.
 252 Οἱ δ' ἄμφ' Ἰδομενῆα δαΐφρονα θωρήσσοντο·
 Ἰδομενεὺς μὲν ἐνὶ προμάχοις, συτὶ εἵκελος ἀλκὴν,
 Μηριόνης δ' ἄρα οἱ πυμάτας ὥτρυνε φάλαγγας.
 Τοὺς δὲ ἰδὼν γήθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 256 αὐτίκα δ' Ἰδομενῆα προσηΐδα μελιχίοισιν·
 Ἰδομενεῦ, περὶ μὲν σε τίω Δαναῶν ταχυνώλων,
 ἡμὲν ἐνὶ πτολέμῳ ἡδ' ἄλλοίω ἐπὶ ἔργῳ,
 ἡδ' ἐν δαίθ', ὅτε πέρ τε γερούσιον αἶθοπα οἶνον
 260 Ἀργείων οἱ ἄριστοι ἐνὶ κρητῆρσι κέρωνται.
 Εἵπερ γάρ τ' ἄλλοι γε κερηκομόωντες Ἀχαιοὶ
 δαιτρὸν πίνωσιν, σὸν δὲ πλεῖον δέπας αἰεὶ

tively little repute. σέβασθαι, *reuereri* = αἰδεῖσθαι, ἐντρέπεσθαι. Dd — 243. τίφθ', τίποτε—ἵστητε, al. ἔστητε, a supposed Hom. pf. (which Krüg. rejects). τεθηπότες, *stupified, amazed*, like one who has lost the use of his senses (τίθηπα, plupf. ἐτεθήπια, aor. 2 partep. τῶπών), fm a root θαπ- or ταφ-. . . νεβροί, *fawns*, a standing image of timidity, cf. 21. 29. — 244. πολέος (= εὐρύος) πεδίοιο (*per campum*), cf. 2, 801. — 247. ἦ μένετε; Μένειν c. accus. and infin. : "Are you waiting for the Trojans to come near?" &c. ἔνθα τε, *where* (Roet is mistaken when he asserts that ἔνθα τε is always demonstrative). — 248. εἰρύατ' = εἰρυντο (fm ἐρύω). — 249. αἱ κα, *whether*, cf. 1, 66. ὑπέρσχειν χεῖρά τινι, *to hold the hand over one*; = *to defend him*, cf. 5, 455. — 251. Κρήτεσσι, cf. 2, 645. ἀνὰ οὐλαμόν, *through the band, the ranks*; οὐλαμός = τάξις στρατιωτικῇ (Hesych.). — 252. Ἰδομενῆα, cf. 1, 145. — 253. Ἰδομενεὺς, sc. ἐθωρήσσειτο. συτὶ εἵκελος. Thus H. compares Ajax also to a boar, 17, 281, and Idomeneus again, 13, 471. — 254. Μηριόνης, the charioteer of Idomeneus, cf. 2, 651. πυμάτας ὥτρυνε φάλαγγας, *he was exhorting the troops in the rear*, = he was οὐραγός. Xen. Cyrop. iii. 3, 40. K. — 256. μελιχίοισιν, sc. ἐπίσσιον, cf. 1, 539. — 257. περὶ—Δαναῶν (Sptzn.), *pre-eminently among the Danaï*. W. accentuates πέρ: as adv. — 259. ἡδ' ἐν δαίθ' = δαιρί. Distinguished men were honoured at the banquet by a larger portion of meat and wine, cf. 12, 311; for the rule (to which this was an authorized exception) was, that all partakers had equal portions (δαίς ἴση). ὅτε περ with subjunct. poet. In prose, ὅταν, cf. 1, 519. γερούσιον—οἶνον, not *old wine*, but *wine of honour* (a larger portion, &c.) for the seniors. Cf. Od. 13, 6—8. — 261. εἵπερ, cf. 1, 81. — 262. δαιτρὸν : μέρος understood, the assigned portion of meat or wine : ὁ δαιτρός is the slave who carved the meat into portions,

- 263 ἔστηχ', ὥσπερ ἐμοί, πῖεῖν, ὅτε θυμὸς ἀνώγοι.
 264 Ἀλλ' ὄρσει πύλεμόνδ', οἷος πάρος εὐχεται εἶναι.
 Τὸν δ' αὖτ' Ἰδομενεύς, Κρητῶν ἀγός, ἀντίον ἤδα
 Ἀτρεΐδῃ, μάλα μὲν τοι ἐγὼν ἐρίηρος ἑταῖρος
 ἔσσομαι, ὥς τὸ πρῶτον ὑπέστην καὶ κατένευσα·
 268 ἀλλ' ἄλλους ὄτρυνε κερηκομόωντας Ἀχαιοὺς,
 ὄφρα τάχιστα μαχώμεθ' ἐπεὶ σύν γ' ὄρκι' ἔχεναν
 Τρῶες· τοῖσιν δ' αὖ θάνατος καὶ κῆδε' ὑπίσσω
 ἔσσει', ἐπεὶ πρότεροι ὑπὲρ ὄρκια δηλήσαντο.
 272 Ὡς ἔφατ'· Ἀτρεΐδης δὲ παρῳήχετο γηθόσυνος κῆρ.
 Ἦλθε δ' ἐπ' Αἰάντεσσι, κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν
 τῷ δὲ κορυσσέσθην, ἅμα δὲ κέφος εἶπετο πεζῶν.
 Ὡς δ' ὅτ' ἀπὸ σκοπιῆς εἶδεν νέφος αἰπόλος ἀνὴρ,
 276 ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύροιο ἰωῆς·
 τῷ δέ τ' ἀνευθεν ἑόντι μελάντερον, ἥτε πίσσα,
 φαίνεται ἰὼν κατὰ πόντον, ἄγει δέ τε λαίλαπα πολλήν,
 ῥίγησέν τε ἰδὼν, ὑπὸ τε σπέος ἤλασε μῆλα·
 280 τοῖται ἅμ' Αἰάντεσσι Διοτρεφῶν αἰζηῶν
 δῆϊον ἐς πόλεμον πυκινὰ κίνυντο φάλαγγες
 κυάνας, σάκεσιν τε καὶ ἔγχεσι πεφρικυῖαι.
 Καὶ τοὺς μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
 284 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·
 Αἴαντ', Ἀργείων ἡγήτορε χαλκοχιτώνων,
 σφῶϊ μὲν (οὐ γὰρ ἔοικ' ὀτρυνέμεν) οὐτὶ κελεύω·

Od. 17, 331. — 263. ὅτε—ἀνώγοι, cf. 1, 610. — 264. ὄρσει, Ep. = ὄρσειο, ὄρσο (ὄρυνμι). Cf. v. 204. — 267. ὑπέστην, Sch. ὑπεσχόμην, cf. 2, 45. — 269. σύν γ' ὄρκι' ἔχεναν = συνέχεναν, *confuderunt, turbaverunt*. Συγχέω, *confundo*. — 271. ἐπεὶ—δηλήσαντο, cf. 4, 67. — 274. νέφος—πεζῶν. This metaphorical expression is used prop. of a multitude of birds, which, like a black cloud, stretch along the sky, cf. 17, 755, ψαρῶν νέφος; then of a band of warriors, who, like a black thunder-cloud, stand or march, cf. 16, 66. K. — 276. Ζεφύροιο ἰωῆς. The west-wind is in H. a violent wind, cf. 2, 245. — 277. μελάντερον, ἥτε πίσσα. Sptzn. gives the right explanation of this verse, as Damm had already done. 'Hēr' implies *likeness* (= *as, like*), and the compar. is used elliptically ("*magis nigrum, quam resera est*"). Cf. 1, 32. — 282. πεφρικυῖαι, *bristling*, fm φρίσσειν, which is prop. said of wild animals that are rough with bristles; then of other objects on which any thing stands up in a rough or stiff manner: here of bands of warriors, as in Lat., *horrere hastis*, cf. 13, 339. — 286. σφῶϊ—κελεύω. Σφῶϊ is acc. (it is quite a mistake to think that σφῶϊν, gen. dat. ever drops the ν). Κελεύειν τινά, without infin., is an unusual construction (the *dat.* being regularly used); here chosen by the poet on account of the metre. Cf. Butt. Lexil., p. 423. So Sp. K. al. [al. with different punctuation, vos quidem (nam dedecet)

- 287 αὐτὼ γὰρ μάλα λαὸν ἀνώγετον ἴφι μάχεσθαι.
 288 Αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,
 τοῖος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιτο·
 τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος,
 χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε.
 292 Ὡς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ'
 ἄλλους·
 ἐνθ' ὄγε Νέστορ' ἔτετμε, λιγὺν Πυλίων ἀγορητήν,
 οὗς ἐτάρους στέλλοντα καὶ ὀτρύνοντα μάχεσθαι,
 ἀμφὶ μέγαν Πελάγοντα, Ἀλάστορά τε Χρομίον τε,
 296 Αἴμονά τε κρείοντα, Βίαντά τε, ποιμένα λαῶν.
 Ἴππηας μὲν πρῶτα σὺν ἵπποισιν καὶ ὄχεσφιν,
 πεζοὺς δ' ἐξόπιθε στήσεν πολέας τε καὶ ἱσθλοὺς,
 ἔρκος ἔμεν πολέμοιο· κακοὺς δ' ἐς μέσσον ἔλασ-
 σεν,
 300 ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαίῃ πολεμίζοι.
 Ἴππεῦσιν μὲν πρῶτ' ἐπετέλλετο· τοὺς γὰρ ἀνώγει
 σφοδρὸς ἵππους ἐχέμεν, μηδὲ κλονέεσθαι ὁμίλῳ·
 Μηδέ τις, ἵπποσύνῃ τε καὶ ἡνιόκῃ πεποιθὼς,
 304 οἷος πρόσθ' ἄλλων μεμάτω Τρώεσσι μάχεσθαι,
 μηδ' ἀναχωρεῖτω· ἀλαπαδνότεροι γὰρ ἔσσεσθαι.
 Ὃς δέ κ' ἀνὴρ ἀπὸ ὧν ὀχέων ἕτερ' ἄρμαθ' ἵκηται,
 ἔγχει ὀρεξάσθω· ἐπειτὰ πολὺ φέρτερον οὕτως.
 308 Ὡδε καὶ οἱ πρότεροι πόλιας καὶ τείχε' ἐπόρθουν,

[hortari milites non jubeo]. — 287. αὐτῶ, *fronte*, 290, 291. Cf. 2, 273, 374. — 293. λιγὺν—ἀγορητήν, cf. 1, 248. — 294. οὗς, *suos*, *στέλλοντα*, Sch. *διατάσσοντα* (*marshalling*). Heyne remarks here, that the poet, by the enumeration of these elsewhere unnoticed men, makes his tale credible, by showing himself able to introduce the particular persons. — 297—300. These verses are celebrated as containing the first elements of tactics. Other passages where mention is made of putting in order particular bodies of men, are 2, 362, sqq. 13, 126. 16, 213. 9, 65. This battle array of Nestor, so celebrated in antiquity, was followed also by other ancient nations, e. g. the Assyrians. Cf. Xenoph. Cyrop. iii. 3, 60. — 299. ἔμεν, inf. of *purpose*. Gr. 809 : = ὥστε εἶναι. κακοὺς, of warriors, cowards. — 302. σφοδρὸς, *suos*. ἐχέμεν = κατέχειν. Nestor requires that they should hold their horses in, and not at once, in a disorderly way, bear down upon the enemy : no one, moreover, was to rush before the rest ; no one to keep behind, and no one to leap from his chariot. K. κλονέεσθαι, to drive confusedly among one another. Cf. 11, 148. — 306, 307. These two verses are amongst the most difficult in H., and were variously explained by the ancients. K., with whom W. agrees, gives the best and simplest explanation :

309 τόνδε νόον καὶ θυμὸν ἐνὶ στήθεσσιν ἔχοντες.

Ὡς ὁ γέρων ὠτρυνε, πάλαι πολέμων εὖ εἰδώς.

Καὶ τὸν μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,

312 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Ὡ γέρον, εἴθ', ὥς θυμὸς ἐνὶ στήθεσσι φίλοισιν,

ὥς τοι γούναθ' ἔποιτο, βίη δέ τοι ἔμπεδος εἴη.

ἀλλὰ σε γῆρας τείρει ὁμοῖον· ὥς ὕφελέν τις

316 ἀνδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι.

Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ·

Ἀτρείδῃ, μάλα μὲν κεν ἐγὼν ἐθέλοιμι καὶ αὐτὸς

ὥς ἔμεν, ὥς ὅτε δῖον Ἑρευθαλίωνα κατέκταν.

320 Ἀλλ' οὐπῶς ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν·

εἰ τότε κοῦρος ἔα, νῦν αὐτὲ με γῆρας ὀπάζει.

Ἀλλὰ καὶ ὥς ἱππεῦσι μετέσσομαι, ἥδὲ κελεύσω

βουλῇ καὶ μύθοισι· τὸ γὰρ γέρας ἐστὶ γερόντων

324 Αἰχμὰς δ' αἰχμάσσουσι νεώτεροι, οἵπερ ἐμεῖο

ὀπλοτέροι γεγάασι, πεποιθασίν τε βίηφιν.

"He who from his own chariot (i. e. without leaping from his own chariot) can reach (*ἵκηται*) another (i. e. an enemy's) chariot, should push with his spear (against the enemy). This is far better (*φέρτερον*) than to leap down from the chariot, which in the press of the battle might easily bring the warrior into danger." This leaping down, according to the following verse, was not the ancient practice; in H., however, there are many instances of it.—313. *εἴθ'* = *αἴθ'*, if but (*utinam*), always with opt., as after *αἱ γάρ*.—314. *ὥς τοι γούναθ' ἔποιτο*, the languor and weakness of old age show themselves chiefly in the knees (Hor. Ep. 13, 4: *dum virent genua*); *ἔπεισθαι*, to follow, or attend upon = obey; here fig. of the bodily powers: "How I wish that thy firm heart were but supported by as firm a knee." Cp. — 315. *ἀλλὰ*, but as it is, but now. W. *ὁμοῖον γῆρας*, old age that is common (to all). *Ὅμοιος* is Ion. = *ὁμοῖος*, as several grammarians rightly explain it. H. gives this epith. in this form to things, of which all alike must feel the power, as death, old age, war; and since these are usually *evils*, some grammarians said that the form *ὁμοῖος* = *perniciosus*. *ὥς ὕφελεν*, cf. 1, 415.—316. *ἔχειν*, ac. γῆρας. — 319. *ὥς ἔμεν* = *τοιούτους εἶναι*. *Ἑρευθαλίωνα*. *Ereuthaliōn* was a prince of the Arcadians, whom Nestor slew in a war of the Pylians before Phēa, cf. 7, 133. — 321. *ἔα*, Ep. = *ἦν*, cf. 7, 133. *γῆρας ὀπάζει*. "Old age attends me (= is come upon me), but along with it, he means to intimate, I have the experience and wisdom of age, as in other days I had, when a young man, the strength of youth." K. *Ὀπάζει* is the reading of Sptzn., and is mentioned by Aristarchus. *Ὀπάζειν* is used (in the sense of *διώκειν*) of what follows and persecutes its object: of old age in 8, 103. In 11, 493, *χειμαύρων ὀπαζόμενος Διὸς ὄμβρον*, pressed or forced on = impelled by it. — 323. *γέρας*, the honour, the honorable office, cf. v. 49.

Agamemnon rebukes the inaction of Menestheus and Ulysses. The speech of Ulysses. Agamemnon appeases him, and then proceeds towards Diomedes, whom he reproaches with being inferior to his father Tydeus in valour. Sthenelus replies; but Diomedes silences him and marches against the enemy.

- 326 Ὡς ἔφατ'· Ἀτρεΐδης δὲ παρῳχέτο γηθόσυνος κῆρ·
εὖρ' υἷον Πετewῶ, Μενεσθῆα πλήξιππον,
328 ἔσταότ'· ἀμφὶ δ' Ἀθηναῖοι, μήστωρες αὐτῆς·
αὐτὰρ ὁ πλησίον ἐστήκει πολύμητις Ὀδυσσεύς·
πὰρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναὶ
ἔστασαν· οὐ γάρ πώ σφιν ἀκούετο λαὸς αὐτῆς,
332 ἀλλὰ νέον συνορινόμεναι κίνυντο φάλαγγες
Τρώων θ' ἰπποδάμων καὶ Ἀχαιῶν· οἱ δὲ μένοντες
ἔστασαν, ὅππότε πύργος Ἀχαιῶν ἄλλος ἐπελθὼν
Τρώων ὁρμήσειε, καὶ ἄρξειαν πολέμοιο.
336 Τοὺς δὲ ἰδὼν νείκεσεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·
ὦ υἱὲ Πέτewῶ, Διοτρεφέος βασιλῆος,
καὶ σύ, κακοῖσι δόλοισι κέκασμένε, κερδαλέοφρον,
340 τίπτε καταπτύσσοντες ἀφέστατε, μίμνετε δ' ἄλλους;
σφῶϊν μὲν τ' ἐπέοικε μετὰ πρῶτοισιν ἐόντας
ἰστάμεν ἠδὲ μάχης καυστειρῆς ἀντιβολῆσαι.
Πρῶτῳ γὰρ καὶ δαιτὸς ἀκουάζεσθον ἐμείο,
344 ὅππότε δαῖτα γέρουσιν ἐφοπλίζοιμεν Ἀχαιοί.
Ἔνθα φίλ' ὀπταλέα κρέα ἔδμεναι ἠδὲ κύπελλα
οἴνου πινέμεναι μελιγδέος, ὄφρ' ἐθέλῃτον·
νῦν δὲ φίλως χ' ὀρόωτε καὶ εἰ δέκα πύργοι Ἀχαιῶν

328. μήστωρες, fm μῆδισθαι, prop. the counsellors, advisers; then directors = leaders, as here in battle: al. (with Sch.) = ἐπιστήμονες, skilful. — 330. πὰρ, adv. near, by. Κεφαλλήνων, cf. 2, 631. — 331. ἀκούετο = ἤκουε. The mid. ἀκούεσθαι as dep., like ἀκουάζεσθαι, v. 345. Though the battle was already beginning again, yet no sound of it had reached them; for they stood at a distance from the centre. — 332. νέον, just now, cf. Od. 17, 2. κίνυντο = ἐκινούντο. — 333. μένοντες — ὅππότε, expectantes donec, &c. Τρώων, gen. of object aimed at, Gr. 679. So in Mid. ὠρμήθη δ' Ἀκάμαντος, 14, 488. — 334. πύργος, in H., a mass, a squadron; later, of troops drawn up in a regular square. — 339. κακοῖσι βόλ. κέκασμένε. Tricks are generally mischievous; therefore κακός is an epitheton perpetuum. κερδαλέοφρον = crafty, not covetous. W. He is addressing Ulysses. — 341. μὲν τε, App. IV. — 342. ἀντιβολῆσαι, like ἀντιῶν τινος, to take part in a thing, cf. 1, 66. — 343. πρῶτῳ — δαιτὸς ἀκουάζεσθον ἐμείο (= ἐμοῦ), you are the first to hear from me about a banquet, = you are first invited, cf. 2, 466. — 345. φίλ' instead of φίλα, so. ἰστὶν = φίλον ἰστὶν, cf. 1, 107 (where, however, the interpreters differ). ἔδμεναι, for ἐδίμεναι = ἔδειν, fr. old r. of ἐσθίω, edo. —

348 ὑμείων προπάροιθε μαχοίατο νηλεῖ χαλκῷ.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις
'Οδυσσεύς·

'Ατρείδῃ, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων!
πῶς δὴ φῆς πολέμοιο μεθίμεν;— ὀππότε' Ἀχαιοὶ

352 Τρωσὶν ἐφ' ἵπποδάμοισιν ἐγείρομεν ὄξυν Ἄρηα,
ὄψεαι, ἦν ἐθέλῃσθα, καὶ αἱ κέν τοι τὰ μεμήληρ,
Τηλεμάχοιο φίλον πατέρα προμάχοισι μιγέντα
Τρώων ἵπποδάμων· σὺ δὲ ταῦτ' ἀνεμῶλια βάζεις.

356 Τὸν δ' ἐπιμειδήσας προσέφη κρείων Ἀγαμέμνων,
ὥς γυνῶ χωομένοιο· πάλιν δ' ὄγε λάζετο μῦθον·
Διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
οὔτε σε νεικείω περιώσιον οὔτε κελεύω.

360 Οἶδα γὰρ ὥς τοι θυμὸς ἐνὶ στήθεσσι φίλοισιν
ἦπια δήνεα οἶδε· τὰ γὰρ φρονεῖς ἅ τ' ἐγὼ περ.
'Αλλ' ἴθι, ταῦτα δ' ὀπίσθεν ἀρεσσόμεθ', εἴ τι κακὸν
νῦν

εἴρηται· τὰ δὲ πάντα θεοὶ μεταμῶνια θεῖεν.

364 Ὡς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλ-
λους.

Εὖρε δὲ Τυδέος υἱόν, ὑπέρθυμον Διομήδεα,
ἔσταότ' ἐν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσιν·
παρ δέ οἱ ἐστήκει Σθένης, Καπανηῖος υἱός.

347. νῦν—φίλως χ' (κε) ὀρόψτε (= ὀράοιτε), now you would see with pleasure. καὶ εἰ, even if. It is no hyperbaton for εἰ καὶ. Spitzn. —349. ὑπόδρα, App. IV.—350. ἕρκος ὀδόντων, the fence of the teeth, = the row of the teeth, which form, as it were, a rampart or stockade, as H., W., and Nitzsch., on Od. 1, 64, rightly explain it. The old expositors understood this expression of the lips. We say; a word is gone out of his mouth or lips [Ps. xvii. 1: "My prayer that goeth not out of feigned lips"]. —351. μεθίμεν, sc. ἐμὶ or ἡμᾶς. —352. ἐγείρομεν = ἐγείρωμεν. Ἄρηα = μάχην, cf. 2, 358.—357. γυνῶ = ἔγνω. The gen. after γινώσκων is a rare construction; it is, however, found in Od. 21, 36, 23, 109. λάζετο : λάζεσθαι = λαμβάνειν : πάλιν λάζεσθαι, to take back, retract, like Palinodia. —359. περιώσιον, Sch. περισσὸν κατὰ τὸ προσήκον. It is the Doric pronunciation of περιούσιον, excessive, so that one does too much of the thing; above measure, too sharply.—361. ἦπια δήνεα οἶδε : sc. ἐμοί. Εἰδέναι is often used of the sentiments, and ἦπια δήνεα εἰδέναι, to cherish friendly sentiments towards one, is the same as being a man's friend. 16, 73. δήνεα, τὰ (related to δῆω), resolutions, purposes, thoughts; in a bad signif. artifices, plans, wiles, δλοφώϊα, Od. 10, 289 (Hesych. assumes τὸ δῆνος as sing.).—362. ἀρεσσόμεθ', fm ἀρίστω, which in the mid. signifies, to make a thing good again, to make compensation (for it), cf. Od. 22, 55. —366. κολλητοῖσιν, prop. soldered, welded; then bound with metal, and thence = mounted with brass, cf.

- 368 Καὶ τὸν μὲν νείκεσεν ἰδὼν κρείων Ἀγαμέμνων,
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
ᾠμοι, Τυδέος υἱὲ δαΐφρονος, ἵπποδάμοιο,
τί πτώσσεις, τί δ' ὀπιπτεύεις πολέμοιο γεφύρας;
372 οὐ μὲν Τυδεΐ γ' ὧδε φίλων πτωσκαζέμεν ἥεν,
ἀλλὰ πολὺ πρὸ φίλων ἐτάρων δηΐοισι μάχεσθαι
ὥς φάσαν οἱ μιν ἴδοντο πονεύμενον· οὐ γὰρ ἔγωγε
ἦντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι.
376 Ἦτοι μὲν γὰρ ἄτερ πολέμου εἰσῆλθε Μυκῆνας
ξείνος ἄμ' ἀντιθέω Πολυνείκεϊ, λαὸν ἀγείρων,
οἱ ῥα τότ' ἐστρατόωνθ' ἱερὰ πρὸς τείχεα Θήβης·
καὶ ῥα μάλα λίσσοντο δόμεν κλειτοὺς ἐπικούρους.
380 Οἱ δ' ἔθελον δόμεναι καὶ ἐπήνεον ὥς ἐκέλευον·
ἀλλὰ Ζεὺς ἔτρεψε, παραΐσια σήματα φαίνων.
Οἱ δ' ἐπεὶ οὖν ᾤχοντο, ἰδὲ πρὸ ὁδοῦ ἐγένοντο,
Ἄσωπὸν δ' ἴκοντο βαθύσχοινον, λεχεποῖν·
384 ἐνθ' αὐτ' ἀγγελίην ἐπὶ Τυδῇ στείλαν Ἀχαιοί.
Αὐτὰρ ὁ βῆ, πολέας τε κιχήσατο Καδμείωνας
δαινυμένους κατὰ δῶμα βίης Ἐτεοκλήϊδας.
Ἐνθ' οὐδέ, ξείνός περ ἐὼν, ἵππηλάτα Τυδεὺς
388 τάρβει, μῦνος ἐὼν πολέσιν μετὰ Καδμείοισιν·
ἀλλ' ὄγ' ἀεθλεύειν προκαλίζετο, πάντα δ' ἐνίκα

v. 226.—371. ὀπιπτεύειν (ὀπτω), to look about oneself at any thing, to stare at it; [*"why peering at the lines?"* Cp.] πολέμοιο γεφύρας, the bridges of war, = (according to the ancients) the spaces between the ranks, ἐξοδοί, by which one may best flee away [so still *C., Bth.*]; but according to *H., S., Db.* = τὸ μεταίχμιον, the space between the two armies. *Bth.* asks, how can gazing at the very space where the πρόμαχοι were to show their prowess, indicate cowardice? Surely because the πρόμαχος should take his stand there; not gaze idly at it.—376. Tydeus, son of Ceneus, having slain his uncle Alcathous or the sons of Melas, fled to Adrastus at Argos (cf. 14, 119). With him and Polynices he visited Mycenæ, in order to obtain aid against Eteocles. This first Theban war took place a generation before the siege of Troy, cf. Apollod. i. 8, 3.—378. οἱ ῥα, sc. Polynices and Tydeus.—380. οἱ δέ, sc. the inhabitants of Mycenæ.—381. ἔτρεψε, Sch. ἐκόλυσε, sc. αὐτούς. παραΐσια σήματα, unfavorable omens. The poet probably points here to certain prodigies mentioned in more ancient poems.—382. οἱ δέ, Polynices and Tydeus. πρὸ ὁδοῦ, forth on their way.—384. ἀγγελίην ἐπὶ, not = ἐπὶ ἀγγελίην, with a message; but ἀγγελίην ἐπὶ Τυδῇ στείλαν = ἐπίστευλαν Τυδῇ ἀγγελίην, sent Tydeus on an embassy, the accus. pointing out the purpose (adverbially). So *W., Buttman., Lexil.* p. 14, and *Th., § 268, 2, a.* Τυδῇ, a rare accus., like Μηκιστῇ, 15, 339.—385. Καδμείωνας καὶ Καδμείοισιν, v. 388, i. e. the Thebans, a name of honour from Cadmus, the founder of the Cadmæa.—386. βίης Ἐτεο-

- 390 ῥηϊδίως· τοίη οἱ ἐπὶ ῥόθος ἦεν Ἀθήνη.
 Οἱ δὲ χολωσάμενοι Καδμείοι, κέντορες ἵππων,
 392 ἅψ ἄρ' ἀνερχομένῳ πυκινὸν λόχον εἶσαν ἄγοντες,
 κούρους πεντήκοντα· δύω δ' ἡγήτορες ἦσαν,
 Μαίων Αἰμονίδης, ἐπιείκελος ἀθανάτοισιν,
 υἱός τ' Αὐτοφόνοιο, μενεπτόλεμος Πολυφόντης.
 396 Τυδεὺς μὲν καὶ τοῖσιν ἀεικέα πότμον ἐφῆκεν·
 πάντας ἔπεφν', ἓνα δ' οἶον ἵει οἰκόνδε νέεσθαι·
 Μαίον' ἄρα προέηκε, θεῶν τεράεσσι πιθήσας.
 Τοῖος ἦν Τυδεὺς Αἰτώλιος· ἀλλὰ τὸν υἱὸν
 400 γείνατο εἰς χέρηα μάχῃ, ἀγορῇ δέ τ' ἀμείνω.
 Ὡς φάτο· τὸν δ' οὐ τι προσέφη κρατερὸς Διομήδης,
 αἰδεσθεὶς βασιλῆος ἐνιπὴν αἰδοίοιο.
 Τὸν δ' υἱὸς Καπανῆος ἀμείψατο κυδαλίμοιο·
 404 Ἀτρεΐδῃ, μὴ ψεύδε', ἐπιστάμενος σάφα εἰπεῖν.
 Ἡμεῖς τοι πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι·
 ἡμεῖς καὶ Θήβης ἕδος εἶλομεν ἑπταπύλοιο,
 παυρότερον λαὸν ἀγαγόνθ' ὑπὸ τεῖχος Ἄρειον,
 408 πεθόμενοι τεράεσσι θεῶν καὶ Ζηνὸς ἀρωγῇ·
 κείνοι δὲ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο.
 Τῷ μὲν μοι πατέρας ποθ' ὁμοίῃ ἔνθεο τιμῇ.
 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
 412 Τέττα, σιωπῇ ἦσο, ἐμῷ δ' ἐπιπείθεο μύθῳ.

κλειῖς, cf. 2, 666. *Eteoclés*, son of *Œdipus*, brother of *Polynices*, had unjustly kept possession of the sovereignty of Thebes. — 389. *προκαλλίετο*. After the banquet they commonly amused themselves with sportive combats, and to such Tydeus challenged them. Just so the Phæacians in *Od.* 8, 97. πάντα, sc. ἄλλα. — 391. κέντορες ἵππων = ἱππεῖς, they used, instead of a whip, a stick armed with a goad, cf. 23, 337. — 398. θεῶν τεράεσσι πιθήσας (*obeying*). What these signs from the gods were is unknown. — 400. εἰς χέρηα = *χερσίονα* αὐτοῦ, 155. — 402. ἐνιπὴ(ῖ), ἢ (ἐνίπτω), a harsh address, always in a bad signification, *blame, reproof*, *Il.* 4, 402; *threatening insult*, *Od.* 20, 266; often strengthened by an adj., *Il.* 5, 492. *Od.* 10, 448. — 404. μὴ ψεύδε' (= ψεύδου), *ne mentiare*, was not an uncourteous expression in antiquity. W. — 407. τεῖχος Ἄρειον, the walls of *Arés*; for *Arés* was the chief deity of the Thebans; not merely, the strong walls. ἀγαγόνθ' = ἀγαγόντες, *Diomedés* and I. — 409. κείνοι, sc. οἱ πατέρες. The fathers marched against Thebes contrary to the will of the gods, which *Amphiaraus* had declared to them; therefore they were unfortunate. The sons, on the other hand, followed the signs of the gods, cf. v. 380. *Eustath.*, against probability, refers κείνοι to the Thebans, who committed atrocities on the dead. ἀτασθαλία, ἢ (ἀτάσθαλος), *indiscretion, haughtiness, impiety, insolence*; always in the plur. — 412. τέττα, ἄπ. εἶρ., prop. *papa*! a soothing address, like

- 413 Οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι, ποιμένι λαῶν,
 ὀτρύνοντι μάχεσθαι ἐϋκνήμιδας Ἀχαιοὺς.
 Τούτῳ μὲν γὰρ κῦδος ἄμ' ἔψεται, εἰ κεν Ἀχαιοὶ
 416 Τρῶας δρώσωσιν ἔλωσί τε Ἴλιον ἱρήν·
 τούτῳ δ' αὖ μέγα πένθος Ἀχαιῶν δυνωθέντων.
 Ἄλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.
 Ἥ ρα, καὶ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμαῖζε·
 420 δεινὸν δ' ἔβραχε χαλκὸς ἐπὶ στήθεσσιν ἄνακτος
 ὀρνυμένου· ὑπὸ κεν ταλασίφρονά περ δέος εἶλεν.

The battle begins. Arés stirs up the Trojans, Athéné the Greeks. After a bloody conflict, the Trojans fall back, and the Greeks press upon them.

- Ὡς δ' ὅτ' ἐν αἰγιαλῷ πολυηχέϊ κῦμα θαλάσσης
 ὀρνυτ' ἐπασσύτερον, Ζεφύρου ὑπο κινήσαντος·
 424 πόντῳ μὲν τε πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 χέρσῳ ῥηγνύμενον μεγάλα βρέμει, ἀμφὶ δέ τ' ἄκρας
 κυρτὸν ἰὸν κορυφοῦται, ἀποπτύει δ' ἄλδος ἄχνην·
 ὥς τότ' ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες
 428 νωλεμέως πόλεμόνδε. Κέλευε δὲ οἷσιν ἕκαστος
 ἡγεμόνων· οἱ δ' ἄλλοι ἀκὴν ἴσαν (οὐδέ κε φαίης
 τόσσον λαὸν ἔπεσθαι ἔχοντ' ἐν στήθεσιν αὐδῇν),
 σιγῇ δειδιότες σημάντορας· ἀμφὶ δὲ πᾶσιν
 432 τεύχεα ποικίλ' ἔλαμπε, τὰ εἰμένοι ἐστιχύωντο.
 Τρῶες δ', ὥστ' ὅιες πολυπάμονος ἀνδρὸς ἐν αὐλῇ

ἀττα, which young persons use to their elders.—421. ὑπὸ κεν—*εἶλεν*. The conditional clause is virtually contained in the adjective. *ταλασίφρονά περ*, *were he ever so stout-hearted*, cf. 9, 157. *Od.* 3, 231.

422. With this noble simile the poet introduces the description of the first battle. Macrobius cites it as one of the passages in *quibus Virgilius Homericis carminibus maiestatem non æquaverit*, cf. *Virg. Æn.* vii. 528. *Georg.* iii. 257. *κῦμα θαλάσσης*. Such a towering wave always begins to form itself at some distance from the land. It increases (*κορύσσεται*, as it were), the nearer it comes to the shore, rising, perhaps, to the height of fifteen or twenty feet. Then it hangs with *ourling head* (*κορυφοῦται*, *rears itself*; *forms a crested head*) over the peaks of the rocks, and tumbles crashing down like a waterfall. The noise which this fall makes is so loud, that in a still night it may be heard at the distance of many miles. *K.*—423. *ἐπασσύτερον*: *πυκνόν*, Sch.; *one upon another*; here, *wave upon wave*. *Ζεφύρου ὑπο κινήσαντος*. So Bekk. with Sptzn. after the Cod. Venet. for *Ζεφύρου ὑποκινήσαντος*. The former is more in accordance with the language of H. Cf. 2, 147. 4, 276.—426. *κυρτός*, *arched*. *κορυφοῦται*, fm *κορυφή*, *raises itself up to a point, towers aloft*. *ἀποπτύειν*, propr. *exspuere*. *ἄχνην*, *the sea-foam*; prop. *the spray*, scattered by the wave as it falls and breaks.—432. *τὰ*

- 434 μυρίαι ἐστήκασιν ἀμελγόμεναι γάλα λευκόν,
ἀζηχῆς μεμακυῖαι, ἀκούουσαι ὅπα ἀρνῶν·
436 ὥς Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν ὀρώρει.
Οὐ γὰρ πάντων ἦεν ὁμὸς θρόος οὐδ' ἴα γῆρυς,
ἀλλὰ γλῶσσ' ἐμέμικτο· πολύκλητοι δ' ἔσαν ἄνδρες.
Ὡρσε δὲ τοὺς μὲν Ἄρης, τοὺς δὲ γλαυκῶπις Ἀθήνη,
440 Δεῖμός τ' ἠδὲ Φόβος καὶ Ἔρις, ἄμοτον μεμαυῖα,
Ἄρεος ἀνδροφόνιοιο κασιγνήτη ἑτάρη τε·
ἦτ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
οὐρανῷ ἐστήριξε κάρη, καὶ ἐπὶ χθονὶ βαίνει.
444 Ἡ σφιν καὶ τότε νεῖκος ὁμοῖον ἔμβαλε μέσσω,
ἐρχομένη καθ' ὁμίλον, ὀφέλλουσα στόνον ἀνδρῶν.
Οἱ δ' ὅτε δὴ ῥ' ἐς χῶρον ἓνα ξυνιόντες ἵκοντο,
σύν ῥ' ἔβαλον ῥινούς, σὺν δ' ἔγχεα καὶ μένε' ἀνδρῶν
448 χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
ἐπληντ' ἀλλήλησι, πολὺς δ' ὀρυμαγδὸς ὀρώρει.
Ἐνθα δ' αἶμ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν,
ὀλλύντων τε καὶ ὀλλυμένων· ῥέε δ' αἵματι γαῖα.
452 Ὡς δ' ὅτε χεῖμαρροι ποταμοί, κατ' ὄρεσφι ρέοντες,
ἐς μισγάγκειαν συμβάλλετον ὄβριμον ὕδωρ,
κρουνῶν ἐκ μεγάλων, κόλλης ἔντοσθε χαράδρης·

(= δ) εἰμένοι, *quibus induti*, cf. 3, 57. — 433. Τρῶες δ', cf. v. 436. Τρώων, an anacoluthon, cf. 3, 211. 2, 353. πολυπᾶμων, *ον*, gen. *ονος* (πάμα), *possessing much, wealthy, rich*. — 434. γάλα λευκόν, *the white milk*. Such epithets merely paint the thing as it is in nature. — 435. ἀζηχῆς, *ἑς*, gen. *ἑος*, *continual, unceasing, incessant*, e. g. δδύνη, ὀρυμαγδός. The neut. ἀζηχῆς as adv. *unceasingly*. Od. 18, 3. (The Gramm. derive it from *ἀ* and *δίχω*, so that ἀζηχῆς = *ἀδιχῆς* by a change of *δ* into *ζ*; according to Rost, prop. dry, hard, fr. *ἀζα*.) — 437. θρόος, *cry, uproar*; γῆρυς, *voice, sound*. — 438. γλῶσσ' ἐμέμικτο, cf. 2, 804, 805. πολύκλητοι, *called together from many lands*, belongs to ἐπίκουροι. — 443. ἐστήριξε, *she lifts* (lit. *fixes*) her head up into the clouds. Aor. for pres., cf. Gr. 604. "Originally this proceeded from the idea, that from little quarrels great ones arise. Afterwards, however, this notion was, as it were, realized, and no longer allegorical. All the gods who were objects of fear were considered as of vast size." *W.* Cf. Callim., h. in Cer. 59, and Virg. *Æn.* iv. 173. — 444. ὁμοῖον, cf. v. 315. — 445. ὀφέλλουσα, cf. 1, 510. 3, 62. — 447. σὺν ῥ' ἔβαλον ῥινούς, *then they pushed shield to shield*, sc. in battle. μένε' ἀνδρῶν, cf. 2, 387. — 449. ἐπληντο, *approach, surround*, cf. *πελάζω*. — 450. εὐχολή, *boasting*, with which a warrior usually accompanies the smiting down of a foe. — 452. Cf. Virg. *Æn.* ii. 305. xii. 523. χεῖμαρροι ποταμοί are mountain torrents, which are swollen, in the winter, by sudden rains, cf. 11, 492. κατ' ὄρεσφι = *κατ' ὀρίων*, cf. 5, 107. — 453. μισγάγκειαν (*μίσγειν*), as it were, a mixing-vale, a deep valley, where waters mix. συμβάλλετον, subj.,

- 455 τῶν δέ τε τηλόσε δοῦπον ἐν οὔρεσιν ἔκλυε ποιμήν·
 456 ὥς τῶν μισγομένων γένετο ἰαχὴ τε πόνος τε.
 Πρῶτος δ' Ἀντίλοχος Τρώων ἔλεν ἄνδρα κορυστήν,
 ἑσθλὸν ἐνὶ προμάχοισι, θαλυσιάδην Ἐχέπωλον·
 τὸν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,
 460 ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἰσω
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὅσσε κάλυψεν·
 ἤριπε δ', ὥς ὅτε πύργος, ἐνὶ κρατερῇ ὕσμίνῃ.
 Τὸν δὲ πεσόντα ποδῶν ἔλαβε κρείων Ἐλεφῆνωρ
 464 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων·
 ἔλκε δ' ὑπ' ἐκ βελέων, λελημένος ὄφρα τάχιστα
 τεύχεα συλήσειε· μίνυνθα δέ οἱ γένεθ' ὕρμη.
 Νεκρὸν γάρ ῥ' ἐρύοντα ἰδὼν μεγάλθυμος Ἀγῆνωρ,
 468 πλευρά, τὰ οἱ κύψαντι παρ' ἀσπίδος ἐξεφαάνθη,
 οὔτησε ξυστῶ χαλκῆρεϊ, λῦσε δὲ γυῖα.
 Ὡς τὸν μὲν λίπε θυμός· ἐπ' αὐτῷ δ' ἔργον ἐτύχθη
 ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἱ δέ, λύκοι ὥς,
 472 ἀλλήλοισι ἐπόρουσαν, ἀνὴρ δ' ἄνδρ' ἐδνοπάλιζεν.
 Ἐνθ' ἔβαλ' Ἀνθεμίωνος υἱὸν Τελαμώνιος Αἴας,
 ἦϊθεον θαλερόν, Σιμοείσιον· ὃν ποτε μήτηρ,
 Ἰδῆθεν κατιούσα, παρ' ὄχθῃσιν Σιμόεντος

with its mood-vowel shortened. *T.* Verbs of the dual form are connected with substantives in the plur., as often as two objects are spoken of, which unite the one with the other. Some expositors assume incorrectly that the dual stands here for the plur. The dual is quite suited to the context; for the poet compares the two armies to two streams running down from opposite sides. — 458. θαλυσιάδην = son of Thalysius. — 462. ἤριπε, *occidit* (fm *ἑρίπειν*), always intransit. in the aor. 2. ὥς ὅτε πύργος, sc. ἤριπε, cf. 2, 394. — 463. ποδῶν, *by the feet*, cf. 1, 197. Friends held it as a sacred duty, to drag over to their own side the body of one slain, in order to bury it. Ἐλεφῆνωρ, cf. 2, 540. — 465. λελημένος, App. V. ὄφρα — συλήσειε. Συλᾶν is the *verbum proprium* to denote the *despoiling* a fallen foe of his armour, which the conqueror stript off, to preserve it as a trophy of victory. Cf. 6, 28, 71. — 467. νεκρὸν γάρ ῥ' ἐρύοντα ἰδὼν. Construe ἰδὼν ἐρύοντα (Ἐλεφῆνωρα) νεκρόν. Ἀγῆνωρ, son of Antenor, one of the bravest heroes, cf. 11, 59. 12, 93. 21, 570. — 468. παρ' ἀσπίδος, *near the shield*, not *below the shield*; this would be *πρὸ*. Cf. Virg. *Æn.* x. 424. ἐξεφαάνθη = ἐξεφάνθη (*εἰφαίνω*). — 469. ξυστόν, τό (ξύ), prop. a smoothed stake; a *spear-shaft*, a *spear*. λῦσε γυῖα: λύειν γυῖα, *to loosen the limbs*, is used prop. of whatever enfeebles them, cf. 13, 85, then especially of death, cf. 5, 269. — 470. ἐπ' αὐτῷ (lit. *over him*), in a local sense = about him, near him. ἔργον = μάχη. — 472. ἀνὴρ — ἐδνοπάλιζεν, cf. Virg. *Æn.* x. 631, *legisque virum vir.* Δνοπαλίζεν, *to shake violently*, cf. Od. 14, 512; then *to throw down* (καταβάλλειν. Sch.). — 473. νύ-

- 476 γείνατ', ἐπεὶ ῥα τοκεῦσιν ἅμ' ἔσπετο μῆλα ιδέσθαι·
 477 τοῦνεκά μιν κάλεον Σιμοείσιον· οὐδὲ τοκεῦσιν
 θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οἱ αἰὼν
 ἔπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.
 480 Πρῶτον γάρ μιν ἰόντα βάλε στῆθος, παρὰ μαζὸν
 δεξιόν· ἀντικρὺ δὲ δι' ὤμου χάλκεον ἔγχος
 ἦλθεν. Ὁ δ' ἐν κονίρσι χαμαὶ πέσεν, αἵχειρος ὥς,
 ἧ ῥά τ' ἐν εἰαμενῇ ἔλεος μέγαλοιο πεφύκει,
 484 λείη, ἀτάρ τέ οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασιν·
 τὴν μὲν θ' ἄρματοπηγὸς ἀνὴρ αἰθῶνι σιδήρῳ
 ἐξέταμ', ὄφρα ἵτυν κάμψῃ περικαλλεῖ δίφρῳ·
 ἧ μὲν τ' ἀζομένη κεῖται ποταμοῖο παρ' ὄχθας·
 488 τοῖον ἄρ' Ἀνθεμίδην Σιμοείσιον ἐξενάριξεν
 Αἴας Διογενής. Τοῦ δ' Ἀντιφος αἰολοθώρηξ,
 Πριαμίδης, καθ' ὄμιλον ἀκόντισεν ὀξείῃ δουρί.
 Τοῦ μὲν ἄμαρθ' ὁ δὲ Λεῦκον, Ὀδυσσεὺς ἐσθλὸν
 ἑταῖρον,
 492 βεβλήκει βουβῶνα, νέκυν ἐτέρωσ' ἐρύοντα·
 ἥριπε δ' ἅμφ' αὐτῷ, νεκρὸς δέ οἱ ἔκπεσε χειρός.
 Τοῦ δ' Ὀδυσσεὺς μάλα θυμὸν ἀποκταμένοιο χολώθη·
 βῆ δὲ διὰ προμάχων, κεκορυθμένος αἰθοπι χαλκῷ,
 496 στῆ δὲ μάλ' ἐγγὺς ἰών, καὶ ἀκόντισε δουρὶ φαεινῷ,
 ἅμφι ἑ παπτήνας. Ὑπὸ δὲ Τρῶες κεκάδοντο,
 ἀνδρὸς ἀκοντίσαντος· ὁ δ' οὐχ ἄλιον βέλος ἤκεν,

Here *vi* is short, as 6, 130. — 476. *θρέπτρα* originally *θρεπτήρια* (like *λύτρα* = *λυτήρια*), later in Hesych. *θρέπτρα*, payment for the nurture or care of one's infancy (*τὰ ὑπὲρ τῆς ἀνατροφῆς χαριστήρια. Sch.*). "His days were few; Too few to recompense the care that rear'd His comely growth." Cp. According to Greek notions, the child had to pay (*ἀποδιδόναι*) this by care and maintenance of his parents, cf. 17, 302. Cf. Hes. Op. et D. v. 186. — 479. *ἔπλεθ'* = *ἐπίλετο*. — 483. *ἐν εἰαμενῇ ἔλεος*, "on the pasture ground of a swampy fen." *K.* According to the Sch., *εἰαμενῇ* signifies a meadow-ground, a piece of moist grass-land, such as is generally seen round a morass (*ἐν καθύδρῳ τόπῳ, Sch. Ven.*). The derivation and accent are however doubtful. Cf. App. V. — 486. *κάμψῃ*. On the subj. after the aor. cf. Gr. 952. — 488. *Ἀνθεμίδην* = *Ἀνθεμιωνίδην*, like *Λευκαλίδην* = *Λευκαλιωνίδην*, 12, 117. — 489. *Ἀντιφος*, cf. 11, 102. *αἰολοθώρηξ*, "one who as he goes moves his cuirass (or, himself in his cuirass) with ease," like *κορυθαίολος*, 2, 816 (V., "nimble in armour"), cf. App. V. Others explain it, but not so well, "who has parti-coloured armour." — 496. *κεκορυθμένος αἰθοπι χαλκῷ, αρμαίης αρε*, applies to the whole armour: *κεκορυθμένος*, cf. 101. These words often occur at the end of a verse, cf. 5, 562, 861. — 497. *κεκάδοντε*,

- 499 ἀλλ' νῖδ' Ὀδυσσεύς, ἐτάροιο χολωσάμενος, βάλε δουρὶ
 500 ὃς οἱ Ἀβυδόθεν ἦλθε, παρ' ἱππων ὠκείων.
 Τὸν ῥ' Ὀδυσσεύς, ἐτάροιο χολωσάμενος, βάλε δουρὶ
 κόρησιν· ἡ δ' ἐτέροιο διὰ κροτάφῳοι πέρησεν
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὅσσε κάλυψεν.
 504 Δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 Χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἑκτωρ·
 Ἀργεῖοι δὲ μέγα ἱαχον, ἐρύσαντο δὲ νεκρούς·
 ἴθυσαν δὲ πολὺ προτέρω.

Apollo re-animates the courage of the Trojans, Athênê that of the Greeks. Piræus the Thracian kills Dióreus, but is himself killed by Thoas; his body is disputed by the Thracians. The strife is bloody, and many warriors fall.

- Νεμέσῃσε δ' Ἀπόλλων,
 508 Περγάμου ἑκκατιδών, Τρώεσσι δὲ κέκλετ' αὔσας·
 "Ὀρυνυσθ', ἱππόδαμοι Τρῶες, μηδ' εἴκετε χάρμης
 Ἀργεῖοις· ἐπεὶ οὐ σφι λίθος χρώς οὐδὲ σίδηρος
 χαλκὸν ἀνασχέσθαι ταμεσίχροα βαλλομένοισιν.
 512 Οὐ μὰν οὐδ' Ἀχιλεὺς, Θέτιδος παῖς ἠὔκόμοιο,
 μάρναται, ἀλλ' ἐπὶ νηυσὶ χόλον θυμαλγία πέσσει.
 Ὡς φάτ' ἀπὸ πτόλιος δεινὸς θεός· αὐτὰρ Ἀχαιοὺς
 ὥρσε Διὸς θυγάτηρ κυδίστη Τριτογένεια,
 516 ἐρχομένη καθ' ὁμιλον, ὅθι μεθιέντας ἴδοιτο.
 Ἐνθ' Ἀμαρυγκείδην Διώρεα Μοῖρ' ἐπέδησεν.
 Χερμαδίῳ γὰρ βλήτο παρὰ σφυρὸν ὀκρίονεντι,
 κνήμην δεξιτερὴν· βάλε δὲ Θρηκῶν ἀγὸς ἀνδρῶν,
 520 Πείροος Ἰμβρασίδης, ὃς ἄρ' Αἰνόθεν εἰληλούθει.

recensent, Ep. aor. fm *χάζομαι* (on redupl. D. 82). — 501. τὸν—*κόρησιν*, him—on the temple, double accuss., cf. v. 459. — 504. Δούπησεν—αὐτῷ. "This is a fine picture. We must think of Democoön as a charioteer." W. Cf. Virg. *Æn.* x. 488.

508. Περγάμου ἑκκατιδών. *Pergamos* (in H. ἡ Πέργαμος, later τὸ Πέργαμον) was the citadel or acropolis of Troy. Here Apollo, the staunch tutelary deity of the Trojans, had a temple, cf. 5, 446. — 509. χάρμης = μάχης. — 511. χαλκὸν—βαλλομένοισιν = ὥστε ἀνασχέσθαι. ταμεσίχρως, οὐς, ὁ, ἡ (χρώς), cutting or wounding the skin, lacerating the body. — 513. πέσσει, cf. 1, 81. — 517. Διώρεα, cf. 2, 622, with ἱ, cf. 1, 205. μοῖρ' ἐπέδησεν = then his inevitable destiny befel him, lit. *chained* or *fettered* him. Πεδάω, cf. Od. 3, 269. Cf. 2, 111. — 518. χερμαδίον (χείρ), a stone, prop. as large as can be grasped in the hand, Il. 4, 518. 5, 302. Od. 10, 121. βλήτο, cf. v. 115. ὀκρίονεντι, rough and sharp at the corners, jagged; from ὀκρίς = ἀκη, an old word which *onomatopoeically* imitates sharpness. W. — 520. Πείροος, cf. 2, 844. Αἰνόθεν, fm

- 521 Ἀμφοτέρω δὲ τένοντε καὶ ὅστέα λᾶας ἀναιδῆς
 ἄχρῃς ἀπηλοίησεν· ὁ δ' ὕπτιος ἐν κονίησιν
 κάππεσεν, ἄμφω χεῖρε φίλοις ἐτάροισι πετάσσας,
 524 θυμὸν ἀποπνείων. Ὁ δ' ἐπέδραμεν, ὃς ῥ' ἔβαλέν περ,
 Πείροος· οὐτα δὲ δουρὶ παρ' ὀμφαλόν· ἐκ δ' ἄρα
 πᾶσαι
 χύντο χαμαὶ χολάδες· τὸν δὲ σκότος ὅσσε κάλυψεν.
 Τὸν δὲ Θόας Αἰτωλὸς ἐπεσσύμενον βάλε δουρὶ
 528 στέρνον ὑπὲρ μαζοῖο, πάγῃ δ' ἐν πνεύμονι χυλκός.
 Ἀγχίμουλον δὲ οἱ ἦλθε Θόας, ἐκ δ' ὄβριμον ἔγχος
 ἐσπάσατο στέρνοιο· ἐρύσσατο δὲ ξίφος ὀξύ,
 τῷ ὄγε γαστέρα τύψε μέσῃν, ἐκ δ' αἶνυτο θυμόν.
 532 Τεύχεα δ' οὐκ ἀπέδυσε· περίστησαν γὰρ ἐταῖροι,
 Θρήϊκες ἀκρόκομοι, δολίχ' ἔγχεα χερσὶν ἔχοντες,
 οἱ ἑ, μέγαν περ ἰόντα καὶ ἴφθιμον καὶ ἀγανόν,
 ὥσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμίσθη.
 536 Ὡς τῷγ' ἐν κονίησι παρ' ἀλλήλοισι τετάσθην,
 ἦτοι ὁ μὲν Θρηκῶν, ὁ δ' Ἐπειὼν χαλκοχιτώνων,
 ἡγεμόνες· πολλοὶ δὲ περὶ κτείνοντο καὶ ἄλλοι.
 Ἔνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο μετελθών,
 540 ὅστις ἔτ' ἄβλητος καὶ ἀνούτατος ὀξεί χαλκῷ
 διενέοι κατὰ μέσσον, ἄγοι δὲ ἑ Παλλὰς Ἀθήνη,
 χειρὸς ἐλοῦσ', αὐτὰρ βελέων ἀπερύκοι ἐρωήν.
 Πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἡματι κείνῃ
 πρηνέες ἐν κονίησι παρ' ἀλλήλοισι τέταντο.

Ænos, a place in Thessaly, on the Hebrus. — 521. λᾶας ἀναιδῆς, not the odious, audacious stone, that spares nothing; but the huge, mighty stone, as in Lat. *improbus*, that which exceeds the ordinary measure, cf. 13, 139. 5, 593. *W.* — 522. ἄχρῃς, Sch. ἄκρως, to the utmost, wholly = διαπρό. ἀπαλοιάω (ἀλοάω), Ep. aor. 1 ἀπηλοίησα, prop. to thresh out, then to beat in pieces, to crush. — 523. κάππεσεν = κατίπεσεν. — 525. οὐτα, syncop. aor. fm οὐτάω. D. 123. — 529. Θόας, cf. 2, 638. — 531. ἐκ δ' αἶνυτο = ἀφηρεῖτο. — 533. ἀκρόκομοι, ἀκ. εἰρ., with hairy crowns. Like the Germans of old, and some modern Tatars, they had the hair on the top bound together into a knot. — 535. σφείων, Ep. = σφείων, σφῶν. πελεμίσθη, in a pregnant sense, he was so hotly pushed by the pressing Thracians, that he fell precipitately. — 536. τετάσθην, fm τείνω. — 539—542. The sense: "Now the fight was at the hottest." This the poet thus expresses: "Could any one without being slain have passed through both armies, he would not, on the closest examination, have found any thing to blame." ὀνόσαιτο, Sch. μέμψαιτο. — 540. ὅστις—διενέοι = εἰ καὶ διενέοι, cf. Gr. 924. This relative sentence contains the (virtually) conditional *protasis* to the principal sentence ἐνθα—ὀνόσαιτο.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Ε.

Diomédès rushes upon the Trojans. Athênê withdraws Arès from the field of battle, and the Greeks drive back the Trojans. Diomédès, wounded by Pandarus, hastens in pursuit of him, clearing himself a passage through the midst of the enemy.

- Ἐνθ' αὖ Τυδείδῃ Διομήδεϊ Παλλὰς Ἀθήνη
 δῶκε μένος καὶ θάρσος, ἵν' ἔκδηλος μετὰ πᾶσιν
 Ἀργείοισι γένοιτο, ἰδὲ κλέος ἐσθλὸν ἄροιτο.
 4 Δαΐε οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ
 ἀστέρ' ὀπωρινῷ ἐναλίγκιον, ὅς τε μάλιστα
 λαμπρὸν παμφαίνῃσι, λελουμένος Ὠκεανοῖο·
 τοῖόν οἱ πῦρ δαΐεν ἀπὸ κρατός τε καὶ ὤμων·
 8 ὥρσε δέ μιν κατὰ μέσσον, ὅθι πλείστοι κλονέοντο.
 Ἦν δέ τις ἐν Τρώεσσι Δάρης, ἀφνειός, ἀμύμων,
 ἱεὺς Ἥφαιστοιο· δύω δέ οἱ υἱεῖς ἦσθην,
 Φηγεὺς Ἰδαῖός τε, μάχης εὖ εἰδότε πάσης·
 12 τῷ οἱ, ἀποκριθέντε, ἐναντίῳ ὀρμηθήτην·

4. Ἰδαίην αὐτῷ. Athênê kindled for him a brilliant [lit. *unextinguished, incessant*] fire (coming forth) from his helmet; i. e. caused a brilliant flame to issue from it. Virg., who has imitated this passage (*Æn.* x. 270) in adding to it other traits, has neglected this. He says simply, "*Ardet apex capiti,*" &c. — 5. ἀστέρι ὀπωρινῷ, [*'the autumnal star.'* Cp.; but more exactly], the star at the end of summer, ὀπώρα, the latter part of the summer, the season in which the fruits ripen. It is the dogstar of which H. here speaks (*Sirius ardor*, Virg. in the passage quoted). This star, which appears in the middle of July, is the precursor of the ὀπώρα.—6. λαμπρὸς πανταχοῦ φαίνῃ, *Sch.* *Shines in Ocean lav'd* [Cp.], for the prosaic notion: "appears on the horizon." On the Ocean, see note 1, 423. We shall there see, that what we call the horizon was, with H., the Ocean. Hence, as a natural consequence, the notion that the stars bathe themselves in Ocean, when they disappear: an idea which again rested, among the ancients, on one of their physical axioms, that fire was nourished by water.—8. Ἐν ὄρνυμι. Κατὰ μέσον τῆς μάχης, *Sch.* — 10. D. 121. — 12. For ἀποκριθέντε, *εἰ-*

- 13 τὼ μὲν ἀφ' ἵπποιϊν, ὁ δ' ἀπὸ χθονὸς ὤρνυτο πεζός.
Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Φηγεύς ῥα πρότερος προΐει δολιχόσκιον ἔγχος·
- 16 Τυδείδew δ' ὑπὲρ ὤμον ἀριστερόν ἤλυθ' ἀκωκῇ
ἔγχος, οὐδ' ἔβαλ' αὐτόν· ὁ δ' ὕστερος ὤρνυτο χαλκῷ
Τυδείδης· τοῦ δ' οὐχ ἄλιον βέλος ἔκφυγε χειρός,
ἀλλ' ἔβαλε στήθος μεταμάζιον, ὥσε δ' ἀφ' ἵππων.
- 20 Ἰδαῖος δ' ἀπόρουσε, λιπὼν περικαλλέα δίφρον,
οὐδ' ἔτλη περιβῆναι ἀδελφειοῦ καταμένοιο
(οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε Κῆρα μέλαιναν)
ἀλλ' Ἥφαιστος ἔρυτο, σάωσε δὲ νυκτὶ καλύψας,
- 24 ὥς δὴ οἱ μὴ πάγῃ γέρων ἀκαχήμενος εἶη.
Ἴππους δ' ἐξελάσας μεγαθύμου Τυδέος υἱὸς
δῶκεν ἐταίροισιν κατάγειν κοίλας ἐπὶ νῆας.
Τρῶες δὲ μεγάλθυμοι ἐπεὶ ἴδον νῆε Δάρητος,
- 28 τὸν μὲν ἀλενόμενον, τὸν δὲ κτάμενον παρ' ὄχρεσφι,
πᾶσιν ὀρίνθη θυμός· Ἀτὰρ γλαυκῶπις Ἀθήνη
χειρὸς ἐλοῦσ', ἐπέεσσι προσηύδα θοῦρον Ἄρηα·
Ἄρες, Ἄρες, βροτολοιγέ, μαιφόνε, τειχεσιπλήτα,
- 32 οὐκ ἂν δὴ Τρῶας μὲν εὔσαιμεν καὶ Ἀχαιοὺς
μάρνασθ', ὅπποτέροισι πατήρ Ζεὺς κύδος ὀρέξῃ,
νῶϊ δὲ χαζώμεσθα, Διὸς δ' ἀλεώμεθα μῆνιν;
Ὡς εἰποῦσα, μάχης ἐξήγαγε θοῦρον Ἄρηα·
- 36 τὸν μὲν ἔπειτα καθεῖσεν ἐπ' ἡϊόεντι Σκαμάνδρῳ.
Τρῶας δ' ἔκλιναν Δαναοί· ἔλε δ' ἄνδρα ἕκαστος
ἡγεμόνων. Πρῶτος δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων

ratio [sc. a suis]. — 13. ἀφ' ἵπποιϊν = ἀπὸ τοῦ ἄρματος (see the first note on book 2): in like manner at v. 19, and every where else. — 21. περιβαίνειν ἀδελφεῷ, see 1, 37, note. = ὑπερασπίσαι, ὑπερμαχῆσαι. Hesych. Ἐκτάμην, 2 aor. mid. fm κτείνω, with a passive signification. D. 123. καταμένοιο, occisi. — 23. For ἔσωσε. — 24. γέρων, Dares, his priest. ἀκαχήμενος, afflicted: an Epic partec. of *pass.* form (but without the distinctive accent of that form), as if fm ἀκαχίω, a collateral form of ἀκαχίζω, ἀχομαι, ἀχυνμαι. — 28. For ὄχρεσι. — 31. μαιφόνε, stained, defiled with blood ['gore-tainted.' Cp.]; μαινόμενε φόνῃ. The meaning 'assassin' is posterior to H. τειχεσιπλήτης: ὁ τοῖς τειχεσι πελάζων, πλησιάζων, who advances towards, i. e. attacks fortified cities. — 33. μάρνασθαι, ὀπποτέροις—, lit. to fight or contend, whose should be the victory, i. e. to know, to determine whose—. — 36. ἡϊόεντι. Ἠϊεύς fm ἡίων, ὄνος (= ἡϊονεύς): with high banks ['deep-embanked.' Cp.]; a very doubtful explanation, but adopted for want of a better: [but see App. V.] — 37. κλίνειν, to cause to bend; hence, to force back. Εἰς φυγὴν ἔγρεψαν, Sch. Ἀλρεῖν (to take, to capture) often in H. for, to kill, a meaning

- 39 ἀρχὸν Ἀλιζώνων, Ὀδίων μέγαν, ἔκβαλε δίφρον.
 40 Πρώτῳ γὰρ στρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν,
 ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσε·
 δοῦπήσεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 Ἴδομενεὺς δ' ἄρα Φαῖστον ἐνήρατο, Μήρονος υἱόν,
 44 Βῶρον, ὃς ἐκ Τάρνης ἐριβώλακος εἰληλούθει.
 Τὸν μὲν ἄρ' Ἴδομενεὺς δουρικλυτὸς ἔγχει μακρῷ
 νύξ', ἵππων ἐπιβησόμενον, κατὰ δεξιὸν ὦμον·
 ἥριπε δ' ἐξ ὀχέων, στυγερὸς δ' ἄρα μιν σκότος εἶλε.
 48 Τὸν μὲν ἄρ' Ἴδομενῆος ἐσύλευον θεράποντες.
 Υἱὸν δὲ Στροφίῳ Σκαμάνδριον, αἴμονα θήρης,
 Ἀτρείδης Μενέλαος ἔλ' ἔγχει ὀξυόεντι,
 ἐσθλὸν θηρητῆρα· δίδαξε γὰρ Ἀρτεμις αὐτῇ
 52 βάλλειν ἄγρια πάντα, τάτε τρέφει οὐρεσιν ὕλη.
 Ἀλλ' οὐ οἱ τότε γε χραῖσμ' Ἀρτεμις ἰοχέαιρα,
 οὐδὲ ἐκβολαίαι, ἥσιν τὸ πρὶν γ' ἐκέκαστο·
 ἀλλὰ μιν Ἀτρείδης δουρικλειτὸς Μενέλαος,
 56 πρόσθεν ἔθεν φεύγοντα, μετάφρενον οὐτάσε δουρί,
 ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν·
 ἥριπε δὲ πρηνῆς, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 Μηριόνης δὲ Φέρεκλον ἐνήρατο, τέκτονος υἱόν,
 60 Ἀρμονίδεω, ὃς χερσὶν ἐπίστατο δαίδαλα πάντα
 τεύχειν· ἔξοχα γὰρ μιν ἐφίλατο Παλλὰς Ἀθήνη.
 Ὅς καὶ Ἀλεξάνδρῳ τεκτῆνατο νῆας εἴσας
 ἀρχεκάκους, αἱ πᾶσι κακὸν Τρώεσσι γέγοντο,
 64 οἱ τ' αὐτῷ· ἐπεὶ οὔτι θεῶν ἐκ θέσφατα ᾔδη.
 Τὸν μὲν Μηριόνης ὅτε δὴ κατέμαρπτε διώκων,
 βεβλήκει γλουτὸν κάτα δεξιὸν· ἡ δὲ διαπρὸ

taken from the language of the chase. — 39. 2, 856. — 40. For τοῦτῳ γὰρ πρώτῳ στρεφθέντι, *huic qui primus se converterat* (in *fugam*). — 41. For στήθειον. — 44. Tarné, a city of Lydia, believed (probably without reason) to be the same as Sardis. — 46. For ἐνύξε, *fm νύσσω*. — 47. *Fm ἱρείκω*. — 48. ἐσύλευον, *spoliabant*. — 49. αἴμων is explained by ἐπιστήμων, ἔμπειρος: origin uncertain. — 50. ὀξυόεντι = ὀξεί, *fm ὀξυόεις* = ὀξύς. This is the received explanation at present; but on considering that Archilochus and Euripides name the lance simply ὀξύη (a species of beech), as we have seen *μελίη* and *φασίαν*, we should be inclined to prefer the explanation received among the ancients, ὀξύνῃ, *fagineo*. — 52. For (ἐν) ὄρεσι. — 53. For ἰχραίσμι. Ἐβοήθησε. ἰοχέαιρα: ἡ ἰοῖς καὶ βέλεισι χαίρουσα, *τοξότης*. *Sol.* — 54. ἐκέκαστο, 2, 530. — 56. For οὐ or ἐαυτοῦ. — 61. ἱριλάμην, and at 117, φίλαι, formed *fm φίλω* = *φιλίω*. — 62. See 1, 306, note. — 64. For ἔγρει, knew sufficiently. Helénus and Cassandra, inspired by Apollo, had predicted the calamities which the

- 67 ἀντικρὺ κατὰ κύστιν ὑπ' ὀστέον ἤλυθ' ἀκωκή·
 68 γυνὴ δ' ἔριπ' οἰμῶξας, θάνατος δέ μιν ἀμφεκάλυψε.
 Πήδαιον δ' ἄρ' ἔπεφνε Μέγης, Ἀντήνορος υἷόν,
 ὃς ῥα νόθος μὲν ἦν, πύκα δ' ἔτρεφε διὰ Θεανῶ,
 ἴσα φίλοισι τέκεσσι, χαριζομένη πόσει ψ.
 72 Τὸν μὲν Φυλείδης δουρικλυτός, ἐγγύθεν ἐλθὼν,
 βεβλήκει κεφαλῆς κατὰ ἰνίον ὀξεί δουρί·
 ἀντικρὺ δ' ἄν' ὀδόντας ὑπὸ γλῶσσαν τάμε χαλκός·
 ἤριπε δ' ἐν κονίῃ, ψυχρὸν δ' ἔλε χαλκὸν ὀδοῦσιν.
 76 Εὐρύπυλος δ' Εὐαίμονιδης Ὑψήνορα διον,
 υἷον ὑπερθύμου Δολοπίονος, ὃς ῥα Σκαμάνδρου
 ἀρητήρ ἐτέτυκτο, θεὸς δ' ὥς τίετο δήμῳ·
 τὸν μὲν ἄρ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός,
 80 πρόσθεν ἔθεν φεύγοντα, μεταδρομάδην ἔλασ' ὤμον,
 φασγάνῳ αἰξας, ἀπὸ δ' ἔξεσε χεῖρα βαρεῖαν.
 Αἱματόεσσα δὲ χεὶρ πεδίῳ πέσε· τὸν δὲ κατ' ὄσσε
 ἔλλαβε πορφύρεος θάνατος καὶ Μοῖρα κραταίῃ.
 84 Ὡς οἱ μὲν πονέοντο κατὰ κρατερὴν ὕσμινην.
 Τυδείδην δ' οὐκ ἂν γυνίης, ποτέροισι μετείη,
 ἢ μετὰ Τρώεσσιν ὀμιλίοι, ἢ μετ' Ἀχαιοῖς.
 Θύνε γὰρ ἅμ' πεδίον, ποταμῷ πλήθοντι ἰοικὼς
 88 χεიმάρρῳ, ὅς τ' ὦκα ῥέων ἐκέδασσε γεφύρας·
 τὸν δ' οὐτ' ἄρ' τε γέφυραι ἐεργμέναι ἰσχανόωσιν,
 οὐτ' ἄρα ἔρκεα ἴσχει ἀλωάων ἐριθηλέων,
 ἐλθόντ' ἐξαπίνης, ὅτ' ἐπιβρίσῃ Διὸς ὄμβρος·
 92 πολλὰ δ' ὑπ' αὐτοῦ ἔργα κατήριπε κἀλ' αἰζηῶν·

voyage of Paris must cause.—69. ἔπεφνε, see 6, 12, note.—70. πύκα : ἐπιμελῶς. Sch. — 71. For ἐψ, *no.* — 74. For ὑπέτεμε. ἄν' ὀδόντας, by the teeth, through the teeth. — 78. See 1, 11, note. We see by this verse that the god of the Scamander had a temple at Troy. — 81. βαρεῖα χεῖρ, *heavy hand* = an armed hand. See 1, 89.—83. For κατέλαβε. πορφύρεος θάνατος, is a death caused by the effusion of blood, ὁ δι' αἵματος, as the grammarians explain it [*'blood-distained.'* Cp.].—85. A syntax common to all the good Greek writers for οὐκ ἂν γυνίης, Τυδείδης ποτέροις μετείη.—87. For ἀνὰ πεδίον, *per campum*. —88. See 4, 452. In prose, ἰσκέδασε, fm (σ)κεδάννυμι. Γέφυραι does not mean bridges, as we see by the following line ; but earth-works, embankments, dykes. — 89. ἰσχανόωσιν, fm ἰσχανάω, synonymous with ἰσχουσιν. The word ἐεργμέναι [ἐργω, εἰργω], which means *shut in*, has very much embarrassed both ancient and modern commentators. The best explanation is : the dykes, being (*now* themselves) closed in (= surrounded by the swollen river) cannot contain it, cannot enclose or confine it in its bed [I prefer the explanation γέφ. ἐεργμένη = *rose, swelled, became tumultuous*]. Ἀλωαί : χωρία ἀμπελόφοντα ἢ δονδρό-

- 93 ὥς ὑπὸ Τυδεΐδῃ πυκινὰ κλονέοντο φάλαγγες
 Τρώων, οὐδ' ἄρα μιν μένον, πολέες περ ἰόντες.
 Τὸν δ' ὥς οὖν ἐνόησε Λυκάονος ἀγλαὸς υἱός,
 96 θύνοντ' αἶμ πεδίον, πρὸ ἔθεν κλονέοντα φάλαγγας,
 αἵψ' ἐπὶ Τυδεΐδῃ ἐπιταίνετο καμπύλα τόξα,
 καὶ βάλλ' ἐπαΐσσοντα, τυχῶν κατὰ δεξιὸν ὤμον,
 θώρηκος γύαλον· διὰ δ' ἔπτατο πικρὺς οἰστός,
 100 ἀντικρὺ δὲ διέσχε, παλάσσετο δ' αἵματι θώρηξ.
 Τῷ δ' ἐπὶ μακρὸν αὔσε Λυκάονος ἀγλαὸς υἱός·
 "Ορनुσθε, Τρῶες μεγάθυμοι, κέντορες ἵππων·
 βέβληται γὰρ ἄριστος Ἀχαιῶν· οὐδέ ἔφημι
 104 δῖθ' ἀνσχίσεσθαι κρατερὸν βέλος, εἰ ἑτεὸν με
 ὤρσεν ἄναξ Διὸς υἱὸς ἀπορνούμενον Λυκίηθεν.
 "Ως ἔφατ' εὐχόμενος· τὸν δ' οὐ βέλος ὠκὺ δάμασσεν,
 ἀλλ' ἀναχωρήσας πρόσθ' ἵπποϊν καὶ ὄχεσφιν
 108 ἔστη, καὶ Σθένελον προσέφη, Καπανηΐον υἱόν·
 "Ορσου, πέπον Καπανηϊάδῃ, καταβήσεο δίφρου,
 ὄφρα μοι ἐξ ὤμοιο ἐρύσσης πικρὸν οἰστόν.
 "Ως ἄρ' ἔφη· Σθένελος δὲ καθ' ἵππων ἄλτο χαμαῖζε,
 112 πὰρ δὲ στάς βέλος ὠκὺ διαμπερές ἐξέρυσ' ὤμον·
 αἶμα δ' ἀνηκόντιζε διὰ στρεπτοῖο χιτῶνος.
 Δῇ τότ' ἔπειτ' ἠράτο βοήν ἀγαθὸς Διομήδης·
 Κλυθί μοι, αἰγιόχοιο Διὸς τέκος, Ἀτρυτῶν·
 116 εἴποτέ μοι καὶ πατρὶ φίλα φρονέουσα παρέστης
 δῆψ' ἐν πολέμῳ, νῦν αὖτ' ἐμὲ φίλαι, Ἀθήνη·
 δὸς δέ τέ μ' ἄνδρα ἐλεῖν, καὶ ἐς ὄρμην ἐγχεος ἐλθεῖν,

φύλα, κῆποι, ἀρουραὶ. Sch.—91. [ἔτ' ἐπιβρίση, cf. 2, 147.]—92. ἔργα : τὰ γιῶργια, Sch. ; so Virg. : "Sternit agros, sternit nata laeta boumque labores.—94. μένον or μένω τινά, *maneo, sustineo aliquem*. πολέες = πολλοί.—99. γύαλον, a convex metal plate, which covers either the breast or the back. Two of these plates, γύαλα, joined by clasps or small chains, formed the θώραξ, or cuirass. Fm διττάρμαι.—100. διέσχεν [to hold on through =], to penetrate : from the signification of ἔχειν, with the name of a place : to take the direction of [e. g. Πύλονδ' ἔχον].—101 = ἐπὶ τοῦτω, neut.—104. Fm ἀνέχομαι.—106. [δάμασσεν, *domuit, occidit*.]—107. = ὀχέων. See 4, 452.—108, sqq. Καπανηΐος and Καπανηϊάδης, formed fm Καπανεύς, as Πηληΐος, Πηληϊάδης, fm Πηλεΐς.—109. ὄρσου, see 3, 250. πέπον, see 2, 235.—113. ἀνακόντιζεν is here intrans. : *ejaculari se*, to spout up. στρεπτός χιτῶν, according to Aristarchus, a coat of chain-mail (distinguished fm ring-mail by having angular wires or meshes ; fm στρίψω, *inverto*). Others understand, on account of γυάλον, mentioned at v. 99, the place where the two plates of the cuirass are attached by a little chain, or by rings.—117. φίλαι, see 61.—118.

- 119 ὃς μ' ἔβαλε φθάμενος, καὶ ἐπεύχεται, οὐδέ μέ φησι
 120 δηρὸν ἔτ' ὄψεσθαι λαμπρὸν φάος ἡλείοιο.
 Ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη,
 γυῖα δ' ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὑπερθεῖν
 ἀγχοῦ δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα·
 124 Θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι
 ἐν γάρ τοι στήθεσσι μένος πατρῷον ἦκα
 ἄτρομον, οἷον ἔχεσκε σακῆσπαλος ἵπποτα Τυδεύς·
 ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλον, ἥ πρὶν ἐπῆεν,
 128 ὄφρ' εὖ γιγνώσκῃς ἡμὲν θεὸν ἠδὲ καὶ ἄνδρα.
 Τῷ νῦν, αἱ κε θεὸς πειρώμενος ἐνθάδ' ἵκηται,
 μήτι σύγ' ἀθανάτοισι θεοῖς ἀντικρὺ μάχεσθαι
 τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη
 132 ἔλθῃς ἑς πόλεμον, τήνγ' οὐτάμεν ὀξεί χαλκῷ.
 Ἦ μὲν ἄρ' ὥς εἰποῦς' ἀπέβη γλαυκῶπις Ἀθήνη.
 Τυδείδης δ' ἐξαυτίς ἰὼν προμάχοισιν ἐμίχθη·
 καὶ πρὶν περ θυμῷ μεμαῶς Τρώεσσι μάχεσθαι,
 136 δὴ τότε μιν τρεῖς τόσσον ἔλεν μένος, ὥστε λέοντα,
 ὃν ρά τε ποιμὴν ἀγρῷ ἐπ' εἰροπόκοις οἵεσσι
 χραύσῃ μὲν τ' αὐλῆς ὑπεράλμενον, οὐδὲ δαμάσσει
 τοῦ μὲν τε σθένος ὥρσεν· ἔπειτα δέ τ' οὐ προσαμύνει,
 140 ἀλλὰ κατὰ σταθμοὺς δύεται, τὰ δ' ἐρῆμα φοβεῖται·
 αἱ μὲν τ' ἀγχιστῖναι ἐπ' ἀλλήλησι κέχυνται,
 αὐτὰρ ὁ ἐμμεμαῶς βαθίης ἐξ ἄλλεται αὐλῆς·

ἐλαῖν, see 37.—ἐς ὀρμὴν ἔγχους, within reach of the lance. Ancient authors do not always follow what may be called the chronological order of the circumstances of an action. Sometimes they put the most important fact first, and then state the *earlier* particulars in their order.—Here Diomédès says: Vouchsafe that I may be able to slay the Trojan, and (in order to this) that he may come within reach of my lance.—119. In prose, φθάσας.—124. μάχεσθαι, for the imperat., as at v. 130.—125. Constr. ἐν στήθεσσι ἐνῆκα, fm ἐνέημι.—127. Imitated by Virg. *Æn.* xi. 604.—129. πειρώμενος, understand σοῦ, (te) *tentans* (*certamine*), wishing to measure himself with thee. Also at v. 220, 279.—132. ἔλθῃς = ἔλθῃ. οὐτάμεν, infin. (see I, 525) for imperat.—136. μιν ἔλεν, the construction suddenly changes: we should have expected πλῆτος μένος.—137. (ἐν) ἀγρῷ.—138. χραύειν, to wound slightly.—139. [προσαμύνει, sc. ὁ ποιμὴν.]—140. ἐρῆμα, uncovered places, opp. to σταθμούς. The same terms are opposed in the *Philoctetes* of Sophocles (v. 34): τὰ δ' ἄλλ' ἐρῆμα κούδεν (καὶ οὐδέν) ἐσθ' ὑπόστεγον (fm στήγη, covered by a roof). [So *Bibl.*—al. τὰ δέ (= τὰ ποίμνια) ἐρῆμα γενόμενα τῇ τοῦ ποιμένος φυγῇ. *Eust.* S. C. They then make φοβεῖται = *fugiunt*.]—141. ἀγχιστῖναι: πυκναί, *Sol.* κέχυνται (χέω), *fusce sunt*, are piled up.—142. ὁ, the lion. There is nothing

- 143 ὥς μεμαῶς Τρώεσσι μίγῃ κρατερὸς Διομήδης.
 144 Ἐνθ' ἔλεν Ἀσύννοον καὶ Ὑπείρονα, πειμένα λαῶν.
 τὸν μὲν ὑπὲρ μαζοῖο βαλὼν χαλκῆρεϊ δουρί,
 τὸν δ' ἕτερον ξίφεϊ μεγάλῳ κληῖδα παρ' ὤμον
 πλῆξ· ἀπὸ δ' αὐχένος ὤμον ἐέργαθεν ἡδ' ἀπὸ
 νώτου.
 148 Τοὺς μὲν ἔασ', ὃ δ' Ἀβαντα μετῴχετο καὶ Πολύϊδον,
 νίεας Εὐρυδάμαντος, ὄνειροπόλοιο γέροντος·
 τοῖς οὐκ ἐρχομένοις ὁ γέρων ἐκρίνατ' ὄνειρους,
 ἀλλὰ σφεας κρατερὸς Διομήδης ἐξενάριξε.
 152 Βῆ δὲ μετὰ Ξάνθον τε Θόωνά τε, Φαίνοπος υἱε,
 ἄμφω τηλυγέτω. ὁ δὲ τείρετο γῆραϊ λυγρῷ,
 υἱὸν δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι.
 Ἐνθ' ὄγε τοὺς ἐνάριξε, φίλον δ' ἐξάλυντο θυμὸν
 156 ἀμφοτέρω, πατέρι δὲ γόον καὶ κῆδεα λυγρὰ
 λεῖπ', ἐπεὶ οὐ ζῶντε μάχης ἐκ νοστήσαντε
 δέξατο· χηρωσταὶ δὲ διὰ κτῆσιν दातेόντο.
 Ἐνθ' υἱας Πριάμοιο δύν λάββε Δαρδανίδαο,
 160 εἰν ἐνὶ δίφρῳ ἰόντας, Ἐχέμμονά τε Χρυσίον τε.
 Ὡς δὲ λέων ἐν βουσὶ θορῶν ἐξ αὐχένα ἄξῃ
 πόρτιος ἢ βοῶς, ξύλοχον κάτα βοσκομενάων·
 ὥς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδέος υἱὸς
 164 βῆσε κακῶς ἀέκοντας, ἔπειτα δὲ τεύχε' ἐσύλα·
 ἵππους δ' οἷς ἐτάροισι δίδου μετὰ νῆας ἐλαύνειν.

more frequent in H.'s comparisons than descriptive traits, which are quite foreign to the strict object of the comparison. We have here an example of this: the lion has cleared the enclosed fold (αὐλῆς ὑπὲρράλμενον, v. 138). His fury is heightened by a slight wound. It is needless to say that he kills a great number of sheep. After which, vigorously springing up (ἐμμεμαῶς ["with a bound," Cp.]), he departs from the deep enclosure, βαθείας αὐλῆς, so called from the height of the wall which surrounds it. Thus we have here, as in other Homeric comparisons, the complete picture of an action, of which only the principal part is in exact relation to the subject of the recital. Every other interpretation is contrary to the genius of the language and poetry of H.—146. κληῖς = κλείς, the clavicle, shoulder-blade. — 147. ἐέργαθεν: ἀπικοψε, Sch. Formed fm ἐέργω = εἶργω, to separate.—150. ἐρχεσθαι, προΐσκει, to set out. εἰς belongs to ἐκρίνατο. — 153. τηλυγέτω, see 3, 175. — 154. ἐπὶ κτεάτεσσι λιπέσθαι (αὐτόν), to leave behind him (inf. of purpose), for his wealth, to possess or inherit it. Ἐπὶ, with the dat., marks the end, destination. — 157. ἐκ μάχης. — 158. = διεδατίοντο, partīti mat: διεμερίζοντο, Sch. χηρωσταί, his collateral relations; found only in this line. — 161. ἐν βουσὶ θορῶν (fm θρώσκω), a union of two moments of the action: εἰς βοῶς θορῶν καὶ ἐν or μετ' αὐταῖς ὦν.

Æneas exhorts Pandarus to arrest the progress of Diomédès, whom they both attack. Pandarus is killed; Æneas is wounded in defending his corpse, and Diomédès, pursuing Aphroditè, anxious to save her son, wounds and threatens her.

- Τὸν δ' ἶδεν Αἰνείας ἀλαπάζοντα στίχας ἀνδρῶν
 βῆ δ' ἴμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων,
 168 Πάνδαρον ἀντίθεον διζήμενος, εἴ που ἐφεύροι.
 Εὗρε Λυκάονος υἷον ἀμύμονά τε κρατερόν τε·
 στῇ δὲ πρὸςθ' αὐτοῖο, ἔπος τέ μιν ἀντίον ἤνδα·
 Πάνδαρε, ποῦ τοι τόξον ἰδὲ πτερόεντες ὀϊστοί,
 172 καὶ κλέος; ὃ οὔτις τοι ἐρίζεται ἐνθάδε γ' ἀνὴρ,
 οὐδέ τις ἐν Λυκίῃ σέο γ' εὐχεται εἶναι ἀμείνων.
 Ἄλλ' ἄγε, τῷδ' ἔφες ἀνδρὶ βέλος, Διὶ χεῖρας ἀνα-
 σχῶν,
 ὅστις ὕδὲ κρατεῖ, καὶ δὴ κακὰ πολλὰ ἔοργε
 176 Τρῳᾶς· ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν·
 εἰ μὴ τις θεὸς ἐστί, κοτεσσάμενος Τρῳέσσιν,
 ὦν μηνίσας· χαλεπὴ δὲ θεοῦ ἐπι μῆνις.
 Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
 180 Αἰνεία, Τρῶων βουλευφόρε χαλκοχιτώνων,
 Τυδείδῃ μιν ἔγωγε δαΐφρονι πάντα εἴσκω,
 ἀσπίδι γιγνώσκων αὐλώπιδι τε τρυφαλείῃ,
 ἵππους τ' εἰσορόων· σάφα δ' οὐκ οἶδ' εἰ θεὸς ἐστίν.
 184 Εἰ δ' ὅγ' ἀνὴρ, ὅν φημι, δαΐφρων Τυδέος υἱός,
 οὐχ ὅγ' ἀνευθε θεοῦ τάδε μαίνεται, ἀλλὰ τις ἄγχι
 ἔσθηκ' ἀθανάτων, νεφέλῃ εἰλυμένος ὦμος,
 ὃς τούτου βέλος ὥκῃ κηχήμενον ἔτραπεν ἄλλῃ.
 188 Ἦδη γάρ οἱ ἐφῆκα βέλος, καὶ μιν βάλον ὦμον
 δεξιόν, ἀντικρὺ διὰ θώρηκος γυάλοιο·
 καὶ μιν ἔγωγ' ἐφάμην Ἀἰδωνῇ προΐαψεν

= ἐξάξῃ, fm ἐξάγνυμι, *diffingo*. — 164. ἔβησα (fm βαίνω) has the active sense: to cause to descend (ἐξ) or mount (εἰς). [*He brought them down from their chariots.*]

167. ἔβη δ' ἑλάναι, set himself to go. ἄν = ἀνά. — 172. ἐρίζεται, *certat, amulatur*. — 174. Fm ἐφίημι. ἀνασχών, see 1, 450. — 175. Fm ἔργω = ἔρδω. — 178. ἱερῶν, gen. indicating the cause. For ἱεῖσσι. — 182. τρυφάλεια, see 3, 376. αὐλώπις, a word of which the exact sense was early lost. We find three explanations in the grammarians: 1. of a cylindrical form, lengthened to a point; 2. pierced with holes in the visor; 3. furnished with a small pipe at the summit, to receive the plume or tuft. — 185. ἀνευθε θεοῦ, in Lat., *sine numine*, without the aid of a god. τάδε μαίνεται = οὕτω μαίνεται. — 186. Horace (Ode 1, 2, v. 31): *Nube candentes humeros amictus Apollo*. — 187. κηχήμενον: ἐπιλθόν, Sch. — 190. [*"through his*

- 191 ἔμπης δ' οὐκ ἐδάμασσα· θεός νύ τίς ἐστι κοτήεις.
 192 Ἴπποι δ' οὐ παρέασι καὶ ἄρματα, τῶν κ' ἐπιβαίην
 ἀλλὰ που ἐν μεγάροισι Λυκάονος ἔνδεκα δίφροι
 καλοί, πρωτοπαγεῖς, νεοτευχέες· ἀμφὶ δὲ πέπλοι
 πέπτανται· παρὰ δέ σφιν ἐκάστω δίζυγες Ἴπποι
 196 ἐστᾶσι, κρῖ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας.
 Ἡ μὲν μοι μάλα πολλὰ γέρων αἰχμητὰ Λυκάων
 ἔρχομένῳ ἐπέτελλε δόμοις ἐνὶ ποιητοῖσιν·
 ἵπποισιν μ' ἐκέλευε καὶ ἄρμασιν ἐμβεβαῶτα
 200 ἀρχεύειν Τρώεσσι κατὰ κρατερὰς ὑσμίνας·
 ἀλλ' ἐγὼ οὐ πιθόμην (ἢ τ' ἂν πολὺ κέρδιον ἦεν),
 ἵππων φειδόμενος, μή μοι δευοίατο φορβῆς,
 ἀνδρῶν εἰλομένων, εἰωθότες ἔδμεναι ἄδδην.
 204 Ὡς λίπον, αὐτὰρ πεζὸς ἐς Ἴλιον εἰλήλουθα,
 τύχοισιν πίσυνος· τὰ δέ μ' οὐκ ἄρ' ἐμελλον ὀνήσειν.
 Ἦδη γὰρ δοιοῖσιν ἀριστήεσσιν ἐφῆκα,
 Τυδεΐδῃ τε καὶ Ἀτρεΐδῃ· ἐκ δ' ἀμφοτέροισιν
 208 ἀτρεκέας αἶμ' ἔσσενα βαλὼν· ἥγειρα δὲ μᾶλλον.
 Τῷ ῥα κακῇ αἴσῃ ἀπὸ πασσάλου ἀγκύλα τόξα
 ἤματι τῷ ἐλόμην ὅτε Ἴλιον εἰς ἐρατεινὴν
 ἠγεόμην Τρώεσσι, φέρων χάριν Ἑκτορι δίψ.
 212 Εἰ δέ κε νοστήσω, καὶ ἐσόφομαι ὀφθαλμοῖσι
 πατρίδ' ἐμὴν ἄλοχόν τε καὶ ὑπερεφές μέγα δῶμα,
 αὐτίκ' ἔπειτ' ἀπ' ἐμεῖο κάρη τάμοι ἀλλότριος φῶς,
 εἰ μὴ ἐγὼ τάδε τόξα φαεινῷ ἐν πυρὶ θείην,
 216 χερσὶ διακλάσσας· ἀνεμώλια γάρ μοι ὀπηδεῖ.
 Τὸν δ' αὖτ' Αἰνείας, Τρώων ἀγός, ἀντίον ἤδα·
 Μὴ δ' οὕτως ἀγόρευε· πάρος δ' οὐκ ἔσσεται ἄλλως,
 πρίν γ' ἐπὶ νῶ τῷδ' ἀνδρὶ σὺν ἵπποισιν καὶ ὄχεσφιν

corleas callor. Cp. Cf. v. 99.] — 191. *νό*, or *νόν* (enclitic), in prose, οὐν. — 192. = *πάρεσι*. *ὄν* is governed by *ἐπὶ* in *ἐπιβαίην*. — 194. *πέπλοι* here: carpets [*οἰρούμεγα τελα ετραπια sunt*. Bth.]. — 195. Fm *πατάννυμ*. — 196. *κρῖ*, App. II. *ὀλύρα*, *tritium spelta*; a sort of wheat. — 198. *ποιητός* (as sometimes in Lat. *factus*, and in French *travaillé*), cunningly wrought. — 201. *κέρδιον ἦεν* (sc. *πείσθαι*): it would have been more advantageous, better, to obey; formed as if fm *κέρδος*. — 203. *ὄλω*, *εἰλίω*, *conspiro*; *εἰλισθαι*, to be crowded together (in the besieged city). = *ἄδην*, App. V. — 204. *ὄδως* *ἔλιπον* (τοὺς ἵππους). — 208. *σέσω*, *cito*, to put in motion; cause to flow, to draw (blood). [*ἀτρεκέας* as adv.] *ἐγείρειν*, to animate (sc. *αἱτούς*). — 211. = *χαρίζομενος*. — 212. [*ἐσόφομαι*, subj. D. 96.] — 214. = *ἀποτάμοι*. — 216. [*διακλάσσας* = *διακλάσας* (κλάω), *confringens*]. — 219. *πάρος*—*πρίν γε*. Elsewhere H. uses *πρίν*—*πρίν*.

- 220 ἀντιβίην ἐλθόντε, σὺν ἔντεσι πειρηθῆναι.
 Ἄλλ' ἄγ', ἐμῶν ὀχέων ἐπιβήσσο, ὄφρα ἴδῃαι
 οἷοι Τρώϊοι ἵπποι, ἐπιστάμενοι πεδίοιο
 κραιπνὰ μάλ' ἔνθα καὶ ἔνθα διωκόμεν ἠδὲ φέβε-
 σθαι.
- 224 τὼ καὶ νῶϊ πόλινδε σιώσσετον, εἵπερ ἂν αὐτε
 Ζεὺς ἐπὶ Τυδείδῃ Διομήδεϊ κῦδος ὀρέξῃ.
 Ἄλλ' ἄγε νῦν, μάστιγα καὶ ἡνία σιγαλόεντα
 δέξαι, ἐγὼ δ' ἵππων ἐπιβήσομαι, ὄφρα μάχωμαι.
- 228 ἢ σὺ τόνδε δέδεξο, μελήσουσιν δ' ἐμοὶ ἵπποι.
 Τὸν δ' αὐτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
 Αἰνεῖα, σὺ μὲν αὐτὸς ἔχ' ἡνία καὶ τεῶ ἵπῳ
 μᾶλλον ὕψ' ἡνιόχῳ εἰωθότι καμπύλον ἄρμα
- 232 οἴσσετον, εἵπερ ἂν αὐτε φεβώμεθα Τυδέος υἱόν.
 Μὴ τὼ μὲν δείσαντε ματήσετον, οὐδ' ἐθέλητον
 ἐκφερέμεν πολέμοιο, τεὸν φθόγγον ποθέοντε
 νῶϊ δ' ἐπαΐξας μεγαθύμου Τυδέος υἱός
- 236 αὐτῷ τε κτείνῃ, καὶ ἐλάσῃ μώνυχας ἵππους.
 Ἀλλὰ σύγ' αὐτὸς ἔλαυνε τέ ἄρματα καὶ τεῶ ἵπῳ,
 τόνδε δ' ἐγὼν ἐπίοντα δεδέξομαι ὅξει δουρί.
 Ὡς ἄρα φωνήσαντες, ἐς ἄρματα ποικίλα βάντες,
- 240 ἐμμεμαῶτ' ἐπὶ Τυδείδῃ ἔχον ὠκείας ἵππους.
 Τοὺς δὲ ἶδε Σθέnelος, Καπανῆϊος ἀγλαὸς υἱός,
 αἶψα δὲ Τυδείδην ἔπεα πτερόεντα προσηύδα·
 Τυδείδῃ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
- 244 ἄνδρ' ὀρώω κρατερῷ ἐπὶ σοὶ μεμαῶτε μάχεσθαι,
 ἵν' ἀπέλεθρον ἔχοντας· ὁ μὲν τόξων εὖ εἰδώς,
 Πάνδαρος, υἱὸς δ' αὐτε Λυκάονος εὐχεταί εἶναι·
 Αἰνεῖας δ' υἱὸς μὲν ἀμύμονος Ἀγχίσαο
- 248 εὐχεταί ἐκγεγάμεν, μήτηρ δέ οἱ ἐστ' Ἀφροδίτη.
 Ἄλλ' ἄγε δὴ, χαζώμεθ' ἐφ' ἵππων, μηδὲ μοι οὕτως
 θῦνε διὰ προμάχων, μήπως φίλον ἦτορ ὀλέσσης.

See 1, 97. ἐπὶ to be joined to the partic. : νῶ ἰπελθόντε. — 222. Τρώϊοι, see v. 265, &c. πεδίον depends on the local advn. ἔνθα καὶ ἔνθα, like *hic locorum*. — 224. τῷ, nom. νῶϊ, accus. — 225. ἐπὶ δέξῃ : παράσχει, *Sch.*, to extend = to give. — 228. δέχομαι, see on 2, 794 ; 4, 107. — 233. μὴ ματήσετον [subj. D. 96], *lest they should hesitate, or refuse to stir* ; for [δίδοικα μὴ ματήσητον], *I fear they may, &c.* [ματῆν, lit. *frustra esse. μάτην*.] — 234. ἐκφέρειν (ἡμᾶς). — 236. In the sense of ἀπελάσῃ. — 243. Virg. : *animo gratissime nostro*. — 245. ἰς, ἰνός, nerve, strength. — 248. = ἐκγονόνει. — 249. χαζώμεθ' ἐφ' ἵππων, let us retire to the chariot. Diomedes was fighting on foot, as we

- 251 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
- 252 Μήτι φόβονδ' ἀγόρευ', ἐπεὶ οὐδὲ σὲ πεισμένον οἶω.
Οὐ γάρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι,
οὐδὲ καταπτῶσσειν· ἔτι μοι μένος ἔμπεδόν ἐστιν·
ὀκνεῖω δ' ἵππων ἐπιβαινέμεν, ἀλλὰ καὶ αὐτως
- 256 ἀντίον εἰμ' αὐτῶν· τρεῖν μ' οὐκ ἔῃ Παλλὰς Ἀθήνη.
Τούτῳ δ' οὐ πάλιν αὖτις ἀποίσετον ὠκείας ἵπποι
ἄμφω ἅφ' ἡμέων, εἰ γ' οὖν ἕτερός γε φύγησιν.
Ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
- 260 αἱ κέν μοι πολύβουλος Ἀθήνη κῦδος ὀρέξῃ
ἀμφοτέρω κτείνειν, σὺ δὲ τοὺςδε μὲν ὠκείας ἵππους
αὐτοῦ ἐρυκακείην, ἐξ ἄντυγος ἡνία τείνας·
Αἰνεῖαο δ' ἐπαΐξαι μεμνημένος ἵππων,
- 264 ἐκ δ' ἐλάσαι Τρώων μετ' εὐκνήμιδας Ἀχαιοῦς.
Τῆς γάρ τοι γενεῆς ἥς Τρωῖ περ εὐρύοπα Ζεὺς
δῶχ', υἱὸς ποινὴν Γανυμήδεος· οὐνεκ' ἄριστοι
ἵππων ὅσσοι ἔασιν ὑπ' ἡῷ τ' ἡελίον τε.
- 268 Τῆς γενεῆς ἔκλεψεν ἄναξ ἀνδρῶν Ἀγχίσης,
λάβρη Λαομέδοντος ὑποσχὼν θήλεας ἵππους·
τῶν οἱ ἐξ ἐγένοντο ἐνὶ μεγάροισι γενέθλη·
τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτῃ,
- 272 τῷ δὲ δὺ' Αἰνεῖα δῶκεν, μῆστωρε φόβοιο.
Εἰ τούτῳ κε λάβομεν, ἀροίμεθά κε κλέος ἐσθλόν.
Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
τῷ δὲ τάχ' ἐγγύθεν ἦλθον, ἐλαύνοντ' ὠκείας ἵππους.
- 276 Τὸν πρότερος προσέειπε Λυκάονος ἀγλαὸς υἱός·
Καρτερόθυμε, δαΐφρον, ἀγανοῦ Τυδέος νιέ,
ἦ μάλα σ' οὐ βέλως ὠκὺ δαμάσσατο, πικρὸς οἰστός·
νῦν αὖτ' ἐγχείῃ πειρήσομαι, αἶ κε τύχωμι.

see by vv. 255 and 4, 419. — 252. φόβονδε (= εἰς φόβον) ἀγορεύειν, to speak words which tend to flight, to speak of flight. σέ represents the subject. — 255. [ἀλλὰ καὶ αὐτως, even thus, i. e. on foot.] — 256. ἔῃ, as one syllable by synizēsis. — 258. [εἰ γ' οὖν, even though, possibly.] — 259. See I, 297. — 262. ἐρυκακείην and the following infin., are (virtually) imperatives. ἄντυξ, the rim or rail of the chariot between the horses and the body, from the central button of which the reins were hung. — 263. ἐπαΐσω, c. gen. [irrus in *Aeneas*.] — 265. Ταύτης γὰρ (οὗτοι οἱ ἵπποι εἰσὶ) γενεᾶς, ἥς, by attraction for ἦν. — 266. ποινῇ, compensation. — 268. τῆς γενεᾶς, partitive gen., [some] of this race, or breed. — 269. *Clam Laomedonte* υπέχων, *summitters (maribus faeminas)*. — 270. τούτων (fem.) dpt. on γενέθλη, *propago*. — 272. See 4, 328. So in other passages, H. gives

- 280 Ἡ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
καὶ βάλε Τυδείδαο κατ' ἀσπίδα· τῆς δὲ διαπρὸ
αἰχμῇ χαλκείῃ πταμένη θώρηκι πελάσθη.
Τῷ δ' ἐπὶ μακρὸν αὔσε Λυκάονος ἀγλαὸς υἱός·
- 284 Βέβληται κενεῶνα διαμπερές, οὐδὲ σ' οἶω
δηρὸν ἔτ' ἀνσχήσεσθαι· ἐμοὶ δὲ μέγ' εὖχος ἔδωκας.
Τὸν δ' οὐ ταρβήσας προσέφη κρατερός Διομήδης·
Ἕμβροτες, οὐδ' ἔτυχες· ἀτὰρ οὐ μὲν σφῶϊ γ' οἶω
- 268 πρὶν γ' ἀποπαύσεσθαι, πρὶν γ' ἢ ἑτερόν γε πεσόντα
αἵματος ἄσαι Ἄρηα, ταλαύρινον πολεμιστὴν.
Ὡς φάμενος, προέηκε· βέλος δ' ἵθυνεν Ἀθήνη
ῥίνα παρ' ὀφθαλμόν, λευκοὺς δ' ἐπέρησεν ὀδόντας,
- 292 τοῦ δ' ἀπὸ μὲν γλῶσσαν πρυμνὴν τάμε χαλκὸς
ἀτειρός.
αἰχμῇ δ' ἐξεσύθη παρὰ νείατον ἀνθερεῶνα.
Ἦριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ,
αἶολα, παμφανόωντα· παρέτρεσαν δέ οἱ ἵπποι
- 296 ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε.
Αἰνείας δ' ἀπύρουσε σὺν ἀσπίδι δουρὶ τε μακρῷ,
δείσας μήπως οἱ ἐρυσσαίατο νεκρὸν Ἀχαιοί.
Ἀμφὶ δ' ἄρ' αὐτῷ βαΐνε, λέων ὥς ἀλκι πεποιθώς.
- 300 Πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' ἔϊσθη,
τὸν κτάμεναι μεμαῶς ὅστις τοῦ γ' ἀντίος ἔλθοι,
σμερδαλέα ἰάχων. Ὁ δὲ χερμάδιον λάβε χειρὶ
Τυδείδης, μέγα ἔργον, δ' οὐ δύο γ' ἄνδρε φέροιεν,
- 304 οἷοι νῦν βροτοὶ εἰς· ὁ δὲ μιν ῥέα πάλλε καὶ οἶος.

to war-horses various attributes of the heroes.—280. = ἀναπαλὼν, with the Ep. redupl.—283. See v. 101.—284. = βέβλησαι, perf. pass. [κενεῶν, the flank.].—285. See 104.—287. Ἕμβροτον (Ep.) = ἡμαρτον (ἡμαρτον, with β introduced, as in μεσημβρία = μεσημ(ε)ρία).—289. ἄσαι, aor. of αἰω, to satisfy. ταλαύρινος, courageous, according to Aristarchus, a peculiar form (σχηματισμός) of ταλάω (τληῖμι), audeo. According to others fm τληῖμι and ῥινός, qui scutum sustinet. Line 239 of book 7 makes in favour of Aristarchus.—291. (ἐς) ῥίνα.—295. παρατρέω, to start aside through fear.—298. = ἐρύσαινο.—299. ἀμφιβαίνειν, see l. 37. ἀλκι, App. II.—300. οἱ = ἐαυτῷ, is here and at v. 315 the *dativus commodi*, and πρόσθε is an adv., *sibi tenet ante*, which amounts to *ante se*. As a prep. πρόσθε governs the gen.—303. μέγα ἔργον appears to be the same as μέγα χρῆμα in Herod. and the Attic writers, a huge mass, a mighty bulk.—304. ῥέα or ῥεῖα = ῥαδίως. Imitated by Virg. *Æn.* xii. 897, &c. "We have no occasion to ascend to the most remote antiquity. Men have *always* depreciated the present, and vaunted the past." *Dugas Monbel*. [Cf. also *Eccles.* vii. 10: "Say not thou, What is the cause that the former days were better than these? For

- 305 Τῷ βάλεν Αἰνείας κατ' ἰσχίον, ἔνθα τε μηρὸς
 ἰσχύϊ ἐνστρέφεται· κοτύλην δέ τέ μιν καλέουσι·
 θλάσσε δέ οἱ κοτύλην, πρὸς δ' ἄμφω ῥῆξε τένοντε·
 308 ὥσε δ' ἀπὸ ῥινὸν τρηχὺς λίθος. Αὐτὰρ ὃγ' ἦρωε
 ἔστη γυνὴ ἔριπών, καὶ ἐρείσατο χειρὶ παχείῃ
 γαίης· ἄμφι δὲ ὅσσε κελαινὴ νύξ ἐκάλυψε.
 Καὶ νῦ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας,
 312 εἰ μὴ ἄρ' ὅξυν νόησε Διὸς θυγάτηρ Ἀφροδίτη,
 μήτηρ, ἣ μιν ὑπ' Ἀγχίσῃ τέκε βουκολέοντι.
 Ἀμφὶ δὲ δν φίλον υἷον ἐχέυατο πῆχες λευκῷ·
 πρόσθε δέ οἱ πέπλοιο φαεινοῦ πτύγμ' ἐκάλυψεν,
 316 ἕρκος ἔμεν βελέων, μή τις Δαναῶν ταχυπώλων,
 χαλκὸν ἐνὶ στήθεσσι βαλὼν, ἐκ θυμὸν ἔλοιτο.
 Ἡ μὲν ἐὼν φίλον υἷον ὑπέξεφερεν πολέμοιο·
 οὐδ' υἷος Καπανῆος ἐλήθετο συνθεσιῶν
 320 τῶν ἅς ἐπέτελλε βοὴν ἀγαθὸς Διομήδης.
 Ἀλλ' ὄγε τοὺς μὲν εἰὸς ἠρύκακε μώνυχας ἵππους
 νόσφιν ἀπὸ φλοίσβου, ἐξ ἄντυγος ἡνία τείνας·
 Αἰνείας δ' ἐπαΐζας καλλίτριχας ἵππους
 324 ἐξέλασε Τρώων μετ' εὐκνήμιδας Ἀχαιοὺς·
 δῶκε δὲ Δηϊπύλῳ (ἑτάρῳ φίλῳ, δν περὶ πάσης
 τίεν ὁμηλικίης, ὅτι οἱ φρεσὶν ἄρτια ᾔδῃ)
 νηυσὶν ἐπι γλαφυρῇσιν ἐλαυνέμεν. Αὐτὰρ ὃγ' ἦρωε,

thou dost not inquire wisely concerning this —"] — 306. = στρέφεται ἐν ἰσχύϊ, where the thigh turns into the os ischion. κοτύλη is the general name of every round [cup-like] cavity.—307. πρὸς, adv. inuper, moreover. — 308. = ἀπὸς δέ. — 309. ἐρείσασθαι γαίης [to lean on the earth: gen. as with other verbs of holding, clinging to, e.g.], ἔχισθαι τιος. — 310. ἄμφι δὲ ὅσσε, κ.τ.λ. This expression, which ordinarily indicates death, means here, and at 11, 356, only a fainting fit. — 311. [The usual form for *would have perished* is κεν ἀπώλειτο. The optative occurs again, v. 388; and opt. of pres. 17, 70.] — 314. She shed (= threw) her arms round her son; to express the tenderness and graceful movement of her arms. All the Greek authors say ὑπὸ μίλῃ, to designate very flexible limbs; supple, the movements of which are easy.—315. See 300. ἐκάλυψεν = ἔθηκεν ὡς κάλυμμα. — 316. ἔμεν = εἶναι [inf. of *prose*, Gr. 809]. — 317. See 161. = ἐξίλοιτο. — 321. [ἠρύκακε, *inhibuit*, *έρυκω*. C.] — 325. περί, above. — 326. It is usual to explain here, and Od. 18, 248, οἱ ἄρτια by *ἡμοσμένα*, *sibi congruentia*, because conformity of views and character is the principal cause of friendship. [I prefer this with S. C. Bñ.] Db. had rather take ἄρτια in the sense it bears in all the other passages of H., and in the adj. ἀρίφρων, *sana*, sensible, and οἱ φρεσὶν = φρεσὶν *ἐγς*, *mente sua*; because he was of a sensible mind. On εἰδέναι, see 2, 213, note.—327. = ἐπὶ νῆας ἐλαύνειν [inf.

- 328 ὦν ἵππων ἐπιβάς, ἔλαβ' ἥνία σιγαλόεντα,
αἶψα δὲ Τυδεΐδην μέθεπε κρατερώνυχας ἵππους,
ἔμμεμαώς· ὁ δὲ Κύπριν ἐπώχετο νηλεΐ χαλκῷ,
γινώσκων ὅτ' ἀναλκις ἔην θεός, οὐδὲ θεάων
332 τάων αἴτ' ἀνδρῶν πόλεμον κάτα κοιρανέουσιν,
οὔτ' ἄρ' Ἀθηναίη, οὔτε πτολίπορθος Ἐνυώ.
'Αλλ' ὅτε δὴ ῥ' ἐκίχανε πολὺν καθ' ὁμίλον ὀπάζων,
ἐνθ' ἐπορεξάμενος μεγαθύμου Τυδέος υἱός
336 ἄκρην οὔτασε χεῖρα μετάλμενος ὀξεῖ δουρὶ
ἀβληχρὴν· εἴθαρ δὲ δόρυ χροὸς ἀντετόρησεν,
ἀμβροσίου διὰ πέπλου, ὃν οἱ Χάριτες κάμον αὐταί,
πρυμνὸν ὑπερ θέναρος. Ῥέε δ' ἀμβροτον αἶμα
θεοῖο,
340 ἰχώρ, οἷός περ τε ῥέει μακάρεσσι θεοῖσιν·
οὐ γὰρ σίτον ἔδουσ', οὐ πίνουσ' αἶθοπα οἶνον·
τοῦνεκ' ἀναιμόνες εἰσι, καὶ ἀθάνατοι καλέονται.
'Η δὲ μέγα ἰάχουσα ἀπὸ ἔο κάββαλεν υἱόν.
344 Καὶ τὸν μὲν μετὰ χερσὶν ἐρύσσατο Φοῖβος Ἀπόλ-
λων
κυανὴν νεφέλῃ, μή τις Δαναῶν ταχυπῶλων,
χαλκὸν ἐνὶ στήθεσσι βαλὼν, ἐκ θυμὸν ἔλοιτο.
Τῇ δ' ἐπὶ μακρὸν αὔσε βοὴν ἀγαθὸς Διομήδης·
348 Εἶκε, Διὸς θύγατερ, πολέμου καὶ δηϊοτῆτος·
ἧ οὐχ ἄλις ὅττι γυναῖκας ἀνάλκιδας ἡπεροπεύεις;

of purpose, Gr. 809], the dat. *ναυσίν* adds the shade of meaning for *to be, to remain, there*.—328. ὦν = ἑὼν.—329. *Τυδεΐδην*, towards Diomedes; accus. of the object, towards which the action is directed.—333. [οὔτ' ἄρα, neither, as he feared: ἄρα used in the recognition of a past mistake. Hartung.] Ἐνυώ, according to the tradition, the mother, or nurse, or sister of Arès; the *Bellona* of the Latins.—334. ὀπάζων: *διώκων*, Sch. [a rare meaning. C.]—336. *ἐπορεξάμενος*, *contra tendens*, reaching, dashing (himself) towards (Aphroditè).—338. H. does not aspirate the aor. of ἄλλομαι, ἄλτο.—337. ἀβληχρός, or βληχρός, synom. of ἀπαλός, μαλακός. εἴθαρ = εὐθίως. ἀντιτόρεω, *to pierce* [c. acc.; here *gen.* is *partitive gen.* C.].—339. Ὑπερ τὸ ἔσχατον τοῦ κοίλου τῆς χειρός, Sch. [θέναρ, palm. πρυμνόν used substantively].—340. ἰχώρ ['*ichor pure*.' Cp.], *seum*, with this word, and in these three lines, the poet corrects what he has just said, by accommodation, as if speaking of a human warrior, *ρίεν αἶμα θεοῖο*.—342. ἀθάνατοι, means here simply *gods*, as *θεοὶ*, *men*.—343. = ἀφ' ἑαυτῆς (far from her) *κατέβαλεν*.—344. [μετὰ χερσὶν (*between* =) in his hands (arms). μετὰ χερσὶν is very common. So μετὰ γαμφηλῶσιν, 13, 200.].—349. ἧ εὐχ to be pronounced as one syllable by synizesis. [ἡπεροπεύειν, *to surpass*: related to ἔπος, ἀπύω, ἡπύω, L. and S.; quasi ἀ-προπ-εύειν, *fm ἀπρεπής*:

350 εἰ δὲ σύγ' ἐς πύλεμον πωλήσεται, ἥ τέ σ' οἶω
ρίγησεν πόλεμόν γε, καὶ εἰ χ' ἐτέρωθι πύθῃαι."

Aphroditē, conducted by Iris, regains Olympus, where her mother Dīōnē consoles her, and cures her wound. Athēnē rallies the goddess. Zeus gently reproaches her.

352 ὦς ἔφαθ' ἡ δ' ἀλύνουσ' ἀπεβήσετο, τείρετο δ'
αἰνῶς.

Τὴν μὲν ἄρ' Ἴρις ἐλοῦσα ποδήνεμος ἔξαγ' ὁμίλον,
ἄχθομένην ὀδύνησι· μελαίνετο δὲ χροὰ καλόν.

Εὐρεν ἔπειτα μάχης ἐπ' ἀριστερὰ θοῦρον Ἄρηα
356 ἦμενον· ἥρι δ' ἔγχος ἐκέκλιτο καὶ ταχέ' ἵππῳ.

Ἥ δὲ γυνὴ ἔριπουσα, κασιγνήτοιο φίλοιο

πολλὰ λισσομένη χρυσάμπυκας ἤτεεν ἵππους·

Φίλε κασίγνητε, κόμισαί τέ με, δός τέ μοι ἵππους,

360 ὅφρ' ἐς Ὀλυμπον ἵκωμαι, ἵν' ἀθανάτων ἔδος ἐστί.

Αἴην ἄχθομαι ἔλκος, ὃ με βροτὸς οὐτάσεν ἀνὴρ,

Τυδεΐδης, δς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο.

ὦς φάτο· τῇ δ' ἄρ' Ἄρης δῶκε χρυσάμπυκας ἵππους·

364 ἡ δ' ἐς δίφρον ἔβαινε, ἀκηχεμένη φίλον ἦτορ.

Πὰρ δέ οἱ Ἴρις ἔβαινε, καὶ ἡνία λάζετο χερσί,

μάστιξεν δ' ἐλάαν· τῷ δ' οὐκ ἄκουτε πετέσθην.

Αἶψα δ' ἔπειθ' ἵκοντο θεῶν ἔδος, αἰπὺν Ὀλυμπον·

368 ἐνθ' ἵππους ἔστησε ποδήνεμος ὡκέα Ἴρις,

λύσας ἐξ ὀχέων· παρὰ δ' ἀμβρόσιον βάλεν εἶδαρ.

Ἥ δ' ἐν γούνασι πίπτε Διώνης δι' Ἀφροδίτῃ,

μητρὸς ἑῆς· ἡ δ' ἀγκὰς ἐλάζετο θυγατέρα ἦν,

372 χερὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἐκ τ' ὀνόμαζε·

Τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐραυνῶνων
μαψιδίως, ὥσει τι κακὸν ῥέζουσιν ἐνωπῇ;

Τὴν δ' ἡμείβετ' ἔπειτα φιλομειδῆς Ἀφροδίτῃ·

376 Οὐτά με Τυδεὸς υἱὸς, ὑπέρθυμος Διομήδης,

properly, to deal unhandsoemly. Dōd.]—351. ἐτέρωθι, elsewhere (than in battle). The very name only of war would make thee shudder.

354. μελαίνετο (Aphroditē).—355. ἐπ' ἄρ., to the left of the field of battle, on the bank of the Scamander. See v. 36. Her spear and her chariot were resting upon a cloud, αἶρι ἐκέκλιτο. See 3, 381.—

361. ἔλκος οὐτῶν τινα is an extension of the well-known Greek constr. μάχην μάχεσθαι. They say βαρεῖαν (πληγὴν) ἐπληξί με [Gr. 755].—364. ἀκαχημένη fm the obsol. pres. ἀχομαι, fm ἄχος, dolor.—365. λάζετο : ἔλαβε. Sch.—366. ἐλαύνειν, infin. of κυρτοῖς [Gr. 809]. τέ, the two coursers.—369. εἶδαρ, fm ἰδω (ἰσθίω) = ἰδεῖν.—371. ἀγκάς, adv., in her arms. ἦν = ἑῆν.—372. See 1, 361.—374. ἐνωπῇ, adv. : ἐν ὤψει, φανερώς, Sch.—376. See n. on 4,

- 377 οὐνεκ' ἐγὼ φίλον υἷον ὑπεξέφερον πολέμοιο,
 Αἰνείαν, ὃς ἐμοὶ πάντων πολὺ φίλτατός ἐστιν.
 Οὐ γὰρ ἐτι Τρώων καὶ Ἀχαιῶν φύλοπις αἰνή·
 380 ἀλλ' ἤδη Δαναοὶ γε καὶ ἀθανάτοισι μάχονται.
 Τὴν δ' ἡμείβετ' ἔπειτα Διώνη, δῖα θεῶων·
 Τέτλαθι, τέκνον ἐμόν, καὶ ἀνάσχεο, κηδομένη περ.
 Πολλοὶ γὰρ δὴ τλήμεν Ὀλύμπια δώματ' ἔχοντες
 384 ἐξ ἀνδρῶν, χαλέπ' ἄλγε' ἐπ' ἀλλήλοισι τιθέντες.
 Τλῇ μὲν Ἄρης, ὅτε μιν Ὠτος κρατερός τ' Ἐφιάλτης.
 παῖδες Ἀλωῆος, δῆσαν κρατερῶ ἐνὶ δεσμῶ·
 χαλκῆψ δ' ἐν κεράμῳ δέδετο τρισκαίδεκα μῆνας.
 388 Καὶ νῦ κεν ἔνθ' ἀπόλοιτο Ἄρης ἄτος πολέμοιο,
 εἰ μὴ μητρυνή, περικαλλῆς Ἡερίβοια,
 Ἑρμῆν ἐξήγγειλεν· ὃ δ' ἐξέκλεψεν Ἄρηα,
 ἥδη τειρόμενον· χαλεπὸς δέ ἐδεσμός ἐδάμνα.
 392 Τλῇ δ' Ἥρη, ὅτε μιν κρατερὸς παῖς Ἀμφιτρώωνος
 δεξιτερὸν κατὰ μαζὸν οἷστῳ τριγλώχινι
 βεβλήκει· τότε καὶ μιν ἀνῆκεστον λάβεν ἄλγος.
 Τλῇ δ' Αἰδης ἐν τοῖσι πελώριος ὥκυν οἷστόν,
 396 εὐτέ μιν ὠντός ἀνὴρ, υἷος Διὸς αἰγιόχοιο,
 ἐν Πύλῳ ἐν νεκύεσσι βαλὼν, ὀδύνησιν ἔδωκεν.
 Αὐτὰρ ὁ βῆ πρὸς δῶμα Διὸς καὶ μακρὸν Ὀλυμπον,

525.—379. αἰνή (or δεινή) ἐστιν.—382. ἀνάσχον, *sustine*. = τλήθι: ὑπόμεινον, *Sch.*, endure this.—383. = ἐτλημεν, as τλῇ for ἐτλη.—384. ἐξ, from: on the part of. What follows retraces certain myths of the highest antiquity, *ἱεροὶ λόγοι*, arranged according to the exigencies of poetry, and treated by poets anterior to H.—387. ἐν κεράμῳ, means in an [*earthen*] *cask* or *jar*. Some commentators have taken offence at this, and translated the word a *prison*, on the ground that a prison at Cyprus was so called. In our ignorance of the myth, which forms the foundation of this tale, it is impossible to decide any thing; but he who knows the character of this kind of myths, will not hesitate to hold to the literal sense of them.—388. ἄτος, see 6, 203.—389. *Eeribœa*, or *Eribœa*, mother-in-law of *Aloëus*, daughter of *Eurymachus*, son of *Hermès*.—392. *Amphitryoniades*, *Heracles*.—394. μιν = αὐτήν.—395. ἐν τοῖσι = ἐν τοῖτοῖς, *inter hos*, or *inter hæc*; in the same war against *Pylos* in which *Hērē* was wounded.—396. ὠντός is found in *Herod.* also for ὁ αὐτός.—397. ἐν νεκύεσσι, among the rest of the wounded and dead (as below, v. 886, ἐν νεκάδεσσι); or else βαλὼν ἐν νεκύεσσι, cast him on the heap of dead; more expressive than καταβαλὼν, *dejecit*, would have been. In *Heracles'* war against *Pylos*, *Hadēs* (*Pluto*) and *Hērē* lent aid to the *Pylians*. ὀδύνας αὐτὸν ἔδωκεν, stronger than ἔδωκεν ὀδύνας αὐτῷ. So in *Lat.* *dare aliquem leto*, *morti*, *fugæ*, because these things seize upon a man, and master him; and so what one gives to any one, is a thing of which he remains master.—398. *Pluto*, wounded, returns

- 399 κῆρ ἄχέων, ὀδύνῃσι πεπαρμένος (αὐτὰρ οἷστος
 400 ὦμῳ ἐνι στιβαρῷ ἠλήλατο, κῆδε δὲ θυμόν).
 τῷ δ' ἐπὶ Παιήων ὀδυνήματα φάρμακα πάσσων,
 ἠκέσατ'· οὐ μὲν γάρ τι καταθνητός γ' ἐτέτυκτο.
 Σχέτλιος, αἰσυλοεργός, ὃς οὐτ' ὄθετ' αἰσυλα ῥέζων,
 404 ὃς τόξοισιν ἔκηδε θεούς, οἳ Ὀλυμπον ἔχουσι.
 Σοὶ δ' ἐπὶ τοῦτον ἀνῆκε θεὰ γλαυκῶπις Ἀθήνη·
 νήπιος, οὐδὲ τὸ οἶδε κατὰ φρένα Τυδέος υἱός,
 ὅτι μάλ' οὐ δηναῖος ὃς ἀθανάτοισι μάχεται,
 408 οὐδέ τί μιν παῖδες ποτὶ γούνασι παππάζουσιν,
 ἐλθόντ' ἐκ πολέμοιο καὶ αἰνῆς δημοτῆτος.
 Τῷ νῦν Τυδείδης, εἰ καὶ μάλα καρτερός ἐστι,
 φραζέσθω, μή τις οἱ ἀμείνων σεῖο μάχεται·
 412 μὴ δὴν Αἰγιάλεια, περίφρων Ἀδρηστίνη,
 ἐξ ὕπνου γοόωσα φίλους οἰκῆας ἐγείρῃ,
 κουρίδιον ποθέουσα πόσιν, τὸν ἄριστον Ἀχαιῶν,
 ἰφθίμη ἄλοχος Διομήδεος ἵπποδάμοιο.
 416 Ἥ ῥα, καὶ ἀμφοτέρησιν ἀπ' ἰχῶ χειρὸς ὁμόργνυ·
 ἄλθετο χεῖρ, ὀδύναι δὲ κατηπιδώντο βαρεῖαι.
 Αἰ δ' αὐτ' εἰσορόωσαι Ἀθηναίη τε καὶ Ἥρη,
 κερτομοῖσις ἐπέεσσι Δία Κρονίδην ἐρέθιζον.
 420 Τοῖσι δὲ μύθων ἤρχε θεὰ γλαυκῶπις Ἀθήνη·
 Ζεῦ πάτερ, ἧ ῥά τί μοι κεχολώσεται ὅττι κεν εἴπω ;
 ἧ μάλα δὴ τινα Κύπρις Ἀχαιιάδων ἀνιείσα
 Τρωσὶν ἅμ' ἐσπείσθαι, τοὺς νῦν ἔκπαγλ' ἐφίλησε,
 424 τῶν τινὰ καρρῆζουσα Ἀχαιιάδων εὐπέπλων,
 πρὸς χρυσῇ περόνῃ καταμύξατο χεῖρα ἀραιήν.
 Ὡς φάτο· μείδῃσεν δὲ πατήρ, ἀνδρῶν τε θεῶν τε,
 καὶ ῥα καλεσσάμενος προσέφη χρυσῆν Ἀφροδίτην·

home, not to Tartarus, but to Olympus; a circumstance borrowed from an older mythology than that of which H. makes use in his two poems.—399. *Ἐνι πείρῳ*, to pierce.—400. = *ἐλήλατο*, *ἐν ἑλάνῳ*. *ἐκῆδε*: *ἐλύπει*, *ἡνία* (*ἐν ἀνιάῳ*), *Sch.*—401. *τῷ* (*ὦμῳ*) *ἐπιτάσσων*. *Παιήων*, *Παῖδον*, or *Πæan*, the physician of the gods.—403. *ὄθετο*. See n. on l. 181.—405. = *ἐπὶ σοί*, *against thee*. *Ἐν ἀνίημι*, *immitto*, *incito*.—412. [*ῥήν*, App. IV.] *Ægialæa*, the youngest of the daughters of Adrastus.—414. *κουρ.* See l. 114.—416. *ἀμφοτέραις* (*χειρσί*). *ἰχῶ* = *ἰχώρα*, see 340 and App. II. = *ἀπωμόργνυ*.—417. In prose *ἀλθαίνονται*, *sanor.* *κατηπιδάω*, lit. *to mollify*; *to assuage*, *ἐν ἡπιοῖς*.—422. See 405.—423. [*ἐσπείσθαι*, a form of *aor. inf.* rejected by Th., but defended by Spitz.]—424. *καρρῆζουσα*, see l. 361. *τῶν τινά*, a resumption of the *τινα* in v. 422.—425. [*ἀραιός*, *slender*, *delicate*; afterwards *spongy*, *porous*.]

- 428 Οὐ τοι, τέκνον ἑμόν, δέδοται πολεμήϊα ἔργα
ἀλλὰ σύγ' ἱμερόεντα μετέρχεο ἔργα γάμοιο,
ταῦτα δ' Ἀρηϊ θεῶ καὶ Ἀθήνῃ πάντα μελήσει.

Apollo arrests Diomédès, and saves the life of Æneas ; but is nevertheless obliged to summon Arès to his assistance.

- ᾠς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.
432 Αἰνεία δ' ἐπόρουσε βοήν ἀγαθὸς Διομήδης,
γιγνώσκων ὃ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων.
Ἄλλ' ὅγ' ἄρ' οὐδὲ θεὸν μέγαν ἄζετο, ἵετο δ' αἰεὶ
Αἰνείαν κτείνειαι, καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι.
436 Τρὶς μὲν ἔπειτ' ἐπόρουσε, κατακτάμεναι μενεαίνων
τρὶς δέ οἱ ἐστυφέλιξε φαεινὴν ἀσπίδ' Ἀπόλλων.
Ἄλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο, δαίμονι ἴσος,
δεινὰ δ' ὁμοκλήσας προσέφη ἐκάεργος Ἀπόλλων
440 Φράζεο, Τυδείδῃ, καὶ χάζεο, μῆδὲ θεοῖσιν
ἴσ' ἔθελε φρονέειν· ἐπεὶ οὔποτε φῦλον ὁμοῖον
ἀθανάτων τε θεῶν, χαμαὶ ἐρχομένων τ' ἀνθρώπων.
ᾠς φάτο· Τυδείδης δ' ἀνεχάζετο τυτθὸν ὅπισσω,
444 μῆνιν ἀλενάμενος ἑκατηβόλου Ἀπόλλωνος.
Αἰνείαν δ' ἀπάτερθεν ὁμίλου θῆκεν Ἀπόλλων
Περγάμῃ εἰν ἱερῇ, ὅθι οἱ νηὸς γ' ἐτέτυκτο·
ἦτοι τὸν Λητώ τε καὶ Ἄρτεμις ἰοχέαιρα
448 ἐν μεγάλῃ ἀδύτῃ ἀκέοντό τε κύδαινόν τε.
Αὐτὰρ ὁ εἰδῶλον τεῦξ' ἀργυρότοξος Ἀπόλλων,
αὐτῷ τ' Αἰνεία ἵκελον καὶ τεύχεσι τοῖον·
ἀμφὶ δ' ἄρ' εἰδῶλῃ Τρῶες καὶ δῖοι Ἀχαιοὶ
452 δῆρουν ἀλλήλων ἀμφὶ στήθεσσι βοείας
ἀσπίδας εὐκύκλους λαισιήϊά τε πτεροέντα.
Δὴ τότε θεοῦρον Ἀρηα προσηύδα Φοῖβος Ἀπόλλων·
Ἄρες, Ἄρες, βροτολοιγέ, μαιφόνε, τειχεσιπλῆτα,
456 οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιο μετελθών,

433. δ = ὅτι. [ὑπείρεχε = ὑπερεῖχε.]—434. [ἄζετο, 1, 21.] ἵετο : προεθυμῆτο, Sch. — 435. = ἀποδύσα. — 439. δέ (in apodosis), see 1, 137, 324, and App. IV.—446. Περγάμῃ, see 6, 512. The mother and sister of Apollo are supposed to live with him. — 448. ἐκίδεινον, gave or restored to him his glory, his beauty ; a meaning which κύδος often has in H. [V. Æn. 1, 591, *et laetos oculis afflarat honores.*] — 450. τοῖον, tale = simile. — 452. βοείας, see 4, 447. — 453. λαισιήϊα, a kind of small and very light buckler. Hence πτερόεντα [light as a feather], which is more natural than to attribute it to its resemblance to a wing. They were in use among several Asiatic nations, and had the shape of a half-moon. [Unde factum sit, in-

- 457 Τυδεΐδην, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο ;
Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ·
αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο, δαίμονι ἴσος.

Arès (under the form of Acamas, the leader of the Thracians on the Hellespont) excites the Trojans. Sarpèdôn reproaches Hector with his inaction. The son of Priam brings back his men to the fight. Arès favours the Trojans. Apollo brings back Æneas. The Greeks being hardly pressed, Diomédès orders his men to retire fighting.

- 460 Ὡς εἰπὼν, αὐτὸς μὲν ἐφέζετο Περγάμῳ ἄκρῃ.
Τρῳᾶς δὲ στίχας οὖλος Ἄρης ὥτρυνε μετελθὼν,
εἰδόμενος Ἀκάμαντι θοῷ ἡγήτορι Θερρκῶν·
νιάσι δὲ Πριάμοιο Διοτρεφέεσσι κέλευεν·
464 Ὡ νιεῖς Πριάμοιο, Διοτρεφέος βασιλῆος,
ἐς τί ἔτι κτείνεσθαι ἐάσετε λαὸν Ἀχαιοῖς ;
ἢ εἰσόκεν ἀμφὶ πύλης εὐποιετῆσι μάχωνται ;
κέϊται ἀνὴρ, ὄντ' ἴσον ἐτίομεν Ἑκτορι δίῳ,
468 Αἰνείας, υἱὸς μεγαλήτορος Ἀγχίσαο.
Ἄλλ' ἄγετ', ἐκ φλοίσβοιο σάωσομεν ἐσθλὸν ἐταῖρον.
Ὡς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστω.
Ἔνθ' αὖ Σαρπηδὼν μάλα νείκεσεν Ἑκτορα δῖον·
472 Ἑκτορ, πῇ δὴ τοι μένος οἴχεται, ὃ πρὶν ἔχεσκες ;
φῆς που ἄτερ λαῶν πόλιν ἐξέμεν ἡδ' ἐπικούρων
οἶος, σὺν γαμβροῖσι κασιγνήτοισί τε σοῖσιν.
Τῶν νῦν οὔτιν' ἐγὼ ἰδέειν δύναμ' οὐδὲ νοῆσαι,
476 ἀλλὰ καταπτῶσσοις, κύνες ὥς ἀμφὶ λέοντα.
Ἡμεῖς δ' αὖ μαχόμεσθ', οὔπερ τ' ἐπίκουροι ἐνεῖμεν.
Καὶ γὰρ ἐγών, ἐπίκουρος ἐών, μάλα τηλόθεν ἤκω·
τηλοῦ γὰρ Λυκίῃ, Ξάνθῳ ἐπὶ δινύηντι·
480 ἔνθ' ἄλοχόν τε φίλην ἔλιπον καὶ νήπιον υἱόν,
καδ' δὲ κτήματα πολλά, τὰτ' ἔλδεται ὃς κ' ἐπιδενής.

certum ; pro λάσιος, ut Sch. opinatur, non dictum esse, certissimum est. Lob.] — 458. σχεδόν, *ominus*. καρπός, the wrist.

461. Τρῳᾶς (with this accent), *adject.* οὖλος = ὀλοός (fm ὀλυμι) ὀλέθριος. — 465. ἐς τί, *quousque* ? — 469. = σώσωμεν. — 473. φῆς που, you said the other day ; or, you said, if I mistake not. This last meaning of που, *opinor*, is met with especially in Att. writers. Ξεῖν, that you would hold, guard, defend. — 474. γαμβροί, here, brothers-in-law, sisters' husbands. — 477. = ἐνεσμεν (τῇ πόλει). — 479. A different river from the Trojan Xanthus. See 2, 877. — 481. καδ' δέ = κατὰ δέ supposes κατὰ μὲν, which, to make the full opposition, ought to have been joined to the verb in the preceding line : κατέλιπον μὲν ἄλοχον, κατέλιπον δὲ κτήματα, ὃς ἂν ἐπιδενής (ῥ), *quousque est indigena* (iis). This means : goods or possessions that must excite the envy of those who

- 482 Ἀλλὰ καὶ ὥς Λυκίους ὀτρύνω, καὶ μέμον' αὐτὸς
 ἀνδρὶ μαχήσασθαι· ἀτὰρ οὔτι μοι ἐνθάδε τοῖον
 484 οἶόν κ' ἤε φέροιεν Ἀχαιοί, ἧ κεν ἄγοιεν·
 τῦνη δ' ἔστηκας, ἀτὰρ οὐδ' ἄλλοισι κελεύεις
 λαοῖσιν μενέμεν καὶ ἀμυνέμεναι ὠρεσσι.
 Μήπως, ὥς ἀψῖσι λίνου ἀλόντε πανάγρου,
 488 ἀνδράσι δυσμενέεσσιν ἔλωρ καὶ κύρμα γένησθε·
 οἱ δὲ τάχ' ἐκπέρσουσ' εὐναιομένην πόλιν ὑμήν.
 Σοὶ δὲ χρὴ τάδε πάντα μέλειν νύκτας τε καὶ ἡμαρ,
 ἀρχοὺς λισσομένῳ τηλεκλειτῶν ἐπικούρων,
 492 νωλεμέως ἐχέμεν, κρατερὴν δ' ἀποθέσθαι ἐνιπὴν.
 Ὡς φάτο Σαρπηδῶν· δάκε δὲ φρένας Ἑκτορι
 μῦθος.
 Αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε·
 πάλλων δ' ὀξέα δοῦρα, κατὰ στρατὸν ὥχετο πάντα,
 496 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνὴν.
 Οἱ δ' ἐλελίχθησαν, καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
 Ἀργεῖοι δ' ὑπέμειναν ἀολλέες, οὐδ' ἐφόβηθεν.
 Ὡς δ' ἄνεμος ἄχνας φορέει ἱερὰς κατ' ἀλῶας,
 500 ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ
 κρίνη, ἐπειγομένων ἀνέμων, καρπὸν τε καὶ ἄχνας·
 αἱ δ' ὑπολευκαίνονται ἀχυρμιαί· ὥς τότ' Ἀχαιοὶ

have them not. — 482. μέμονα and μέμαα (more frequent) are both in use (as γέγονα and γέμαα): *cupidus sum*. — 483. ἀνδρὶ, against a warrior (indefinite): not against Diomédès. *Nihil mihi hīc (Troja) est tale quale . . .* I have nothing here of such a kind as . . . The verbs ἄγειν καὶ φέρειν are generally coupled together to denote the carrying off of booty: ἄγειν is to drive away herds, φέρειν to carry off inanimate objects. — 485. τῦνη = σύ, *tute*. — 486. = ὀάρεσσι, fm *δαρ*, *conjug* (root *ἀρω*, *jungo*). — 487. μήπως. See the note on v. 233. ἀψῖς: ἄμμα, Sch.: a lace, string [= mesh]. The word ἀλόντε presents two licenses: the lengthening of the first syllable, and the termination of the dual instead of that of the plur. — 492. νωλεμέως [= *indiesinenter*] ἔχειν, as in English, to hold fast; to be firm; to continue their exertions. ἐνιπὴν: ἐπιπληξιν, Sch.: *objurgatio*. Sarpédôn advises him to lay aside his invectives against the allies, and not to carry his censures up to the point of showing them that he regards their aid as useless (see v. 473, &c.). — 493. [δάκε, momor-dit, *stung* him.] δάκνω. — 497. ἐλελίχθησαν [*convulsi sunt*], they returned in a body. See 1, 587. — 498. = ἐφοβήθησαν. — 499, sqq. The ancients threshed and winnowed their corn on a threshing-floor (ἀλῶη) in the field itself. See Virg. Georg. i. 178, &c. ἱερὰς, consecrated to Dêmêtêr. — 500. [ὅτε τε . . . κρίνη. Cf. 2, 147.] — 501. ἐπειγομένων ἀνέμων, word for word, when the winds press on, blow freshly. See Xenophon in his *Oeconomica*, ch. 18. — 502. ἀχυρμαί, the place where the winnowed chaff and straw falls, and is collected

- 503 λευκοὶ ὑπερθε γένοντο κονισάλῳ, ὃν ῥά δι' αὐτῶν
 504 οὐρανὸν ἐς πολύχαλκον ἐπέπληγον πόδες ἵππων,
 ἃψ ἐπιμισγομένων· ὑπὸ δ' ἔστρεφον ἡνιοχῆς.
 Οἱ δὲ μένος χειρῶν ἰθὺς φέρον. Ἀμφὶ δὲ νύκτα
 θοῦρος Ἄρης ἐκάλυψε μάχῃ, Τρώεσσιν ἀρήγων,
 508 πάντοσ' ἐποιοχόμενος· τοῦ δ' ἐκραταίνεν ἐφετμὰς
 Φοίβου Ἀπόλλωνος χρυσαόρου, ὃς μιν ἀνώγει
 Τρωσὶν θυμὸν ἐγείρει, ἐπεὶ ἶδε Παλλὰδ' Ἀθήνην
 οἰχομένην· ἡ γάρ ῥα πέλεν Δαναοῖσιν ἀρηγῶν.
 512 Αὐτὸς δ' Αἰνείαν μάλα πτόνος ἐξ ἀδύτοιο
 ἦκε, καὶ ἐν στήθεσσι μένος βάλε ποιμένι λαῶν.
 Αἰνείας δ' ἐτάροισι μεθίστατο· τοὶ δ' ἐχάρησαν
 ὥς εἶδον ζῶν τε καὶ ἀρτεμέα προσιόντα
 516 καὶ μένος ἔσθλὸν ἔχοντα· μετάλλησάν γε μὲν οὔτι.
 Οὐ γὰρ ἔα πόνος ἄλλος, ὃν Ἀργυρότοξος ἔγειρεν,
 Ἄρης τε βροτολοιγὸς Ἔρις τ' ἄμοτον μεμαυῖα.
 Τοὺς δ' Αἴαντε δύνω καὶ Ὀδυσσεὺς καὶ Διομήδης
 520 ὥτρυνον Δαναοὺς πολεμιζέμεν· οἱ δὲ καὶ αὐτοὶ
 οὔτε βίας Τρώων ὑπεδείδισαν, οὔτε ἰωκάς·
 ἀλλ' ἔμενον, νεφέλῃσιν ἐοικότες, ἅστε Κρονίων
 νηνεμῆς ἔστησεν ἐπ' ἀκροπόλοισιν ὕρεσσι
 524 ἀγρέμας, ὅφρ' εὐδῇσι μένος Βορέας καὶ ἄλλων
 ζαχρηῶν ἀνέμων, οἷτε νέφεα σκιόεντα
 πνοιῇσιν λιγυρῇσι διασκιδνᾷσιν ἀέντες·
 ὥς Δαναοὶ Τρῶας μένον ἔμπεδον, οὐδ' ἐφέβοντο.
 528 Ἀτρεΐδης δ' ἄν' ὁμιλον ἐφοίτα, πολλὰ κελεύων·
 ὦ φίλοι, ἀνέρες ἔστε, καὶ ἄλκιμον ἦτορ ἔλεσθε,

in heaps.—503. δι' αὐτῶν in opp. to ἵπποι, *ipsis auctoribus*, by themselves (who urged on the steeds). — 504. πολύχαλκον, the ancients believed the vault of heaven to be brass. We have elsewhere seen χάλκεος οὐρανός, χάλκεος οὐδὸς (οὐρανοῦ). ἐπέπληγον, *fin plēssō*, an Ep. 2 aor. with redupl., *pulverem quatiant* = *quatiendo* (κολο) *excitant*; as we say “to strike a light,” for to produce a light (= flame) by striking the steel. — 505. ἃψ: ἐξ ὑποστροφῆς, *Sch.*, after turning to the right about. ὑπέστρεφον, turned their chariots (to face the enemy). — 506. οἱ δέ, the ἐπιβάται (the combatants), in opp. to the ἡνιοχῆς. ἰθὺς: ἐναντίον, *Sch.* — 507. ἀμφεκάλυψε, in the sense and with the construction of the Lat. *obdixit*. — 509. χρυσαόρου: χρυσοφασγάνου, *Sch.* — 512. ἀδύτου, see 448. — 517. = εἶα, *vinebat*. — 521. ἰωκάς: τὰς ἐν πολέμῳ διώξεις, *Sch.* — 523. νηνεμῆς [in calm weather; when no wind is stirring], gen. of time. — 524. ὅφρα, *dum*. [In prose ἄν would be required.] — 525. [ζαχρηῆς (= ζαχαῆς), fm ζα, χράω, ἵπτιο (? *rado*; *lædo*), stormy, boisterous, *C.*] — 526. ἀέντες (ἄημι): πνέοντες, *Sch.* — 530. ἀλλήλους αἰδεῖσθε,

- 530 ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμίνας.
 Αἰδομένων δ' ἀνδρῶν πλείονες σοοὶ ἢ πέφανται
 532 φευγόντων δ' οὐτ' ἄρ κλέος ὄρνυται, οὔτε τις ἀλκή.
 Ἦ, καὶ ἀκύντισε δουρὶ θοῶς· βάλε δὲ πρόμον
 ἄνδρα,
 Αἰνείω ἔταρον μεγαθύμον, Δηϊκόωντα
 Περγασίδην, δν Τρῶες ὁμῶς Πριάμοιο τέκεσσι
 536 τῖον, ἐπεὶ θοὸς ἔσκε μετὰ πρώτοισι μάχεσθαι.
 Τόν ρα κατ' ἀσπίδα δουρὶ βάλε κρείων Ἀγαμέμνων
 ἢ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἵσατο χαλκός·
 νειάϊρ δ' ἐν γαστρὶ διὰ ζωστήρος ἔλασσε.
 540 Δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 Ἔνθ' αὐτ' Αἰνείας Δαναῶν ἔλεν ἄνδρας ἀρίστους,
 υἱὲ Διοκλῆος, Κρήθωνά τε Ὀρσίλοχόν τε·
 τῶν ρα πατὴρ μὲν ἔναιεν εὐκτιμένη ἐνὶ Φηρῇ,
 544 ἀφνειὸς βιότοιο· γένος δ' ἦν ἐκ ποταμοῖο
 Ἀλφειοῦ, ὅς τ' ἐνρὺν ῥέει Πυλίων διὰ γαίης·
 δς τέκετ' Ὀρσίλοχον, πολέεσσ' ἀνδρεσσιν ἄνακτα·
 Ὀρσίλοχος δ' ἄρ' ἔκτετε Διοκλῆα μεγάλθυμον·
 548 ἐκ δὲ Διοκλῆος διδυμάονε παῖδε γενέσθην,
 Κρήθων Ὀρσίλοχός τε, μάχης εὖ εἰδότε πάσης.
 Τῷ μὲν ἄρ' ἤβησαντε μελαινάων ἐπὶ νηῶν
 Ἴλιον εἰς εὐπωλον ἄμ' Ἀργείοισιν ἐπέσθην,
 552 τιμὴν Ἀτρεΐδης, Ἀγαμέμνονι καὶ Μενελάῳ,
 ἀρνυμένῳ· τῷ δ' αὖθι τέλος θανάτοιο κάλυψεν.
 Οἷω τῷγε λέοντε δύω ὄρεος κορυφῇσιν
 ἑτραφέτην ὑπὸ μητρί, βαθείης τάρφεσιν ὕλης·
 556 τῷ μὲν ἄρ' ἀρπάζοντε βόας καὶ ἴφια μῆλα,
 σταθμοὺς ἀνθρώπων κεραΐζετον, ὅφρα καὶ αὐτῷ
 ἀνδρῶν ἐν παλάμῃσι κατέκταθεν ὀξεί χαλκῷ·
 τοίῳ τῷ χεῖρεσσιν ὑπ' Αἰνείαιο δαμέντε

respect each other (and do not show yourselves cowards before your comrades). — 531. = *σωοὶ εἰσι, salvoi sunt*, return safe and sound. *πέφανται*, fm *φάω* = *φάζω* (whence *φάσγανον*), to kill. — 532. [*ὄρνυται, oritur*.] ἀλκή, defence. — 534. Αἰνείας = Αἰνείω (Αἰνείον), like Πηληϊάδεω. — 538. See 4, 138. — 539. νειάϊρ : τῇ νεάτῃ (novissima) λέγει δὲ τὸ ἰσχατον μέρος τῆς γαστρός, Sch. — 543. Φηρῇ or Φηραί, a town of Messenia. — 544. *Dives opum*, Virg. — 546. = πολλοῖς. — 553. τιμὴν ἀρνυμένῳ, see 1, 159. τέλος θανάτου, see 3, 309. — 554. Constr. τῷγε, οἷω . . . This τῷ is repeated at v. 559. — 555. = ἑτραφέτην, 2 aor. pass. [According to Buttm., aor. 2 act. as *ἐπείρασιν*.] — 556. = κατεκτάνθησαν, fm *καταρτίζω*. — 560. = κατεκτείνην,

560 καππεσέτην, ἐλάττησιν ἐοικότες ὑψηλῇσι.

Τῷ δὲ πεσόντ' ἐλέησεν Ἀρηΐφιλος Μενέλαος·
βῆ δὲ διὰ προμάχων, κεκορυθμένος αἶθοπι χαλκῷ,
σείων ἐγχείην· τοῦ δ' ὠτρυνεν μένος Ἄρης,

564 τὰ φρονέων, ἵνα χερσὶν ὑπ' Αἰνείαιο δαμείη.

Τὸν δ' ἶδεν Ἀντίλοχος, μεγαθύμου Νέστορος υἱός·
βῆ δὲ διὰ προμάχων· περὶ γὰρ διέ ποιμένι λαῶν,
μήτι πάθῃ, μέγα δὲ σφας ἀποσφῆλιε πόνοιο.

568 Τῷ μὲν δὴ χεῖράς τε καὶ ἔγχεα ὀξυόοντα
ἀντίον ἀλλήλων ἐχέτην, μεμαῶτε μάχεσθαι·
Ἀντίλοχος δὲ μάλ' ἄγχι παρίστατο ποιμένι λαῶν·
Αἰνείας δ' οὐ μεῖνε, θοός περ ἐὼν πολεμιστής,

572 ὥς εἶδεν δύο φῶτε παρ' ἀλλήλοισι μένοντε.

Οἱ δ' ἐπεὶ οὖν νεκροὺς ἔρυσαν μετὰ λαὸν Ἀχαιῶν,
τῷ μὲν ἄρα δειλῷ βαλέτην ἐν χερσὶν ἐταίρων,
αὐτῷ δὲ στρεφθέντε μετὰ πρώτοισι μαχέσθην.

576 Ἔνθα Πυλαιμένεα ἐλέτην ἀτάλαντον Ἀρηΐ,
ἀρχὸν Παφλαγόνων μεγαθύμων, ἀσπιστᾶν.

Τὸν μὲν ἄρ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος
ἵσταότ' ἐγχεῖ νύξε, κατὰ κληῖδα τυχήσας·

580 Ἀντίλοχος δὲ Μύδωνα βάλ', ἥνιοχον θεράποντα,
ἰσθλὸν Ἀτυμνιάδην, ὃ δ' ὑπέστρεφε μώνυχας ἵππους,
χερμαδίῳ ἀγκῶνα τυχὼν μέσον· ἐκ δ' ἄρα χειρῶν
ἥνία λευκ' ἐλέφαντι χαμαὶ πέσον ἐν κονίῃσιν.

584 Ἀντίλοχος δ' ἄρ' ἐπαΐξας ξίφει ἤλασε κόρσῃν·
αὐτὰρ ὄγ' ἀσθμαίνων εὐεργέος ἔκπεσε δίφρου
κύμβαχος ἐν κονίῃσιν ἐπὶ βρεχμὸν τε καὶ ὤμους·
δηθὰ μάλ' ἐστήκει (τύχε γὰρ ῥ' ἀμάθοιο βαθείης),

fm καταπίπτω.—564. τὰ φρονέων, eo animo ut . . ., intending to. —
566. εἶδε, fm δῖω, primitive of δεῖδω. So in Lat. *timere alicui*.—567.
[μήτι πάθῃ, = 'lest any thing should happen to him' (ne quid ei acci-
deret): a euphemism for *should die*. σφᾶς, enclit. = σφῆας, αὐτούς.
So here only.] ἀποσφῆλιε πόνοιο: ἀποσφαλῆναι καὶ ἀποτυχεῖν
ποιήσῃ τοῦ ἔργου, Sch.; should cause them signally to fail in (should
disappoint them of the fruit of) their labour; i. e. lest the death of
Menelaus should frustrate the very purpose of the expedition un-
dertaken to avenge his wrongs. — 568. See the note on v. 50. —
571. θοός, acer; like θοός, v. 533, acriter. — 574. τὰ δειλῶ, the two
unfortunates (the sons of Dioclés). — 579. See v. 146.—583. λευκὰ
ἐλέφαντι, brilliant with ivory. See 4, 141, sqq. — 586. κύμβαχος,
prosepe. βρεχμός = βροίγμα, sinciput [Gr. Syn. 286].—587. Arena,
in Greek ἀμάθος, ψάματος: ἄμμος, ψάμμος. The head, carrying the
whole weight of the warrior, had buried itself so deep in the sand as

- 588 ὄφρ' ἴπῳ πλήξαντε χαμαὶ βάλλον ἐν κονίρσι.
 Τοὺς δ' ἴμας Ἀντίλοχος, μετὰ δὲ στρατὸν ἦλας
 Ἀχαιῶν.
 Τοὺς δ' Ἐκτωρ ἐνόησε κατὰ στίχας, ὥρτο δ' ἐπ'
 αὐτοὺς
 κεκληγώς· ἅμα δὲ Τρώων εἶποντο φάλαγγες
 592 κυρτεραί· ἦρχε δ' ἄρα σφιν Ἄρης καὶ πότνι· Ἐνυώ.
 ἥ μὲν, ἔχουσα Κυδοιμὸν ἀναιδέα δηϊοτήτος·
 Ἄρης δ' ἐν παλάμῃσι πελώριον ἔγχος ἐνώμα·
 φοῖτα δ' ἄλλοτε μὲν πρύσθ' Ἐκτορος, ἄλλοτ' ὀπισθε.
 596 Τὸν δὲ ἰδὼν ρίγησε βοὴν ἀγαθὸς Διομήδης.
 Ὡς δ' ὅτ' ἀνὴρ ἀπάλαμνος, ἰὼν πολέος πεδίοιο,
 στήν ἐπ' ὠκυρόῳ ποταμῷ ἄλαδε προρέοντι,
 ἀφρῷ μορμύροντα ἰδὼν, ἀνά τ' ἔδραμ' ὀπίσσω·
 600 ὥς τότε Τυδείδης ἀνεχάζετο, εἰπέ τε λαῷ.
 ὦ φίλοι, οἷον δὴ θαυμάζομεν Ἐκτορα δῖον
 αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστὴν!
 τῷ δ' αἰεὶ πάρα εἰς γε θεῶν, ὃς λοιγὸν ἀμύνει·
 604 καὶ νῦν οἱ πάρα κείνος Ἄρης, βροτῷ ἀνδρὶ ἑοικώς.
 Ἀλλὰ πρὸς Τρῶας τετραμμένοι αἰὲν ὀπίσσω
 εἴκετε, μηδὲ θεοῖς μενεαινέμεν ἴφι μάχεσθαι.

The Trojans rush upon the Greeks, who retreat slowly, pursued and cut down by Arès and Hector.

- Ὡς ἄρ' ἔφη Τρῶες δὲ μάλα σχεδὸν ἤλυθον
 αὐτῶν.
 608 Ἐνθ' Ἐκτωρ δύο φῶτε κατέκτανεν, εἰδότε χάρμης,
 εἷν ἐνὶ δίφρῳ ἑόντε, Μενέσθην Ἀγχιάλόν τε.
 Τῷ δὲ πεσόντ' ἐλέησε μέγας Τελαμώνιος Αἴας·
 στῇ δὲ μάλ' ἐγγὺς ἰὼν, καὶ ἀκύντισε δουρὶ φαεινῷ,
 612 καὶ βάλεν Ἀμφιον, Σελάγου υἱόν, ὃς ῥ' ἐνὶ Παισῷ
 ναῖε πολυκτῆμων, πολυλήϊος· ἀλλὰ ἑ Μοῖρα
 ἦγ' ἐπικουρήσοντα μετὰ Πριάμόν τε καὶ υἱας,

to be able to maintain the body for some instants in a vertical position (εἰστήκει).—588. πλήξαντε (αὐτόν).—593. ἀναιδέα, see 4, 521. JN. κυδοιμὸν δηϊοτήτος, a gen. which makes it apparent that there is no personification here.—597. ἀπάλαμνος [*inops consiliis*. παλάμη, manus virtually μηχανή]: ἀπειρος, ἀμήχανος, Sch. ἰὼν πεδίου, see, on this gen., the second n. on VI.—598. = στῇ.—601, sqq. JN. οἷον αἰχμητὴν.—603, sqq. = πάρεστι.—606. μενεαίνειν, (virtually) for the imperat.

612. υἱόν. See 6, 130. Παισός or Ἀπαισός (2, 828), a town of Mysia,

- 615 τὸν ῥα κατὰ ζωστήρα βάλεν Τελαμώνιος Αἴας,
 616 νειαίρῃ δ' ἐν γαστρὶ πάγῃ δολιχόσκιον ἔγχος.
 Δούπησεν δὲ πεσών· ὁ δ' ἐπέδραμε φαίδιμος Αἴας,
 τεύχεα συλήσων· Τρῶες δ' ἐπὶ δούρατ' ἔχεναν
 ὄξεια, παμφανόωντα· σάκος δ' ἀνεδέξατο πολλά.
 620 Αὐτὰρ ὁ λαῖξ προσβάς, ἐκ νεκροῦ χάλκεον ἔγχος
 ἐσπάσατ'· οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλὰ
 ὦμοιιν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσι.
 Δεῖσε δ' ὄγ' ἀμφίβασιν κρατερὴν Τρώων ἀγερῶχων,
 624 οἳ πολλοὶ τε καὶ ἐσθλοὶ ἐφέστασαν ἔγχε' ἔχοντες,
 οἳ ἔ, μέγαν περ ἰόντα καὶ ἴφθιμον καὶ ἀγανόν,
 ὥσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμίχθη.
 ὦς οἱ μὲν πονέοντο κατὰ κρατερὴν ὕσμινην.
 628 Τληπόλεμον δ' Ἡρακλείδην, ἥν τε μέγαν τε,
 ὥρσεν ἐπ' ἀντιθέῳ Σαρπηδόνι Μοῖρα κραταιή·
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 υἱὸς θ' υἱωνός τε Διὸς νεφεληγερέταο,
 632 τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπε·
 Σαρπηῆδον, Λυκίων βουληφόρε, τίς τοι ἀνάγκη
 πτώσσειν ἐνθάδ' ἰόντι, μάχης ἀδαήμονι φωτί;
 ψευδόμενοι δέ σέ φασι Διὸς γόνον αἰγιόχοιο
 636 εἶναι· ἐπεὶ πολλὸν κείνων ἐπιδεύεαι ἀνδρῶν
 οἳ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἀνθρώπων.
 Ἄλλ' οἷόν τινα φασὶ βίην Ἡρακλεΐην
 εἶναι, ἐμὸν πατέρα θρασυμέμνονα, θυμολέοντα,
 640 ὃς ποτε δεῦρ' ἔλθων ξενεχ' ἵππων Λαομέδοντος,
 ἐξ οἴης σὺν νηυσὶ καὶ ἀνδράσι παυροτέροισιν,
 Ἴλιον ἐξαλάπαξε πόλιν, χήρωσε δ' ἀγυιάς.
 Σοὶ δὲ κακὸς μὲν θυμός, ἀποφθινύθουσι δὲ λαοί·
 644 οὐδέ τί σε Τρῶεσσιν οἶτομαι ἄλκαρ ἔσεσθαι,

— 616. See 539.—618. = ἐπὶ χέναν (-χέω), *contra effuderunt*. — 622. ἐπείγετο, *premebatur*.—623. τὴν ὑπερμάχησιν, *Sch.*: the protection, defence, according to the sense explained at 1, 37. — 631. Sarpédōn was the son, Tlepolemus, grandson of Zeus.—633. τοι = σοι. The Dream names king Agamemnon also βουληφόρον ἄνδρα, 2, 24.—638. ἐκείνων ἐπιδεύεαι or ἐπιδεῖς εἰ, *illis inferior es*. — 637. ἐπὶ with the gen.: in the time of; as in the historians, ἐπὶ Κύρου βασιλεύοντος, &c.—638. ἄλλ' οἷον, *sed qualem*, requires its correlative *talis*, which has been very well pointed out by Sptzn.: ἄλλ' οἱ Διὸς υἱοὶ (the true sons of Zeus) τοιοῦτοί εἰσιν, οἷόν τινα Ἡρακλεΐα εἶναι φασί. Βίη Ἡρακλεΐη is put here as Ἡρακλεῖς would have been.—639. θρασυμέμνον, derived fm μένω, *sustineo*, whence also μένος. — 640, sqq. See 20, 145—148.—642. ἐχέρωσε, *tiduavit, orbanit* (*citibus*).

- 645 ἔλθόντ' ἐκ Λυκίης, οὐδ' εἰ μάλα καρτερός ἐσσι,
 ἀλλ' ὑπ' ἐμοὶ δμηθέντα πύλας Ἀΐδαο περήσειν.
 Τὸν δ' αὖ Σαρπηδῶν, Λυκίων ἀγός, ἀντίον ἤδα.
 648 Τληπόλεμ', ἦτοι κείνος ἀπώλεσεν Ἴλιον ἱρήν,
 ἀνέρος ἀφραδίῃσιν ἀγαυοῦ Λαομέδοντος,
 δς ῥά μιν εὖ ἔρξαντα κακῶ ἠνίπαπε μύθῳ,
 οὐδ' ἀπέδωχ' ἱππους, ὧν εἵνεκα τηλόθεν ἦλθε.
 652 Σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ Κῆρα μέλαιναν
 ἐξ ἐμέθεν τεύξεσθαι, ἐμῶ δ' ὑπὸ δουρὶ δαμέντα
 εὖχος ἐμοὶ δώσειν, ψυχὴν δ' Ἀΐδι κλυτοπόλῳ.
 Ὡς φάτο Σαρπηδῶν· ὁ δ' ἀνέσχετο μείλινον
 ἔγχος
 656 Τληπόλεμος, καὶ τῶν μὲν ἀμαρτῇ δούρατα μακρὰ
 ἐκ χειρῶν ἦϊξαν· ὁ μὲν βάλεν αὐχένα μέσσον
 Σαρπηδῶν, αἰχμὴ δὲ διαμπερὲς ἦλθ' ἀλεγεινῇ·
 τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψε.
 660 Τληπόλεμος δ' ἄρα μῆρὸν ἀριστερὸν ἔγχεϊ μακρῶ
 βεβλήκειν· αἰχμὴ δὲ διέσσυντο μαιμώωσα,
 ὁστέῳ ἐγχιριμφθεῖσα, πατὴρ δ' ἔτι λοιγὸν ἄμυνεν.
 Οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα διοὶ ἐταῖροι
 664 ἐξέφερον πολέμοιο· βάρυνε δέ μιν δόρυ μακρὸν
 ἐλκόμενον· τὸ μὲν οὔτις ἐπεφράσατ' οὐδ' ἐνόησε
 μῆροῦ ἐξερύσαι δόρυ μείλινον, ὄφρ' ἐπιβαίῃ,
 σπενδόντων· τοῖον γὰρ ἔχον πόνον ἀμφιέποντες.
 668 Τληπόλεμον δ' ἐτέρωθεν εὐκνήμιδες Ἀχαιοὶ
 ἐξέφερον πολέμοιο· νόησε δὲ δῖος Ὀδυσσεύς,
 τλήμονα θυμὸν ἔχων, μαίμησε δὲ οἱ φίλον ἦτορ·
 μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν,
 672 ἥ προτέρω Διὺς νιὸν ἐριγδούποιο διώκοι,
 ἥ ὅγε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἔλοιτο.

—650. ἠνίπαπε, fm ἐνίπτω, whence ἐνίπή, v. 492. App. V. — 653. [τεύξεσθαι, *paratum iri.*]—654. εἶχος: δόξαν, Sch. — 656. ἀμαρτῇ and ἀμαρτῇ, *simul.* — 661. βεβλήκειν = ἐβεβλήκει, third person, like ἡσκειν, 3, 388. — 662. ἔτι, for this time again, once more. We shall see in Book XVI., that Zeus cannot do it again. — 666. ὄφρ' ἐπιβαίῃ, that he might mount (his chariot). — 667. σπενδόντων (*αὐτῶν*), *dum festinant*, in their eager haste to be of use in tending him (*ἀμφιέπειν*). This recital, apparently so simple and so artless, conceals a stroke of irony, as is frequently the case in H.'s inimitable paintings of human actions. — 670. τλήμονα: ὑπομονητικόν, Sch. *μαίμω*, *ferreo*. — 673. ἥ ὅγε, see I, 190. οἱ πλέονες, the majority, the mass (*πληθύς*, v. 676), in opposition to the king and the chiefs.

- 674 Οὐδ' ἄρ' Ὀδυσσῆϊ μεγάλῃτορι μῶρσιμον ἦεν
ἴφθιμον Διὸς υἱὸν ἀποκτάμεν ὅξεί χυλῶ.
676 τῷ ῥα κατὰ πληθὺν Λυκίων τράπε θυμὸν Ἀθήνη.
ἔνθ' ὅγε Κοίρανον εἶλεν, Ἀλάστορά τε Χρομίον τε,
Ἀλκανδρόν θ' Ἀλιόν τε, Νοήμονά τε Πρύτανιν τε·
καὶ νύ κ' ἔτι πλέονας Λυκίων κτάνε διος Ὀδυσσεύς,
680 εἰ μὴ ἄρ' ὅξυ νόησε μέγας κορυθαίολος Ἐκτωρ.
Βῆ δὲ διὰ προμάχων, κεκορυθμένος αἶθοπι χαλκῷ,
δεῖμα φέρων Δαναοῖσι· χάρη δ' ἄρα οἱ προσιόντι
Σαρπηδῶν, Διὸς υἱός, ἔπος δ' ὀλοφυνδὸν ἔειπε·
684 Πριαμίδη, μὴ δὴ με ἔλωρ Δαναοῖσιν ἑάσῃς
κεῖσθαι, ἀλλ' ἐπάμυνον, ἔπειτά με καὶ λίποι αἰὼν
ἐν πόλει ὑμετέρῃ· ἐπεὶ οὐκ ἄρ' ἔμελλον ἔγωγε
νοστήσας οἰκόνδε, φίλην ἐς πατρίδα γαίαν,
688 εὐφρανέειν ἄλοχόν τε φίλην καὶ νήπιον υἱόν.
Ὡς φάτο· τὸν δ' οὔτι προσέφη κορυθαίολος
Ἐκτωρ,
ἀλλὰ παρήϊξεν, λελιημένος, ὄφρα τάχιστα
ῥῶσαιτ' Ἀργείους, πολέων δ' ἀπὸ θυμὸν ἔλοιτο.
692 Οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα διόι ἑταῖροι
εἶσαν ὑπ' αἰγιόχοιο Διὸς περικαλλεῖ φηγῷ.
Ἐκ δ' ἄρα οἱ μηροῦ δόρυ μέλινον ὥσε θύραζε
ἴφθιμος Πελάγων, ὃς οἱ φίλος ἦεν ἑταῖρος.
696 Τὸν δ' ἔλιπε ψυχὴ, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς·
αὐτὶς δ' ἀμπνύνθη, περὶ δὲ πνοιῇ Βορέαο
ζώγρει ἐπιπνέουσα κακῶς κεκαφνότη θυμόν.
Ἀργεῖοι δ' ὑπ' Ἀρηϊ καὶ Ἐκτορι χαλκοκορυστῇ
700 οὔτε ποτὲ προτρέποντο μελαινάων ἐπὶ νηῶν,
οὔτε ποτ' ἀντεφέροντο μάχῃ, ἀλλ' αἰὲν ὀπίσσω
χάζονθ', ὥς ἐπύθοντο μετὰ Τρώεσσιν Ἀρηα.
Ἐνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξεν

—696. αἰὼν, life. See 4. 478. — 690. Fm παραίσσω. λελιημένος, see 4. 464. — 691. = πολλῶν ἀφέλοιτο. — 693. εἶσαν, collocant, 1, 311; 6, 189. — 694. θύραζε: ἀντὶ τοῦ ἔξω, Sch.—696. οὔτος δὲ ἔλιπε ψυχὴν, Sch. Deliquium animæ passus est. Elsewhere this phrase indicates death.—697. = ἀνεπνύθη, fm ἀναπνέω, recovered. — 698. ζώγρει: ἀνεζωπύρει, εἰς τὸ ζῆν ἦγεν, Sch., as if fm ζῶν ἀγείρειν, (to collect life, i. e. the vital powers, to revive); it is elsewhere equivalent to ζῶν ἀγρεῖν, to take alive. These examples are very instructive for any one who desires to have a notion of what a language is, before it is fixed by usage. κεκαφνότη, def. perf. Ep. of [rather, related to] κάπτω, to gasp, to try to take breath [cf. καπνῶ, to breathe]. — 700. προτρέποντο: προτροπάδην ἔφηνον, Sch. —

- 704 Ἐκτωρ τε, Πριάμοιο πάϊς, καὶ χάλκεος Ἄρης ;
 Ἀντίθεον Τεύθραντ', ἐπὶ δὲ πλῆξιππον Ὀρέστην,
 Τρῆχόν τ' αἰχμητὴν Αἰτώλιον, Οἰνόμαόν τε,
 Οἰνοπίδην θ' Ἐλενον, καὶ Ὀρέσβιον αἰολομήτρην,
 708 ὃς ῥ' ἐν Ὑλῃ ναίεσκε, μέγα πλούτοιο μεμηλώς,
 λίμνῃ κεκλιμένος Κηφισίδι· παρ δέ οἱ ἄλλοι
 ναῖον Βοιωτοί, μάλα πίονα δῆμον ἔχοντες.

Hêrê and Athênê obtain from Zeus permission to aid the Greeks. Hêrê, under the form of Mentor, excites the Greeks ; Athênê, by reproaches, animates Diomédês, who recognizes the goddess.

- Τοὺς δ' ὥς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη
 712 Ἀργεῖους ὀλέκοντας ἐνὶ κρατερῇ ὕσμινῃ,
 αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
 ὦ πόποι ! αἰγίοχοιο Διὸς τέκος, Ἀτρυτώνη,
 ἦ ῥ' ἄλιον τὸν μῦθον ὑπέστημεν Μενελάω,
 716 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,
 εἰ οὕτω μαίνεσθαι ἐάσομεν οὐλον Ἄρηα.
 Ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.
 ὦς ἔφατ'· οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
 720 Ἡ μὲν ἐποιοχόμενη χρυσάμπυκας ἔντυεν ἵππους
 Ἥρη, πρέσβα θεά, θυγάτηρ μέγαλοιο Κρόνοιο·
 Ἥβη δ' ἀμφ' ὀχέεσσι θυῶς βάλε καμπύλα κύκλα,
 χάλκεα, ὀκτάκνημα, σιδηρέῃ ἄξονι ἀμφίς.
 724 Τῶν ἦτοι χρυσέη ἵτις ἄφθιτος, αὐτὰρ ὑπερθε
 χάλκ' ἐπίσσωτρα, προσαρηρότα, θαῦμα ἰδέσθαι·
 πλῆμναι δ' ἀργύρου εἰσὶ περίδρομοι ἀμφοτέρωθεν.
 Δίφρος δὲ χρυσεῖσι καὶ ἀργυρέοισιν ἱμάσιν
 728 ἐντέταται· δοιαὶ δὲ περίδρομοι ἄντυγές εἰσι.

703. Imitated by Virg. *Æn.* xi. 664. — 707. αἰολομήτρης, with a belt *ever* in motion (see 4, 132), i. e. a brisk warrior in fight (*Op.*), *εὐκίνητος, πολεμιστής*. — 708, sqq. Hylê, a town in Boeotia, near the Cephissian lake, into which falls the river Cephissus, better known by the name of lake Copais, now the lake of *Topolia*. — 709. *κεκλιμένος*, lit. reclining upon ; for, living upon its banks. — 710. *πίονα* : *εὐδαίμονα*, *Sch.* ; [*fat* =] rich.

715. τὸν μῦθον, *sermonem illum*, for *rem illam*. *ἔπος* and *μῦθος* are often found in H. where we should say *res*, because at that time they did not distinguish so rigorously between the object itself and the subject of the discourse. — 723. *ἄξονι ἀμφίς* is a closer specification of the vaguer words, *ἀμφ' ὀχέεσσι*. We see here that they took the body of the chariot off its wheels, when they placed it in its house. — 727. *δίφρος*, the seat, the proper meaning (fm *διφόρος, carrying two*), afterwards extended to the whole chariot. — 728. *ἐντέταται*, perf. pass. of

729 Τοῦ δ' ἐξ ἀργύρεος ῥυμός πελεν' αὐτὰρ ἐπ' ἄκρῳ
 δῆσε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαδνα
 κάλ' ἔβαλε, χρύσει· ὑπὸ δὲ ζυγὸν ἤγαγεν Ἥρῃ
 732 ἵππους ὠκύποδας, μεμαυῖ ἑρίδος καὶ αὐτῆς.

Αὐτὰρ Ἀθηναίη, κόρη Διὸς αἰγιόχοιο,
 πέπλον μὲν κατέχευεν ἑανὸν πατρὸς ἐπ' οὔδει,
 ποικίλον, ὃν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν·
 736 ἡ δὲ χιτῶν' ἐνδῦσα Διὸς νεφεληγερέταο,
 τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.
 Ἀμφὶ δ' ἄρ' ὤμοισιν βάλετ' αἰγίδα θυψανόεσσαν,
 δεινὴν, ἣν πέρι μὲν πάντῃ φόβος ἔστεφάνωται·
 740 ἐν δ' Ἔρις, ἐν δ' Ἀλκή, ἐν δὲ κρούεσσα Ἴωκῇ
 ἐν δέ τε Γοργεῖη κεφαλῇ, δεινοῖο πελώρου,
 δεινὴ τε σμερδνὴ τε, Διὸς τέρας αἰγιόχοιο.
 Κρατὶ δ' ἐπ' ἀμφίφαλον κυνὴν θέτο τετραφάλῃρον,
 744 χρυσεῖην, ἑκατὸν πόλιν πρυλέεσσ' ἀραρυῖαν.
 Ἐς δ' ὄχρα φλόγεα ποσὶ βήσετο· λάζετο δ' ἔγχος
 βριθῷ, μέγα, στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν

ἐντρίνω, *intendere*, to fasten (upon the axle) by extended straps, strongly tightened. *δοιαὶ ἄντυγες*, the borders of the two semi-circles, which formed or encircled the seat. — 729. *ἐκ τούτου* (τοῦ δίφρου) *ἐπελεν*, *ex hoc eminebat*, *prominebat*. *ῥυμός*, the pole. *ἄκρῳ* (τῷ ῥυμῷ). — 730. *λέπαδνον*, a broad strap which fastened the neck of the horse to the yoke. — 731. *ὑπὸ ζυγόν*, *sub jugum*; for the yoke formed a kind of semi-circle above the head of the horses, and rested on their neck, whilst the *λέπαδνα*, passing underneath, held them to it.—734. *κατέχευεν* : *καταχυθῆναι* (*defluere*) *ἐποίησε*, *τὰς περόνας λυσαμένην*, *Sch.*, let it float, drop down. *ἑανόν* : *τρυφερόν*, *Sch.* See 3, 385. *πατρὸς ἐπ' οὔδει*, on the ground, floor; for, in her father's palace.—736. *χιτῶνα*, here the *χιτῶν χαλκίος* (2, 416, and elsewhere), coat of mail. — 739. *ἔστεφάνωται*, was placed or stretched as a border (*στεφάνη*), bordered.—740. *Ἴωκῇ*, see 521.—741. *Γοργεῖη*, equivalent to *τῆς Γοργοῦς*, hence the apposition to the gen. — 743. *ἀμφίφαλον*, *τετραφάλῃρον*, according to Buttman's researches, a helmet with a ridge rising from both sides of the tuft, and with four plumes.—744. *πρυλέας*, fm *πρύλις*, *præsul*, *qui præsulat*, he who leads the Pyrrhic dance, an armed dance, and hence *πρόμαχος*, *ἀριστέυς*, a chief, *chief-tain*, *champion*. The hundred cities recall the island of Crete, which was *ἑκατόπολις* (2, 649). *ἀραρώς* has two meanings: *aptus aliovi rei*, and is *cui aliquid adaptatum, affictum est*. Thus the best grammarians explain *ἀραρυῖαν* by *κεκοσμημένην*, *ἔχουσαν ἐντετυπωμένους πρυλίας*. The helmet was adorned with (reliefs representing) a hundred military chieftains of the cities, or the military chieftains of the hundred cities of Crete. See, on this line, Hermann's brilliant discussion (*Opuscula*, vol. iv., p. 287, sqq.). The ordinary interpretation: "accommodated to the foot soldiers of one hundred cities, i. e. large enough to be able to cover them," rests on a purely conjec-

- 747 ἥρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.
 748 Ἥρη δὲ μάστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους·
 αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον ὦραι,
 τῆς ἐπιτέραπται μέγας οὐρανὸς Οὐλύμπός τε,
 ἡμὲν ἀνακλῖναι πυκινὸν νέφος, ἥδ' ἐπιθεῖναι.
 752 Τῇ ῥά δι' αὐτάων κεντρηνεκίας ἔχον ἵππους·
 εὖρον δὲ Κρονίωνα θεῶν ἄτερ ἤμενον ἄλλων,
 ἀκροτάτῃ κορυφῇ πολυδαιράδος Οὐλύμποιο.
 "Εὐθ' ἵππους στήσασα, θεὰ λευκώλενος Ἥρη
 756 Ζῆν' ὕπατον Κρονίδην ἐξείρετο καὶ προσέειπε·
 Ζεῦ πάτερ, οὐ νεμεσίζῃ Ἄρει τάδε καρτερὰ ἔργα,
 ὅσσάτιόν τε καὶ οἶον ἀπώλεσε λαὸν Ἀχαιῶν
 μάψ, ἀτὰρ οὐ κατὰ κόσμον; ἐμοὶ δ' ἄχος· οἱ δὲ
 ἔκηλοι
 760 τέρπονται Κύπρις τε καὶ ἀργυρότοξος Ἀπόλλων,
 ἄφρονα τοῦτον ἀνέντες, ὃς οὔτινα οἶδε θέμιστα.
 Ζεῦ πάτερ, ἡ ῥά τί μοι κεχολώσεται, αἶ κεν Ἄρη
 λυγρῶς πεπληγυῖα μάχης ἐξ ἀποδίδωμαι;
 764 Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
 "Ἄγρει μάν οἱ ἔπορσον Ἀθηναίην ἀγέλειν,
 ἧ ἑ μάλιστ' εἴωθε κακῆς ὀδύνησι πελάζειν.
 "Ὡς ἔφατ'· οὐδ' ἀπίθῃσε θεὰ λευκώλενος Ἥρη·
 768 μάστιξεν δ' ἵππους· τῷ δ' οὐκ ἄκουτε πετέσθην
 μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.
 "Ὅσσον δ' ἡεροιδὲς ἀνὴρ ἶδεν ὀφθαλμοῖσιν,

tural explanation of the word *πυλῆς* by *πιζοί*. — 746. *δάμνημι*, another form of *δαμάω*. — 747. = *οἷστε κοτίσσηται*, *οἷς*, instead of *ἰάν τισι*. In Greek as in Lat. the mood of the verb shows whether the relative is *hypothetical*; i. e. to be resolved by a *particle* [Gr. 924]. *ὀβριμοπάτρη*, *patre potente prognata*. — 749. *ἔμυκον* (fm *μύκω*, primitive of *μυχάομαι*): *ἤχησαν, ἀνέψχθησαν, ἐκ τοῦ πασακολουθεῖντος*. Sch. In Lat., *antecedens pro consequenti*. It is thus that grammarians destroy the nature of poetry. The gates naturally *clanged*; this implies their being opened, but not by the figure *antecedens pro consequenti*. It is a circumstance inseparable from the action, which here represents the action itself. The Hours (goddesses of the seasons) were, by a beautiful fiction, the guardians (*ἔχουσιν*) of the gates of heaven (of the clouds which conceal it from our view). — 751. *ἀνακλῖναι*, to fold back, throw open; *ἐπιθεῖναι*, to put to, to close. — 750. See 100. — 757. *καρτερὰ ἔργα*, acts of violence; likewise at v. 872. *πάτερ*, as supreme god. — 758. *ὅσσάτιος* = *ὅσος*, found only in this line. — 761. Fm *ἀνίημι*. — 765. *ἄγρει*, in H. = *ἀγε*. — 766. *ἰδὲ ναις πελάζειν*, for *to deliver to sufferings*. — 770. *ἡεροιδὲς*, substance, extent of air. Boileau's translation: "Autant qu'un homme assis

- 771 ἡμενος ἐν σκοπιῇ, λεύσσων ἐπὶ οἶνοπα πόντον,
 772 τόσσον ἐπιθρώσκουσι θεῶν ὑψηχέες ἵπποι.
 'Αλλ' ὅτε δὴ Τροίην Ἴξον ποταμῷ τε ρέοντε,
 ἦχι ροῦς Σιμόεις συμβάλλετον ἡδὲ Σκάμανδρος,
 ἐνθ' ἵππους ἔστησε θεὰ λευκώλενος Ἥρη,
 776 λύσας' ἐξ ὀχέων' περὶ δ' ἡέρα πουλὺν ἔχενε·
 τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.
 Αἱ δὲ βάτην, τρήρωσι πελειάσιν ἵθμαθ' ὁμοῖαι,
 ἀνδράσιν Ἀργείοισιν ἀλεξέμεναι μέμαναι.
 780 'Αλλ' ὅτε δὴ ῥ' ἴκανον ὀθι πλείστοι καὶ ἄριστοι
 ἔστασαν, ἀμφὶ βίην Διομήδεος ἵπποδάμοιο
 εἰλόμενοι, λείουσιν ἐοικότες ὠμοφάγοισιν,
 ἦ συσὶ κάπροισιν, τῶντε σθένος οὐκ ἀλαπαδνόν,
 784 ἐνθα στᾶσ' ἤυσε θεὰ λευκώλενος Ἥρη,
 Στέντορι εἰσαμένη μεγαλήτορι, χαλκεοφώνῃ,
 ὃς τόσον αὐδῆσασχ' ὅσον ἄλλοι πεντήκοντα·
 Αἰδώς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί!
 788 ὄφρα μὲν ἐς πόλεμον πωλέσκετο διος Ἀχιλλεύς,
 οὐδέποτε Τρῶες πρὸ πυλάων Δαρδανιάων
 οἷχνεσκον· κείνου γὰρ ἐδείδισαν ὄβριμον ἔγχος·
 νῦν δὲ ἐκὰς πόλιος κοίλῃς ἐπὶ νηυσὶ μύχονται.
 792 Ὡς εἰποῦσ' ὥτρυνε μένος καὶ θυμὸν ἐκάστου.
 Τυδείδῃ δ' ἐπόρουσε θεὰ γλαυκῶπις Ἀθήνη·
 εὔρε δὲ τόνγε ἀνακτα παρ' ἵπποισιν καὶ ὄχεσφιν
 ἔλκος ἀναψύχοντα, τό μιν βάλε Πάνδαρος ἰῶ.
 796 Ἰδρῶς γάρ μιν ἔτειρεν ὑπὸ πλατέος τελαμῶνος
 ἀσπίδος εὐκύκλου· τῷ τείρετο, κάμνε δὲ χεῖρα·
 ἂν δ' ἴσχων τελαμῶνα, κελαινεφές αἴμ' ἀπομόργνυ.
 Ἴππείου δὲ θεὰ Ζυγοῦ ἤψατο, φώνησέν τε·
 800 Ἥ ὀλίγον οἱ παῖδα ἐοικότα γείνατο Τυδεύς·

aux rivages des mers Voit d'un roc élevé d'espace dans les airs, Autant des immortels les coursiers intrépides En franchissent d'un saut."—776. *ἄκρα*, see 3, 381, and below, v. 864. — 778. *τρήρων* is derived fm *τρίω*, to tremble; *timidæ columbæ*. But this epith. of the dove speedily became its name. See 2, 502, *πολυτρήρων*. — 782. See 203. = *λίουσι*.—785. Stentor, whom H. mentions nowhere else, was, say the scholiasts, a Thracian according to some; according to others, an Arcadian, and he yielded in a trial with Hermès as to which could call the loudest, *περὶ μεγαλοφωνίας ἐριδι*. — 787. *αἰδώς* (*ιστι*). See 2, 235; 3, 39. — 789. *Δαρδάνιαι*, so named from Dardannus. It is the Scæan gate.—795. *ἔλκος βάλλειν*, *feriendo facere*; see the note on v. 504.—798. *ἀνίσχων*, raising, lifting.—803. *ἐκπαι*-

- 801 Τυδεύς τοι μικρὸς μὲν ἔην δέμας, ἀλλὰ μαχητής.
 Καί ρ' ὅτε πέρ μιν ἐγὼ πολεμίζειν οὐκ εἵασκον,
 οὐδ' ἐκπαιφάσσειν, ὅτε τ' ἤλυθε νόσφιν Ἀχαιῶν
- 804 ἄγγελος ἐς Θήβας, πολέας μετὰ Καδμείωνας
 (δαίνυσθαί μιν ἄνωγον ἐνὶ μεγάροισιν ἐκηλον),
 αὐτὰρ ὁ θυμὸν ἔχων ὃν καρτερόν, ὥς τοπάρους περ,
 κούρους Καδμείων προκαλίζετο πάντα δ' ἐνίκα.
- 808 [ῥηϊδίως· τοίη οἱ ἐγὼν ἐπιτάρρροθος ἦα].
 Σοὶ δ' ἦτοι μὲν ἐγὼ παρά θ' ἵσταμαι, ἡδὲ φυλάσσω,
 καί σε προφρονέως κέλομαι Τρώεσσι μάχεσθαι.
 Ἀλλὰ σευ ἡ κάματος πολυαῖξ γυῖα δέδουκεν,
- 812 ἢ νύ σέ που δέος ἴσχει ἀκήριον· οὐ σύγ' ἔπειτα
 Τυδέος ἔκγονός ἐσσι δαίφρονος Οἰνείδαο.
 Τὴν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διο-
 μῆδης·
- Γιγνώσκω σε, θεά, θύγατερ Διὸς αἰγιόχοιο·
- 816 τῷ τοι προφρονέως ἐρέω ἔπος, οὐδ' ἐπικεύσω.
 Οὔτε τί με δέος ἴσχει ἀκήριον, οὔτε τις ὄκνος·
 ἀλλ' ἔτι σὼν μέμνημαι ἐφετμέων, ἅς ἐπέτειλας.
 Οὐ μ' εἵας μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι
- 820 τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη
 ἔλθῃς ἐς πόλεμον, τήνγ' οὐτάμεν ὀξεί χαλκῷ.
 Τοῦνεκα νῦν αὐτός τ' ἀναχάζομαι, ἡδὲ καὶ ἄλλους
 Ἀργεῖους ἐκέλευσα ἀλήμεναι ἐνθάδε πάντας·
- 824 γιγνώσκω γὰρ Ἄρηα μάχην ἀνὰ κοιρανέοντα.
 Τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη
 Τυδείδῃ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
 μήτε σύγ' Ἄρηα τόγε δειδίθι, μήτε τιν' ἄλλον
- 828 ἀθανάτων· τοίη τοι ἐγὼν ἐπιτάρρροθός εἰμι.
 Ἀλλ' ἄγ', ἐπ' Ἄρῃ πρώτῃ ἔχε μώνυχας ἵππους·
 τύφον δὲ σχεδίην, μηδ' ἄζεο θοῦρον Ἄρηα
 τοῦτον μαινόμενον, τυκτὸν κακόν, ἄλλοπρόσαλλον

φάσσειν, see 2, 450. Cf. with the following lines, 4, 384—398.—
 806. ὃν, *sum.* — 808, a line improperly interpolated by Zenodotus,
 after 4, 490. — 812. ἀκήριον, which takes away the heart, the cou-
 rage. ἔπειτα, then, thus.—821. οὐτάμεναι (εἵας or ἐκέλευες). The
 adversative particle ἀτὰρ stops the action of the negation. — 823.
 ἀλῆναι, fm ἰάλην, aor. of ἔλλω, another form of εἰλω. See 203.—
 827. τόγε, accus. ; for that matter, as to that.—830. σχεδίην· ἐκ τοῦ
 σύννεγγυς, *Sch.*—831. τυκτὸν κακόν· κακὸν ὑφ' ἡμῶν αὐτῶν τευχό-
 μενον, καὶ μὴ φύσει ἡμῖν ἐγγινόμενον, *Eust.* A factitious scourge.
 ἄλλοπρόσαλλον, which goes from one to the other, ἄλλοτε ἄλλῃ

- 832 δὲ πρῶν μὲν ἐμοί τε καὶ Ἡρῇ στεῦτ' ἀγορεύων
 Τρωσὶ μαχήσεσθαι, ἀτὰρ Ἀργείοισιν ἀρήξειν
 νῦν δὲ μετὰ Τρώεσσιν ὁμιλεῖ, τῶν δὲ λίσσασθαι.
 Ὡς φαμένη, Σθένελον μὲν ἀφ' ἵππων ὥσε χαμαῖζε,
 836 χειρὶ πάλιν ἐρύσασ· ὁ δ' ἄρ' ἐμπαπῆως ἀπόρουσεν.
 Ἡ δ' ἐς δίφρον ἔβαινε παραὶ Διομήδεα δῖον
 ἐμμεμανῖα θεά· μέγα δ' ἔβραχε φήγινος ἄξων
 βριθοσύνη· δεινὴν γὰρ ἄγεν θεὸν ἄνδρα τ' ἄριστον.
 840 Λάζετο δὲ μᾶστιγα καὶ ἡνία Παλλὰς Ἀθήνη·
 αὐτίκ' ἐπ' Ἀρηϊ πρῶτῳ ἔχε μώνυχας ἵππους.
 Ἦτοι ὁ μὲν Περίφαντα πελώριον ἐξενάριζεν,
 Αἰτωλῶν ὄχ' ἄριστον, Ὀχνησίου ἀγλαὸν υἱόν·
 844 τὸν μὲν Ἀρης ἐνάριζε μαιφόνος· αὐτὰρ Ἀθήνη
 δύν' Αἴδος κυνέην, μή μιν ἴδοι ὄβριμος Ἀρης.

Athênê and Diomédês dash on, upon the same chariot, to face Arês, who is wounded, and complains to Zeus, who chides him and heals his wound. The goddesses quit the fight.

- Ὡς δὲ ἴδε βροτολοιγὸς Ἀρης Διομήδεα δῖον,
 ἦτοι ὁ μὲν Περίφαντα πελώριον αὐτόθ' ἔασε
 848 κῆσθαι ὅθι πρῶτον κτείνων ἐξαίνυτο θυμόν·
 αὐτὰρ ὁ βῆ ῥ' ἰθὺς Διομήδεος ἵπποδάμοιο.
 Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 πρόσθεν Ἀρης ὠρέξαθ' ὑπὲρ ζυγὸν ἡνία θ' ἵππων,
 852 ἔγχεϊ χαλκείῳ, μεμαῶς ἀπὸ θυμὸν ἐλέσθαι·
 καὶ τόγε χειρὶ λαβοῦσα θεὰ γλαυκῶπις Ἀθήνη
 ὥσεν ὑπὲρ δίφροιο ἐτώσιον αἰχθῆναι.
 Δεύτερος αὖθ' ὠρμᾶτο βοὴν ἀγαθὸς Διομήδης
 856 ἔγχεϊ χαλκείῳ· ἐπέρεισε δὲ Παλλὰς Ἀθήνη
 νείατον· ἐς κενεῶνα, ὅθι ζωννύσκετο μίτρῃ·
 τῇ ῥά μιν οὐτα τυχών, διὰ δὲ χρόα καλὸν ἔδαψεν·
 ἐκ δὲ δόρου σπάσεν αὐτίς. Ὁ δ' ἔβραχε χάλκεος
 Ἀρης,
 860 ὅσπον τ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι

φίλον (see 889) : (cf. Hor., of Fortune, *Nunc mihi, nunc alii benigna*), an epith. indicating the inconstancy and uncertainty of success in war. — 832. See 2, 597. — 834. = λίσσασθαι, fm λανθάνεσθαι, to forget. — 836. πάλιν, retro. — 845. Ἀἴδος κυνέη, Pluto's helmet, Ἀἴς, or Αἰδής, i. e. invisible. It rendered the wearer invisible; see Hes., *Shield of Hercules*, v. 226, sqq. — 847. αὐτόθι, ibi. — 854. (ὥστε αὐτὸ) ἐτώσιον αἰχθῆναι, ut canum avolare. — 857. See 4, 137, note. — 858.

- 861 *ἀνέρες ἐν πολέμῳ, ἔριδα ξυνάγοντες Ἄρης.*
Τοὺς δ' ἄρ' ὑπὸ τρόμος εἶλεν Ἀχαιοὺς τε Τρῳάς τε,
δείσαντας· τόσον ἔβραχ' Ἄρης ἄτος πολέμοιο.
- 864 *Οἷη δ' ἐκ νεφέων ἐρεβεννὴ φαίνεται ἀήρ,*
καύματος ἐξ ἀνέμοιο δυσάεος ὀρνυμένιο·
τοῖος Τυδείδῃ Διομήδεϊ χάλκεος Ἄρης
φαίνεται, ὁμοῦ νεφέεσσιν ἰὼν εἰς οὐρανὸν εὐρύν.
- 868 *Καρπαλίμῳ δ' ἴκανε θεῶν ἔδος, αἰπὺν Ὀλύμπῳ·*
παρ δὲ Διὶ Κρονίωνι καθίζετο, θυμὸν ἀχεύων,
δείξεν δ' ἄμβροτον αἶμα, καταρρέον ἐξ ὠτειλῆς,
καὶ ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·
- 872 *Ζεῦ πάτερ, οὐ νεμεσίζῃ ὄρων τάδε καρτερὰ ἔργα·*
αἶε τοι ρίγιστα θεοὶ τετλήότες εἰμὲν
ἀλλήλων ἰότητι, χάριν δ' ἄνδρεσσι φέροντες.
Σοὶ πάντες μαχόμεσθα· σὺ γὰρ τέκες ἄφρονα
κούρην,
- 876 *οὐλομένην, ἣτ' αἶν ἀήσυλα ἔργα μέμλην.*
Ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοὶ εἰς ἐν Ὀλύμπῳ,
σοὶ τ' ἐπιπειθονται, καὶ δεδμήμεσθα ἕκαστος·
ταύτην δ' οὐτ' ἐπεὶ προτιβάλλεται, οὔτε τι ἔργῳ,
- 880 *ἀλλ' ἀνιείς, ἐπεὶ αὐτὸς ἐγείναο παῖδ' αἰδῆλον·*
ἦ νῦν Τυδέος υἱόν, ὑπερφίαλον Διομήδεα,
μαργαίνειν ἀνέκεν ἐπ' ἀθανάτοισι θεοῖσι.
Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ
καρπῷ·
- 884 *αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο, δαίμονι ἴσος·*
ἀλλὰ μ' ὑπήνεικαν ταχέες πόδες· ἦ τέ κε δηρὸν
αὐτοῦ πῆματ' ἔπασχον ἐν αἰνῆσιν νεκάδεσσιν,
ἦ κε ζῶς ἀμενηνὸς ἔα χαλκοῖο τυπῆσι.
- 888 *Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη νεφεληγερέτα*
Ζεὺς·
Μή τί μοι, ἄλλοπρόσαλλε, παρεζόμενος μινύριζε·

[οὔτα, D. 123]. διέδραψεν : διέκοψεν, ἔτεμεν, Sch.—861. See 2, 381—864. ἀήρ, caligo.—865. ἐκ καύματος, (immediately) after intense heat.—867. ὁμοῦ νεφέεσσιν, simul cum nubibus (which enveloped him).—872. See v. 757.—873. ρίγιστα, see 1, 325.—874. ἰότητι : γνώμη, βουλήσει, Sch., by the designs we form one against another.—876. σοὶ μάχεσθαι, to be at war with (irritated against) thee.—878. ἀήσυλα, elsewhere αἰσυλα, 403.—879. = προσβάλλῃ, incassia, cassigae, ἐπιπλήσσεις.—880. αἰδῆλον, see 2, 455.—885. ἦ τέ κε . . . , assuredly I should have . . . (sc. if my swiftness of foot had not saved me).—886. See v. 397.—887. ἀμενηνὸς ἔα = ἦν.—888. ὑπόδρα,

- 890 ἔχθιστος δέ μοί ἐσσι θεῶν, οἳ Ὀλυμπον ἔχουσιν.
 Αἰεὶ γάρ τοι ἕρις τε φίλη, πύλεμοί τε μάχαι τε
 892 μητρός τοι μένος ἐστὶν ἀάσχετον, οὐκ ἐπεικτόν,
 Ἥρης, τὴν μὲν ἐγὼ σπουδῇ δάμνημ' ἐπέεσσι.
 Τῷ σ' οἴω κείνης τάδε πάσχειν ἐννεσίησιν.
 Ἄλλ' οὐ μάν σ' ἔτι δηρὸν ἀνέξομαι ἄλγ' ἔχοντα.
 896 ἐκ γὰρ ἐμεῦ γένος ἐσσί, ἐμοὶ δέ σε γείνατο μήτηρ.
 Εἰ δέ τευ ἐξ ἄλλου γε θεῶν γένευ' ὧδ' αἰδήλος,
 καὶ κεν δὴ πάλαι ἦσθα ἐνέρετος Οὐρανίωνων.
 Ὡς φάτο, καὶ Παιήον' ἀνώγει ἰήσασθαι.
 900 Τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσπων
 ἠκέσατ'· οὐ μὲν γάρ τι καταθυητός γ' ἐτέτυκτο.
 Ὡς δ' ὅτ' ὀπὸς γάλα λευκὸν ἐπειγόμενος συνέ-
 πηξεν,
 ὑγρὸν ἑόν· μάλα δ' ὥκα περιστρέφεται κυκώωντι·
 904 ὥς ἄρα καρπαλίμως ἰήσατο θοῦρον Ἄρηα.
 Τὸν δ' Ἥβη λούσεν, χαρίεντα δὲ εἴματα ἔσσε.
 Πὰρ δὲ Διὶ Κρονίῳ καθέζετο, κύδεϊ γαίῳ.
 Αἰ δ' αὖτις πρὸς δῶμα Διὸς μεγάλοιο νέοντο,
 908 Ἥρη τ' Ἀργεῖη καὶ Ἀλαλκομενηΐς Ἀθήνη,
 παύσασαι βροτολογὸν Ἄρην ἀνδροκτασιάν.

App. IV.—892. = *ἀσχετον*, fm *ἀ* and *ἔχω*, *quod sustineri non potest*. οὐκ ἐπεικτόν, *cedere necioium* (Hor.).—893. σπουδῇ: μόλις καὶ δυσίρ-
 γως, *Sch.*, with difficulty.—897. τευ (του) = τινός. γένευ = ἐγένου.
 —898. ἐνέρετος: κατώτερος, *Sch.* Οὐρανίῳ is the epith. of the
celestial gods in general, of the *dii superi* (1, 576); but this epith.,
 as well as Οὐρανίδαι, has the form of a patronymic, sons of Uranus,
 of *Caelus*: these are the *Titans*, and in the present instance the word
 Οὐρανίῳ has this signification. After having vanquished and
 precipitated them into the bowels of the earth, the gods inherited
 this denomination.—901. There is here a slight irony: Pæon cured
 him: to be sure, he ran no risk of his life. — 902. ὀπός, the sap of
 plants. It is supposed that H. means to speak of the sap of the fig-
 tree, which was generally used to curdle milk with (*συμπηγνύειν*).
 On the aor. Gr. 604. ἐπειγόμενος, pushed on, urged, is better ex-
 plained by *beaten, stirred up* (in the milk, *ταρασσόμενος*, *Sch.*), than
 by *quickly* [*σπευδόμενος*, *Sch.* I prefer this with C. S.]. See the fol-
 lowing line.—903. (καίπερ) ὃν ὑγρὸν. What follows appears to be
 the development of the word ἐπειγόμενος, “and he who mixes (these
 liquids) stirs them rapidly around.” [*Op.*] κυκώωντι = ὑπὸ τοῦ κυ-
 κώοντος. Herodian read *περιτρέφεται* (*coalescit*), a reading very well
 discussed and refuted by Sptzn., p. 204.—906. See 1, 405.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Ζ.

The Greeks scatter death in the Trojan army, which begins to give way. Helenus, the soothsayer, exhorts his brother Hector to reanimate the courage of his men, and to go back to Troy to send the women to make an offering and vows to Athênê.

- Τρώων δ' οἰώθη καὶ Ἀχαιῶν φύλοπις αἰνή.
 Πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ' ἵθυσε μάχη πεδίοιο,
 ἀλλήλων ἰθυνομένων χαλκήρεα δοῦρα,
 4 μεσσηγὺς Σιμόεντος ἰδὲ Ξάνθοιο ρόαων.
 Αἴας δὲ πρῶτος Τελαμώνιος, ἕρκος Ἀχαιῶν,
 Τρώων ῥῆξε φάλαγγα, φόως δ' ἐτάροισιν ἔθηκεν,
 ἄνδρα βαλὼν ὃς ἄριστος ἐνὶ Θρῆκεσσι τέτυκτο,
 8 υἱὸν Ἐϋσσώρου, Ἀκάμαντ' ἦν τε μέγαν τε.
 Τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,
 ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω
 αἰχμὴ χαλκίῃ· τὸν δὲ σκότος ὄσσε κάλυψεν.
 12 Ἀξυλον δ' ἄρ' ἔπεφνε βοὴν ἀγαθὸς Διομήδης

1. οἰώθη : ἐμονώθη τῆς τῶν θεῶν συμμαχίας, *Sch.*—2. ἰθύω (i long), a poetic verb, to *dart*, *precipitate oneself*. The [storm of] war rushed this way and that through the plain. The gen. *πεδίου* indicates here and at v. 38 the place within the limits of which the action was accomplished. It is for this reason that the adverbs *οὐ*, *ἀλλαχοῦ*, *πανταχοῦ*, &c., have the form of the gen.—3. ἰθύνω, to direct. In the middle, ἀλλήλων ἰθυνομένων, directing their spears against each other.—4. The *Simois*, and the *Scamander*, called *Xanthus*, “in the language of the gods” (20, 73), two rivers near Troy.—5. φῶς, *light*, occurs in H., as in later poets, in the fig. sense of *safety*. All languages present expressions founded upon this metaphor.—6. ἦς and ἰθς, *brave*. The adv. *εἴω* has survived the metaphor and 11. τὸν ἔβαλε φάλον—τὸν ὄσσε κάλυψεν, two accus. put in *παράλληλου*, of which one indicates the object in general, the other [acc. of *closer specification*] determines the part of the object on which the action is exercised. This construction, already explained, is frequent in H.—12. ἔπεφνε, 2 aor. with redupl. and syncope for ἐπέφνε,

- 13 Τευθρανίδην, ὃς ἔναιεν εὐκτιμένην ἐν Ἀρίσβῃ,
ἀφνειὸς βιότοιο, φίλος δ' ἦν ἀνθρώποισι·
πάντας γὰρ φιλέσκειν, ὁδῶ ἐπὶ οἰκία ναίων.
- 16 Ἀλλά οἱ οὔτις τῶνγε τότε ἤρκεσε λυγρὸν ὀλεθρον,
πρόσθεν ὑπαντιάσας· ἀλλ' ἄμφω θυμὸν ἀπηύρα,
αὐτόν, καὶ θεράποντα Καλήσιον, ὃς ῥα τότε ἵππων
ἔσκεν ὑψηλὸς· τῷ δ' ἄμφω γαῖαν ἐδύτην.
- 20 Δρῆσον δ' Εὐρύαλος καὶ Ὀφέλιον ἐξενάριξεν·
βῆ δὲ μετ' Αἴσηπον καὶ Πήδασον, οὓς ποτε Νύμφη
νηὶς Ἀβαρβαρέη τέκ' ἀμύμονι Βουκολίῳνι,
Βουκολίῳν δ' ἦν υἱὸς ἀγαθοῦ Λαομέδοντος,
- 24 πρεσβύτατος γενεῇ, σκότιον δὲ ἐγείνατο μήτηρ·
ποιμαίνων δ' ἐπ' ὅεσσι μίγῃ φιλότῃ καὶ εὐνῇ·
ἢ δ' ὑποκυσαμένη διδυμάονε γείνατο παῖδε.
Καὶ μὲν τῶν ὑπέλυσσε μένος καὶ φαίδιμα γυνῖα
- 28 Μηκιστηιάδης, καὶ ἀπ' ὧμων τεύχε' ἐσύλα.
Ἀστύαλον δ' ἄρ' ἔπεφνε μενεπτόλεμος Πολυ-
ποίτης·
Πιδύτην δ' Ὀδυσσεὺς Περκώσιον ἐξενάριξεν
ἔγχεϊ χαλκείῳ· Τεῦκρος δ' Ἀρετάονα διόν.
- 32 Ἀντίλοχος δ' Ἀβληρον ἐνήρατο δουρὶ φαεινῷ
Νεστορίδης· Ἐλατον δὲ ἀναξ ἀνδρῶν Ἀγαμέμνων·
ναῖε δέ, Σατνιόεντος εὐρρέϊταιο παρ' ὄχθας,
Πήδασον αἰπεινήν. Φύλακον δ' ἔλε Λήϊτος ἥρως
- 36 φεύγοντ'· Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.

from the obsolete verb *φίνω*, to kill, the root of the subst. *φόνος*.—
13. *Τευθρανίδης* = *Τευθραντίδης*, which the metre would not have
admitted; patronym. of *Τεύθρας*, -αντος. *Ἀρίσβη*, a town of the
Troad, not far from Abydos.—14. *ἀφνειὸς βιότοιο*, *dives opum*.
φιλέσκειν, frequentative imperf. as the grammarians call it. This
form, which has no augment, marks a repetition, habit. *φιλεῖν*, to
welcome in a friendly manner.—17. *πρόσθεν ὑπαντιάσας* indicates
the means by which one of his ancient guests would have been able
to remove (*ἀρκεῖν*) death from him; by placing himself furtively
(*ὑπό*) before him (to protect him with his body). *ἀπηύρα* (App.
V.), to carry off, has two accus., one of the person, the other of
the thing.—19. *ἔσκε* = *ἦν*. *γαῖαν ἐδύτην*, *terram subierunt*.—22.
Νηφέ, a *Naiad*, a fresh-water nymph. Those of the springs or foun-
tains were more particularly named *Κρηναῖαι*, *Πηγαῖαι*; those of
lakes, ponds, &c., *Λιμνάδες*.—24. *σκότιον*, *clandestinum* (fm *σκό-*
τος, *τενέρος*), according to the expression of Apion, *ἐξ ἀδαδούχων*
γάμων.—25. *ὅεσσι* = *οἷσι*, fm *οἷς*.—28. *Μηκιστηιάδης*, Euryalus,
son of Mekisteus.—30. *Περκώσιον*, of Percoté, a town on the Helle-
spont, between Abydos and Lampsacus.—34. *Σατνιόεις*, a torrent of

- 37 Ἄδρηστον δ' ἄρ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος
ζῶν ἔλ'. ἵππῳ γάρ οἱ ἀτυζομένῳ πεδίῳιο,
ὄζῳ ἐνὶ βλαφθέντε μυρικίνῳ, ἀγκύλον ἄρμα
40 ἄξαντ' ἐν πρώτῳ ῥυμῶ, αὐτῷ μὲν ἐβήτην
πρὸς πόλιν, ἥπερ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο·
αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη
πρηνὴς ἐν κονίῃσιν ἐπὶ στόμα· παρ δέ οἱ ἔστη
44 Ἀτρεΐδης Μενέλαος, ἔχων δολιχόσκιον ἔγχος.
Ἄδρηστος δ' ἄρ' ἔπειτα λαβὼν ἐλλίσσετο γούνων·
Ζῳγρεῖ, Ἀτρέος υἱέ, σὺ δ' ἄξια δέξαι ἄποινα.
Πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κείται,
48 χαλκὸς τε χρυσὸς τε, πολύκμητός τε σίδηρος·
τῶν κέν τοι χαρίσαιο πατὴρ ἀπερείσι' ἄποινα,
εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.
Ὡς φάτο· τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν.
52 Καὶ δὴ μιν τάχ' ἔμελλε θεὰς ἐπὶ νῆας Ἀχαιῶν
δώσειν ᾧ θεράποντι καταξέμεν· ἀλλ' Ἀγαμέμνων
ἀντίος ἦλθε θεῶν, καὶ ὁμοκλήσας ἔπος ηὔδα·
ὦ πέπον, ὦ Μενέλαε, τίη δὲ σὺ κήδεαι οὕτως
56 ἀνδρῶν ; ἥ σοὶ ἄριστα πεποιήται κατὰ οἶκον
πρὸς Τρώων· τῶν μίτις ὑπεκφύγοι αἰπὺν ὄλεθρον,
χεῖράς θ' ἡμετέρας· μηδ' ὄντινα γαστέρι μήτηρ

the Troad, by the side of which was situated, on a height, the city of Pedasus, inhabited by the Leleges, whose king Altes was father-in-law of Priam (see 21, 85, sqq.).—38. πεδίῳιο, see n. on v. 2—39. βλάπτειν, to trammel, cause an obstacle. μυρική, tamarisk, not tamarind. The chariot bears the epith. ἀγκύλος, or καμπύλος, on account of its round border. — 40. ἄξαντε, fm ἄγνυμι. The yoke (ζυγόν) was attached to the end of the pole (ἐν πρώτῳ ῥυμῶ). This part being broken, the horses became free. — 42. αὐτός, Adrastus. See 1, 51. — 45. λαβὼν γούνων, see 1, 407. — 46. Ζωγρεῖ (= ζω-γρέω = ζῶν ἀγρέω), to capture alive, to take any one prisoner, sparing his life. — 47. ἐν πατρὸς, sc. οἴκῳ, a common ellipse in Greek writers of all ages. A passage thus imitated by Virg. Æn. x. 525: "Te precor, hanc animam serves natumque patrique. Est domus alta: jacent penitus defossa talenta Caelati argenti; sunt auri poudera facti Infectique mihi." — 48. πολύκμητος σίδηρος, iron difficult to work, quod labore multo paratur: not an epith. otiosum. The ancients wrought brass, gold, and silver long before iron, which is of a more difficult fabric. — 50. πεπύθοιτο, 2 aor. with redupl. fm πυνθάνομαι. — 53. κατάξειν (fm κατάγω), deducendum. — 55. πέπον, ripe (of fruits), is only found in H. fig., sweet. ὦ πέπον, a frequent allocation between friends. τίη = τί ἦ, why then? Why! — 56. οἶκος has the digamma. — 57. αἰπὺς ὄλεθρος, praeceps perniciæ, which pours upon one like a storm. — 58. μηδ', ne—quidem, repeated

59 κοῦρον ἐόντα φέροι, μηδ' δς φύγοι· ἀλλ' ἅμα πάντες
60 Ἴλιον ἐξαπολοῖατ' ἀκήδεστοι καὶ ἄφαντοι.

Ἦς εἰπὼν ἔτρεψεν ἀδελφείου φρένας ἥρωες,
αἶσιμα παρειπών. Ὁ δ' ἀπὸ ἔθεν ὥσατο χεῖρι
ἥρω' Ἀδρηστον· τὸν δὲ κρείων Ἀγαμέμνων
64 οὐτα κατὰ λαπάρην· ὁ δ' ἀνετράπετ'· Ἀτρείδης δὲ
λάξ ἐν στήθεσι βάς, ἐξέσπασε μείλινον ἔγχος.

Νέστωρ δ' Ἀργείοισιν ἐκέκλετο, μακρὸν αὖσας·
Ἦ φίλοι, ἥρωες Δαναοί, θεράποντες Ἄρης,
68 μήτις νῦν, ἐνάρων ἐπιβαλλόμενος, μετόπισθε
μιμνέτω, ὥς κεν πλείστα φέρων ἐπὶ νῆας ἵκηται·
ἀλλ' ἄνδρας κτείνωμεν· ἔπειτα δὲ καὶ τὰ ἔκηλοι
νεκροὺς ἅμ πεδίον συλήσετε τεθνηῶτας.

72 Ἦς εἰπὼν, ὥτρυνε μένος καὶ θυμὸν ἐκάστου.
Ἔνθα κεν αὐτε Τρῶες Ἀρηϊφίλων ὑπ' Ἀχαιῶν
Ἴλιον εἰσανέβησαν, ἀναλκείῃσι δαμέντες,

εἰ μὴ ἄρ' Αἰνεία τε καὶ Ἔκτορι εἶπε παραστάς
76 Πριαμίδης Ἐλενος, οἰωνοπόλων ὄχ' ἄριστος·
Αἰνεία τε καὶ Ἔκτορ· ἐπεὶ πόνος ὕμμι μάλιστα
Τρώων καὶ Λυκίων ἐγκέκλιται, οὐνεκ' ἄριστοι
πᾶσαν ἐπ' ἰθὺν ἐστε μάχεσθαι τε φρονέειν τε·

in the following line, to give more force. — 59. *δς* = *οὗτος*. — 60. Ἴλιον ἐξαπολοῖατο (= ἐξαπόλοιτο, be exterminated in such sort as to disappear from Ilium. Od. 20, 356: *ἥλιος δὲ οὐρανοῦ ἐξαπόλωε*, the sun has [*perished* =] disappeared from the sky. ἀκήδεστοι, without sepulture. In prose, ἀκήδευτος. — 61. = ἀδελφοῦ. — 62. παρειπών (the *ρ* doubled in pronunciation) with the accus. of the person, to *exhort*; with that of the thing, to *counsel*. ἀπὸ ἔθεν (= οὐ = αὐτοῦ) without elision, on account of the digamma. — 64. οὐτα, D. 123. ἀνετράπετο, fell backward. — 66. ἐκέκλετο, 2 aor. with redupl. fm *ἐίλομαι*. μακρὸν, so as to be heard from a distance. — 68. ἐπιβάλλεσθαι, like *ἐπίσθαι*, to throw oneself (one's mind) upon any thing, to desire; construed with a gen., like *ἐπιθυμεῖν*. — 71. ἅμ = ἄν = ἀνά, on account of the *π*. συλᾶν has sometimes two accus., as here and at 15, 428: *μή μιν Ἀχαιοὶ τεύχεα συλήσωσι πεισόντα*. νεκροὶ τεθνηῶτες, an Homeric pleonasm, which has been imitated by other poets. — 73, 74. Τρῶες ὑπ' Ἀχαιῶν εἰσανέβησαν ἄν, the Trojans would have returned to Ilium by [= by the instrumentality of] the Achæans; = would have been driven back into Ilium by—. Many intrans. verbs are construed as the passives would be, which correspond to their signification: *θνήσκειν ὑπὸ τινος*, *occidi ab aliquo*. — 77. ὕμμι, Æolic = ὑμῖν. — 78. ὑμῖν ἐγκέκλιται, *inclinata est in vos*, *insinuat tibi*, rests on you. The Lycians were the most numerous and most powerful of the Trojan allies; and therefore they are often named alone, when *all* are intended. — 79. ἰθὺς is very nearly

- 80 στήτ' αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλάων,
 πάντῃ ἐποιχόμενοι, πρὶν αὐτ' ἐν χερσὶ γυναικῶν
 φεύγοντας πεσείν, δηῖοισι δὲ χάσμα γενέσθαι.
 Αὐτὰρ ἐπεὶ κε φάλαγγας ἐποτρύνητον ἀπάσας,
 84 ἡμεῖς μὲν Δαναοῖσι μαχησόμεθ', αὐθι μένοντες,
 καὶ μάλα τειρόμενοί περ' ἀναγκαίῃ γὰρ ἐπείγει
 Ἕκτορ, ἀτὰρ σὺ πόλινδε μετέρχεο, εἰπέ δ' ἔπειτα
 μητέρι σῇ καὶ ἐμῇ· ἥ δὲ ξυνάγουσα γεραιὰς
 88 νηὸν Ἀθηναίης γλαυκῶπιδος ἐν πόλει ἄκρῃ,
 οἷξασα κληῖδι θύρας ἱερῷο δόμοιο,
 πέπλον, ὅς οἱ δοκέει χαριέστατος ἡδὲ μέγιστος
 εἶναι ἐνὶ μεγάρῳ, καὶ οἱ πολὺν φίλτατος αὐτῇ,
 92 θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἡὔκόμοιο·
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βούς ἐνὶ νηῷ,
 ἦνις, ἡκέστας, ἱερευσίμεν, αἱ κ' ἐλεήσῃ
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
 96 αἱ κεν Τυδέος υἱὸν ἀπόσχῃ Ἴλιου ἱρῆς,
 ἄγριον αἰχμητήν, κρατερὸν μήστωρα φόβοιο·
 δν δὲ ἐγὼ κάρτιστον Ἀχαιῶν φημὶ γενέσθαι.
 Οὐδ' Ἀχιλλῆά ποθ' ὥδέ γ' ἐδείδιμεν, ὄρχαμον ἀνδρῶν,
 100 ὄνπερ φασὶ θεᾶς ἕξ ἔμμεναι· ἀλλ' ὅδε λίην
 μαίνεται, οὐδέ τίς οἱ δύναται μένος ἰσοφαρίζειν.

Hector following the advice of Helenus, re-animates the fight, and returns to the city.

“Ὡς ἔφαθ'· Ἕκτωρ δ' οὔτι κασιγνήτῳ ἀπίθῃσεν.

synonymous with ὁρμή, *impetus*, attack, expedition, enterprise.—81, 82. We can say in Greek ἐν χερσὶ πεσεῖν = εἰς χεῖρας, when the idea of remaining there is implied in the expression [Gr. 1037]. The women and the old men were on the walls, anxious about the issue of the combat. The poet then could not better depict that flight than by the words ἐν χερσὶ γυναικῶν πεσεῖν.—85. ἀναγκαίῃ = ἀνάγκῃ, like Ἀθηναίῃ = Ἀθῆνῃ.—86. πόλινδε = εἰς πόλιν. — 88. πόλει ἄκρῃ, later ἀκροπόλει. θεῖναι, for imperat. θέτω. Strabo observes that many of the ancient wooden statues (ξόανα) represented Athénē seated; at Phocæa, Marseilles, Chios, &c. — 94. ἦνις = ἥνιας, fm ἦνις, *anniculus*, of one year (from the old word τὸ ἔνος, *annus*). ἡκέστας, i. e. ἀκεντήτους, not pricked with the goad (which was used instead of a whip); which have never yet been harnessed. ἡκέστος, with the *a* privative lengthened into η, comes fm κέντω, verbal adj. κεντός (= κενστός, from the obsol. perf. κένσμαι). ἱερεῖν depends on ὑποσχέσθαι (= ὑποσχέσθω). — 97. μήστωρα φόβοιο [*artificem terroris hostibus injiciendi*], see 4, 328.—100. φασὶ. Observe that it is the enemy who speaks. 88a, Diomède. — 101. ἰσοφαρίζειν, perhaps fm ἴσα φέρεσθαι, *sibi equalia vindicare*, to measure oneself with.

- 103 Αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμαῖζε·
 104 πάλλων δ' ὀξέα δοῦρα, κατὰ στρατὸν ὥχετο πάντη,
 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνὴν.
 Οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
 Ἀργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνοιο·
 108 φάν δέ τιν' ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος
 Τρωσὶν ἀλεξήσουντα κατελθέμεν· ὥς ἐλέλιχθεν.
 Ἔκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν αὔσας·
 Τρῶες ὑπέρθυμοι, τηλεκλειτοὶ τ' ἐπίκουροι,
 112 ἄνδρες ἔσθε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,
 ὄφρ' ἂν ἐγὼ βεῖω προτὶ Ἴλιον ἠδὲ γέρουσιν
 εἴπω βουλευτῇσι καὶ ἡμετέρης ἀλόχοισιν
 δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἐκατόμβας.
 116 Ὡς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ·
 ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαινόν,
 ἄντυξ, ἧ πυμάτη θέν ἄσπιδος ὀμφαλοέσσης.

During Hector's absence, Diomédès and the Lycian chieftain Glaucus advance against each other. They address each other by name, and speak of their families; when the recollection of the hospitality which connected their ancestors, disarms them. They shake hands, and exchange arms.

Γλαῦκος δ', Ἰππολόχοιο παῖς, καὶ Τυδέος υἱὸς
 120 ἐς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι.

103. ἄλτο, see 1, 532. — 106. ἐλελίχθησαν : συνειστέραςαν, Sch. ἔσταν = ἔστησαν. — 108. φάν = ἔφασαν, they said to themselves, = they thought. We still express ourselves in the same way : "On seeing this, I said to myself, no good will come of it." — 109. ἐλέλιχθεν = ἐλελίχθησαν. — 112. ἄνδρες (ἄνδρες) is here qualificative : *be men*, i. e. quit yourselves like men. — 113. ὄφρ' ἂν, whilst. βεῖω = βίω = βῶ, 2 aor. subj. of βαίνω. προτὶ = πρὸς. — 117. ἀμφί, adv., or *meteis* = ἀμφέτυπτε, with two accus. *ἐκ παραλλήλου*. The subject is δέρμα κελαινόν, the black hide which formed the border of his shield (ἀμφιβρότη, covering the entire man, see 2, 389), which H. adds as an apposition : word for word, *the black hide* (that is to say) *the border which ran in a circle (ἔθειν) as the outermost part of the shield, which bordered the circle of the shield.* — 118. ὀμφαλοέσση. [ἔσπ. 'his bossy shield,' Cp.], having a boss in the centre (ὀμφαλός, the navel).

120. ἀμφοτέρων, of the Trojans and the Achæans. μεμαῶτε, see 1, 590. The combat remaining nearly equal, and Hector having departed, H. ceases to depict the details of the mêlée, which had little interest. He only resumes the description of the battle at the re-entrance of Hector and Paris in Book VII. But he places here the justly celebrated episode of Glaucus and Diomédès. The family of Glaucus retained the sovereignty of Lycia (see Hdt. i.

- 121 Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
τὸν πρότερος προσέειπε 'βοὴν ἀγαθὸς Διομήδης·
Τίς δὲ σύ ἐσσι, φέριστε, καταθυνητῶν ἀνθρώπων;
124 οὐ μὲν γάρ ποτ' ὅπωπα μάχῃ ἐνὶ κυδιανείρῃ
τὸ πρὶν· ἀτὰρ μὲν νῦν γε πολὺ προβέβηκας ἀπάντων
σῶ θάρσει, ὅτ' ἐμὸν δολιχόσκιον ἐγχῶς ἔμεινας.
Δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιώσιν.
128 Εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,
οὐκ ἂν ἔγωγε θεοῖσιν ἐπουρανίοισι μαχοίμην.
Οὐδὲ γὰρ οὐδὲ Δρύαντος υἱός, κρατερὸς Δυκόοργος,
δὴν ἦν, ὅς ῥα θεοῖσιν ἐπουρανίοισιν ἔριζεν·
132 ὅς ποτε μαινομένοιο Διώνυσοιο τιθήνας
σεύε κατ' ἡγάθειον Νυσῆιον· αἱ δ' ἅμα πᾶσαι
θύσθλα χαμαὶ κατέχευαν, ὑπ' ἀνδροφόνοιο Δυκούρ-
γου
θεινόμεναι βουπλήγι· Διώνυσος δὲ φοβηθεὶς
136 δύσεθ' ἄλός κατὰ κῦμα· θέτις δ' ὑπέδεξάτο κόλπῳ
δειδιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὁμοκλή·
Τῷ μὲν ἔπειτ' ὀδύσαντο θεοὶ ῥεῖα ζῶντες,
καί μιν τυφλὸν ἔθηκε Κρόνον παῖς· οὐδ' ἄρ' ἔτι δὴν

ch. 147), and it is not without some reason that Fréret (*Mém. de l'Acad. des Inscrip.*, vol. 8, p. 83) sees in this episode a compliment of the poet towards one of the family of Glaucus. — 123. *φέριστε*, see 1, 169. — 124. *ὅπωπα*, perf. of *ὀπω*, obsol. pres. = *ὀράω*. — 126. *ὅτε*, see 1, 244. — 127. *ἀντιώσιν* = *ἀντιώσιν*, fm *ἀντιάω*. The sense is well expressed by Dugas Montbel: "Unhappy the fathers, whose sons expose themselves to my fury?" — 128. = *ἐλήλουθας*. — 130. *υἱός* has its initial diphthong shortened, on account of the vowel which follows. Ordinarily it is only between two *different* words, that the vowel exercises this influence on the diphthong which precedes. Δυκόοργος = Δυκούργος. The fable of this king of the Edonians, in Thrace, is recounted by Apollod. iii. ch. 5, § 1. The first *οὐδέ* is for the entire sentence, the second for the subject. — 131. *δὴν*, *diu*, of long duration. — 132. *μαινομένου* = *ἐνθουσιῶντος*, in allusion to the transports with which the feasts of Dionysus (Διώνυσος) were celebrated. Hence the name of *Μαινάδες*, given to the Bacchantes. The nymphs who reared Dionysus were the *Hyades*, placed among the number of the stars. One of the surnames of Dionysus was *Υἱός*. — 133. *Νυσῆιον*, sc. *ὄρος*, in Thrace. = *ἡγάθειος*, see n. on 1, 252. — 134. *θύσθλα*, things or utensils used in the sacrifices, *θύω*. The grammarians, who explain it by *thyrsi* ['leafy wands,' Cp.], restrict its meaning too much. — 135. *θεινόμεναι*, see n. on 1, 588. *βουπλήξ* (fm *βοῦς* and *πλήττω*) is, according to some, the goad to urge the oxen yoked to the cart; to others, the sacrificial axe. — 136. *δέσσετο*, Ep. aor. = *ἐδίωκατο* [D. 110]. Cf. Od. 24, 74. — 138. *ρεῖα ζῶντες*, in opp. to the toils of mortals. — 139. *τυφλὸν ἔθηκε*. The Greek mytho-

- 140 ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν.
 Οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι.
 Εἰ δέ τίς ἐσσι βροτῶν, οἱ ἀρούρης καρπὺν ἔδουσιν,
 ἄσπον ἴθ', ὥς κεν θᾶσπον ὀλέθρου πείραθ' ἵκηαι.
- 144 Τὸν δ' αὖθ' Ἴππολόχοιο προσηύδα φαίδιμος υἱός·
 Τυδεΐδῃ μεγάρθυμε, τίη γενεὴν ἐρεεῖνεις ;
 οἷη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν.
 Φύλλα τὰ μὲν τ' ἀνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη
- 148 τηλεθόωσα φύει· ἔαρος δ' ἐπιγίγνεται ὥρῃ·
 ὥς ἀνδρῶν γενεὴ ἥ μὲν φύει, ἥ δ' ἀπολήγει.
 Εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι· ὄφρ' εὐ εἰδῆς
 ἡμετέρην γενεήν, πολλοὶ δέ μιν ἄνδρες ἴσασιν·
- 152 ἔστι πόλις Ἐφύρη, μυχῶ Ἀργεος ἵπποβότοιο·
 ἔνθα δὲ Σίσυφος ἔσκεν, ὃ κέρδιστος γένετ' ἀνδρῶν,
 Σίσυφος Αἰολίδης· ὃ δ' ἄρα Γλαῦκον τέκεθ' υἱόν·
 αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην·
- 156 τῷ δὲ θεοὶ κάλλος τε καὶ ἡνορέην ἐρατεινὴν
 ὥπασαν. Αὐτὰρ οἱ Προΐτος κάκ' ἐμήσατο θυμῷ·

logy offers several examples of insulted divinity punished with blindness. It is also what happened to Lyeurgus, according to H. We must not take the words *τυφλὸν ἔθηκε* figuratively, to reconcile H.'s account with the legend adopted by the other poets, who relate either that Lyeurgus, struck with madness, killed his son, or cut off his own legs, taking them for vine-shoots. — 142. *ἔσσι* = *εἰ* or *ὥς*. Hor.: "*Quicumque terras munere vacuimus*." — 143. *ἄσπον*, compar. of *ἄγχι*, see I, 335. *ὀλέθρου πείραθ* is an expression analogous to that of *τέλος θανάτοιο*, frequent in H.; the limit which death traces, the end which death brings. — Hor.: "*Mors ultima linea rerum*." — 145, sqq. The words of Glaucus have a tinge of melancholy distinctly marked. The genius of the poet has doubtless here concealed a wisdom which we can no longer appreciate, since we have here no historic data to build upon. The commencement has been often compared with Ecclesiasticus (xiv. 18): "As of the green leaves on a thick tree, some fall, and some grow; so is the generation of flesh and blood, one cometh to an end and another is born." — 146. [*φύλλ. γενεή* = *folia uno eodemque tempore prognata*. Sp.] — 147. *τὰ μὲν* ... *ἄλλα δέ* (= *τὰ δέ*) is also found in prose. — 148. The words *ἔαρος δ' ἐπιγίγνεται ὥρῃ* are closely connected with what precedes. The forest puts forth new leaves, and the spring comes on, are two simultaneous actions, such as we generally join by the particle, *καί*. — 149. *φύει*, *grows*, an intrans. sense which belongs regularly to the 2 aor. and the perf. — 150. *δαήμεναι* = *δαῖναι*, *fin daίω*, *to learn*. — 152. *Ἐφύρη*, the ancient name of Corinth. *μυχῶς Ἀργεος*, the bottom, the extremity of Argos, i. e. of the Peloponnese. — 153. *κέρδιστος*, superl. formed as if *fm κέρδος*, a *trick*. There is no positive. — 157. Proetus, son of Abas, was king of Tiryns. Bellerophon had come to him, to obtain purification for the involuntary murder

- 158 ὃς ῥ' ἐκ δῆμου ἔλασσαν, ἐπεὶ πολὺ φέρτερος ἦεν
 Ἀργείων· Ζεὺς γάρ οἱ ὑπὸ σκήπτρῳ ἰδάμασσαν.
 160 Τῷ δὲ γυνὴ Προΐτου ἐπεμήνατο, δι' Ἀντεια,
 κρυπταδὶν φιλότῃ μιγήμεναι· ἀλλὰ τὸν οὔτι
 πείθ' ἀγαθὰ φρονέοντα, δαΐφρονα Βελλεροφόντην.
 Ἥ δὲ ψευσαμένη Προΐτον βασιλῆα προσηύδα·
 164 Τεθναίης, ὦ Προΐτ', ἡ κάκτανε Βελλεροφόντην,
 ὃς μ' ἔθελεν φιλότῃ μιγήμεναι, οὐκ ἐθελοῦσθ.
 Ὡς φάτο· τὸν δὲ ἄνακτα χόλος λάβεν, οἶον
 ἄκουσεν·
 κτεῖναι μὲν ῥ' ἀλείνει, σεβάσσατο γὰρ τόγε θυμῷ,
 168 πέμπε δέ μιν Λυκίηνδε, πόρην δ' ὄγε σήματα λυγρά,
 γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλὰ·
 δεῖξαι δ' ἠνώγειν ᾧ πενθερῷ, ὅφρ' ἀπόλοιτο.
 Αὐτὰρ δὲ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ·
 172 ἀλλ' ὅτε δὴ Λυκίην ἔξε Ξάνθου τε ρέοντα,
 προφρονέως μιν τίεν ἄναξ Λυκίης εὐρείης.
 Ἐννήμαρ ξείνισσε καὶ ἐννέα βοῦς ἱέρευσεν·
 ἀλλ' ὅτε δὴ δεκάτῃ ἐφάνη ῥοδοδάκτυλος Ἥως,
 176 καὶ τότε μιν ἐρέεινε, καὶ ἤτεε σῆμα ἰδέσθαι,

of Belleros, a noble Corinthian ; whence the name of Βελλεροφόντης (murderer of Belleros). His original name was Hipponoös. — 158. ἔλασσαν (= ἤλασε), sc. αὐτόν. — 159. ἰδάμασε, sc. Ἀργείους. — 160. ἐπιμαίνεσθαι τι, in Lat. *insanire in aliquo*. *Antea* receives in the Tragic poets and mythographers the name Σθενέβοια. — 162. [ἀγαθὰ φρονέοντα, *bona mentis prædium*. C.] — 164. κάκτανε (κάκτανε) = κατάκτανε, fm κατακτείνω. — 165. μ', elision for μοι. — 166. οἶον = ὅτι τοῖον, (*de eo*) *quale audiverat*. — 167. σεβάξεσθαι, *sibi religioni ducere, vereri*. — 168. Λυκίηνδε, to *Lycia*, to *Iobatus* (according to others *Amphianax*), father of *Antea* or *Stheneboea*. σήματα λυγρά, fatal signs, a species of hieroglyphics. We must not think of alphabetic characters. — 169. γράφειν, to engrave (in German *graben*). πίναξ πτυκτός, a folded tablet (i. e. two small boards folded the one upon the other), closed by a knot, perhaps secret and agreed upon between *Proetus* and his father-in-law. In the *Od.*, *Ulysses* fastens a trunk by a complicated knot which *Circê* had taught him (8, 448). — 170. ἠνώγειν, 3 sing. = ἠνώγει (like ἤδειν = ἤδει), plupf. of 2 perf. ἀνωγα. — 172. The *Xanthus* from *Lycia* (different from that of the *Troad*) descends from *Mount Taurus*, and waters the town of *Xanthus*, now called *Essenide*. — 174. "Athenæus (V. ch. 1) cites this verse as a perfect example of hospitality, and adds that in those ancient times, whoever might be the guest received, his entertainers never questioned him *before* the repast, but always *after*; the heroes wishing to testify thereby that they did not so much honour such or such a guest, as hospitality in itself. In Book XIX. *Achilles* offers the repast of hospitality

- 177 ὅτι ῥά οἱ γαμβροῖο πάρα Προίτιο φέροιτο.
 Ἀντάρ ἐπειδὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,
 πρῶτον μὲν ῥα Χίμαιραν ἀμαιμακέτην ἐκέλευσεν
 180 πεφνέμεν· ἧ δ' ἄρ' ἔην θεῖον γένος οὐδ' ἀνθρώπων·
 πρόσθε λέων, ὀπιθεν δὲ δράκων, μέσση δὲ χίμαιρα·
 δεινὸν ἀποπνέουσα πυρὸς μένος αἰθομένοιο·
 καὶ τὴν μὲν κατέπεφνε, θεῶν τεράεσσι πιθήσας.
 184 Δεύτερον αὖ Σολύμοισι μαχήσατο κυδαλίμοισιν·
 καρτίστην δὴ τήνγε μάχην φάτο δύμεναι ἀνδρῶν.
 Τὸ τρίτον αὖ κατέπεφνε Ἀμαζόνας ἀντιανείρας.
 Τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινε·
 188 κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους
 εἶσε λόχον· τοῖ δ' οὔτι πάλιν οἰκόνδε νέοντο·
 πάντας γὰρ κατέπεφνε ἀμύμων Βελλεροφόντης.
 Ἄλλ' ὅτε δὴ γίγνωσκε θεοῦ γόνον ἦν ἐόντα,
 192 αὐτοῦ μιν κατέρυκε, δίδου δ' ὅγε θυγατέρα ἦν·
 δῶκε δὲ οἱ τιμῆς βασιληΐδος ἥμισυ πάσης·
 καὶ μὲν οἱ Λύκιοι τέμενος τάμον, ἔζοχον ἄλλων,

to his friends before informing himself of the subject which brings them." *Dug. Monib.*—177. ὅτι = ὅ, τι. φέροιτο is passive. — 179. The *Chimæra* was, according to the fable, the daughter of Typhôn and Echidna. Compare the somewhat different description of Hes., *Theogony*, v. 319, sqq. ἀμαιμάκετος, an old word, probably fm μάχομαι. The grammarians cite *μαίμαχος* = *δύσμαχος*, difficult to combat. Thus it would mean *irresistible*, *invincible*. [According to Döb., formed with a *intensive*, fm *μαιμάσσω*, an *intensive* form of *μαιμάω* : *impetuous*, *fierce*, *raging*.] — 180. πεφνέειν, see n. on v. 12. γένος, *soboles*. — 183. θεῶν τεράεσσι πεποιθώς, see 4, 398, where the Schol. explains it by *σημείοις*. Athênê gave Bellerophôn a golden bridle, and enjoined him to make a sacrifice to Poseidôn. After the sacrifice, he took Pegasus, a winged horse, broke him in, and mounting on him in the air, killed the Chimæra with his arrows. This is the fable reported by Hes., Pindar, and other poets, and to which H. doubtless alludes ; but we cannot know what are the additions which may have been made after him.—184. Σόλυμοι, a warlike people, who inhabited the mountains of Lycia.—185. δύμεναι = *δύναι*, *subisse*. — 186. Ἀμαζόνας, see n. on 3, 189.—189. εἶσε [defect. aor. fm *ἔω*, *obsol.* to *place*].—191. γίγνωσκε, *Iobatus*. θεοῦ γόνος, Bellerophôn was descended in the eighth degree from Titan.—192. θυγατέρα, Philonoê.—194. τέμενος τέμνειν, to separate a field from the common property. The ancients of the heroic age recompensed men who rendered great services, by assigning them lands detached from the common property. When the Cyrenæans changed their government, they reserved to Battus, the founder of the colony, particular fields, which Hdt. (vi. ch. 161) also calls *τεμένεια*. ἔζοχος is the Lat. *eximius*. In the following line the gens. *φυνταλῆς* καὶ ἀρόρης depend on *τέμενος* [*rūs arbutorum et agrī plenum*. Sp.]

- 195 καλὸν φυταλιῆς καὶ ἀρούρης, ὄφρα νέμοιτο.
 196 Ἡ δ' ἔτεκε τρία τέκνα δαΐφρονι Βελλεροφόντῃ,
 Ἴσανδρόν τε καὶ Ἱππόλοχον καὶ Λαοδάμειαν.
 Λαοδαμείῃ μὲν παρελέξατο μητίετα Ζεὺς·
 ἡ δ' ἔτεκε ἀντίθεον Σαρπηδόνα χαλκοκορυστήν.
 200 Ἄλλ' ὅτε δὴ καὶ κείνος ἀπήχθετο πᾶσι θεοῖσιν,
 ἦτοι δὲ καὶ πεδίον τὸ Ἀλήϊον οἶος ἀλᾶτο,
 δν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων·
 Ἴσανδρον δὲ οἱ υἱὸν Ἄρης ἄτος πολέμοιο
 204 μαρναμένον Σολύμοισι κατέκτανε κυδαλίμοισιν·
 τὴν δὲ χολωσαμένη χρυσήνιος Ἄρτεμις ἔκτα.
 Ἱππόλοχος δ' ἔμ' ἔτικτε, καὶ ἐκ τοῦ φημὶ γενέσθαι·
 πέμπε δέ μ' ἐς Τροίην, καὶ μοι μάλα πόλλ' ἐπ-
 ἔτελλεν,
 208 αἶεν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,
 μηδὲ γένος πατέρων αἰσχυνέμεν, οἳ μέγ' ἀριστοὶ
 ἐν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ.
 Ταύτης τοι γενεῆς τε καὶ αἵματος εὖ χομαι εἶναι.
 212 Ὡς φάτο· γήθησεν δὲ βοὴν ἀγαθὸς Διομήδης·
 ἔγχος μὲν κατέπηξεν ἐπὶ χθονὶ πουλυβοτείρῃ,
 αὐτὰρ ὁ μελιχίοισι προσηύδα ποιμένα λαῶν·
 Ἡ ρά νύ μοι ξείνος πατρώϊός ἐσσι παλαιός·
 216 Οἶνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην
 ξείνισ' ἐνὶ μεγάροισιν, εἰέκοσιν ἡματ' ἐρύξας·
 οἱ δὲ καὶ ἀλλήλοισι πόρον ξενίῃα καλὰ·
 Οἶνεὺς μὲν ζωστήρα δίδου φοῖνικι φαεινόν,

— 195. φυταλίῃ, orchard, vineyard, plantations; ἀρούρῃ, land under tillage. — 200. καὶ κείνος, he too, i. e. he once so favoured by the gods. — 201. κάπ = κατ (κατά), to be able to pronounce it with πεδίον. The Aleïan plain was situated between the rivers Pyramus and Sinarus in Cilicia. The name is said to be derived from ἀλη, wandering, *palatio*, error. Comp. book iii., ch. 26, of Cicero's Tusculans, who thus translates these lines: "Qui miser in campis mærens errabat Aleis, Ipse suum cor edens, hominum vestigia vitans." In the last book, v. 128, H. himself explains the sense of this metaphor: ὀδυρόμενος καὶ ἀχέων Σὴν ἰδεαὶ κραδίην. — 203. ἄτος = ἄατος, insatiable. Strabo calls this son Πείσανδρος. — 205. τὴν δέ, Laodamia. They attributed the death of a girl under age, the sudden death of every woman, to the anger of Artemis. — 208. αἶεν ἀριστεύειν, &c. &c., a verse celebrated in antiquity and often mentioned. — 211. εὖ χομαι εἶναι, see n. on l. 91. — 214. μελιχίοισι, see l. 539. — 216. Eneus, the grandfather of Diomédès. Hospitality was hereditary and perpetuated itself in families. — 217. ἐρύξας, having retained him (with him). — 218. ξενίῃα = ξεινεία, in prose

- 220 Βελλεροφόντης δὲ χρύσειον δέπας ἀμφικύπελλον·
καί μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἑμοῖσιν.
Τυδέα δ' οὐ μέμνημαι· ἐπεὶ μ' ἔτι τυτθὸν ἐόντα
κάλλιφ', ὅτ' ἐν Θήβρσιν ἀπώλετο λαὸς Ἀχαιῶν.
- 224 Τῷ νῦν σοὶ μὲν ἐγὼ ξείνος φίλος Ἄργεϊ μέσσω
εἰμί, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἴκωμαι.
Ἔγχεα δ' ἀλλήλων ἀλεούμεθα καὶ δι' ὀμίλου.
Πολλοὶ μὲν γὰρ ἑμοὶ Τρῶες κλειτοὶ τ' ἐπίκουροι
- 228 κτείνειν ὃν κε θεὸς γε πόρῃ καὶ ποσσὶ κιχέω·
πολλοὶ δ' αὖ σοὶ Ἀχαιοὶ ἐναιρέμεν ὃν κε δύνηαι.
Τεύχεα δ' ἀλλήλοισι ἐπαμείβομεν· ὄφρα καὶ οἶδε
γνώσιν ὅτι ξεῖνοι πατρώιοι εὐχόμεθ' εἶναι.
- 232 Ὡς ἄρα φωνήσαντε, καθ' ἵππων αἰξάντε,
χείρας τ' ἀλλήλων λαβέτην, καὶ πιστώσαντο.
Ἐνθ' αὖτε Γλαυκῷ Κρονίδης φρένας ἐξέλετο Ζεὺς,

ξένια (rarely with δῶρα), guest-presents, gifts of hospitality. — 219. φοῖνικι φαεινόν, brilliant with purple: φοινικῶ ἄνθει βεβαμμένον, Sch. — 220. ἀμφικύπελλον, see n. on l. 584. — 223. κάλλιφ' = κατέλιπε. Tydeus was one of the seven chiefs who made war against Thebes to re-establish Polynices on the throne. Diomedes remained with his grandfather. — 225. τῶν δῆμον = τούτων (τῶν Λυκίων) εἰς δῆμον. I may here repeat that H. often constructs verbs that mean to go, to direct one's course, to arrive, with the accus. only, without a prep. — 226. καὶ δι' ὀμίλου, even in the mêlée. — 227 — 229. πολλοὶ μὲν γὰρ ἑμοί, sc. εἰσί. We must not put a comma in these three verses, as we shall see by this literal translation: There are to me (I have) many Trojans to kill (to wit) him whom the god shall send to encounter me and whom I can overtake in running; there are to thee (thou hast, in like manner) Achæans to kill, (to wit) him whom thou canst. κιχέω = κιχῶ = κιχῶ, 2 aor. subj. of κιχάνω. But ὃν κε θεὸς πόρῃ is put foremost, for H.'s heroes are penetrated with this sentiment, that the deity directs every thing. — 230. ἐπαμείβομεν = ἐπαμείψομεν. — 232. καθ' ἵππων, from the chariot. See 5, 111. — 234. φρένας ἐξέλετο, Zeus deprived Glaucus of his reason, and caused arms of gold to be given by him for arms of brass, the value of a hundred oxen for the value of nine. This version, says Madame Dacier, would express a sentiment too base and unworthy of the poet (!). Several ancients judged in the same way, and tried to exculpate the poet by seeking another sense for the plain words: φρένας ἐξέλετο. Recently they have again translated them: Zeus *degraded the soul* of Glaucus, which (without speaking of the confusion of αἶρω and αἰρίω, of ἐξήρην and ἐξέλετο) contradicts the very connexion of the narrative. After πιστώσαντο [πιστοῦν, *fidem exigere*; πιστοῦσθαι, *fidem dare*], "they swore fidelity to one another," the poet resumes with ἐνθ' αὖτε, particles which mark an opposition, *tum autem*. It is as if he said: "thus far it was well; but afterwards Zeus deprived Glaucus of his reason." As we have before pointed out, this episode has

235 δς πρὸς Τυδείδην Διομήδεα τεύχε' ἄμειβεν,
236 χρύσεια χαλκείων, ἐκτόμβοι' ἔννεαβοίων.

Hector arrives at Troy. By his advice, Hecuba and the Trojan ladies go to the temple of Athênê to offer her a rich veil. They address to her their vows, but in vain, to implore her aid against the attack of Diomêdês.

Ἐκτωρ δ' ὥς Σκαίᾳς τε πύλας καὶ φηγὸν ἵκανε,
ἀμφ' ἄρα μιν Τρώων ἄλοχοι θεὸν ἡδὲ θύγατρεις,
εἰρόμεναι παῖδ' ἀς τε, κασιγνήτους τε ἕτας τε,
240 καὶ πόσι' αἰετὰ θεοῖς εὐχέσθαι ἀνώγει
πάσας ἐξείησι· πολλῇσι δὲ κήδε' ἐφῆπτο.
' Ἀλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἵκανε,
ἔεσθ' αἰθούσῃσι τετυγμένον (αὐτὰρ ἐν αὐτῇ

something quite peculiar. The successors of Glaucus reigned in Lycia till after the age of H., and the poet may have been led to devote an episode to the Lycian prince, in consideration of one of his descendants, with whom he may have found himself in relation. This notion receives a high degree of probability from the minute details into which the poet enters with regard to the family of Glaucus: for none of his heroes, perhaps, does he pursue their genealogy so far. Still, however, we may perhaps arrive at a natural explanation of the strange expression which occupies us. It is clear that the poet all of a sudden speaks the language of ordinary men, and beneath the sentiments which animate all his poetry. He enters, ironically, into a view of things which is not his own. For what reason? *This* we cannot know historically. In many poets many expressions remain sealed books for whoever knows not all that surrounds them. However, it is better to explain or to justify the poet, than to pretend to judge and condemn his genius. Let us suppose that the king of Lycia, in favour of whom H. may have sung this episode, had done, through nobleness of soul, some generous action, to the injury of his own material interests, and for that had been taxed with imbecility. This being granted, the conclusion of the episode attains the sublime of art. He is singing before the detractors of the king the action of one of his ancestors. Arrived at the most touching point, he says: *Then Zeus deprived Glaucus of his reason, who exchanged his armour with Diomêdês, gold for brass, the price of a hundred bulls for the price of nine; and there he ends.* Interpreted in this manner, these lines, which have perplexed everybody, may be ranked among the most refined and happy strokes of ancient poetry. [I cannot quite agree with this view.]—236. ἐκτόμβοιο ἐννεαβοίων. We know that in ancient times they valued things by heads of cattle. Hence the Lat. word *pecunia* (from *pecus*).

237. Σκαίᾳς πύλας, see 3, 145. φηγὸν (Διός), 5, 693. — 238. θεὸν = ἔθειον. — 239. ἀρεσθαι with the accus., to inquire about. — 241. ἐφάπτω, affligo, infigo. — 243. αἰθούσα, a verandah formed before a house by a range of pillars, and covered by the eaves of the roof. The word comes from αἶθω, and is better explained by one

- 244 πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθοιο,
 πλησίοι ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες
 κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισιν·
 κουράων δ' ἐτέρωθεν ἐναντίοι ἐνδοθεν αὐλῆς
- 248 δώδεκ' ἔσαν τέγες θάλαμοι ξεστοῖο λίθοιο,
 πλησίοι ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροὶ
 κοιμῶντο Πριάμοιο παρ' αἰδοίης ἀλόχοισιν),
 ἔνθα οἱ ἠπιόδωρος ἐναντίη ἤλυθε μήτηρ,
- 252 Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην
 ἔν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζε·
 Τέκνον, τίπτε λιπῶν πόλεμον θρασὺν εἰλήλουθας;
 ἡ μάλα δὴ τείρουσι δυσώνυμοι υἱες Ἀχαιῶν,
- 256 μαρνάμενοι περὶ ἄστυ· σὲ δ' ἐνθάδε θυμὸς ἀνῆκεν
 ἔλθόντ', ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν.
 Ἀλλὰ μὲν, ὄφρα κέ τοι μελιθεῖα οἶνον ἐνείκω,
 ὥς σπείσῃς Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισιν
- 260 πρῶτον· ἔπειτα δέ κ' αὐτὸς ὀνήσῃαι, αἶ κε πίρῃσθα·
 ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,
 ὥς τύνῃ κέκμηκας, ἀμύνων σοῖσιν ἔτησιν.
 Τὴν δ' ἡμείβετ' ἔπειτα μέγας κυρυθαίολος Ἔκτωρ·
- 264 Μὴ μοι οἶνον ἄειρε μελίφρονα, πότνια μήτηρ,
 μή μ' ἀπογυνώσῃς, μένεος δ' ἀλκῆς τε λάθωμαι.
 χερσὶ δ' ἀνίπτοις Διὶ λείβειν αἶθοπα οἶνον
 ἄζομαι· οὐδέ πη ἔστι κελαινεφέϊ Κρονίωνι
- 268 αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάσθαι.

of the Schol., *στοαῖς καταλαμπομένας ὑπὸ τοῦ ἡλίου*, than by Apollonius, *ἀπὸ τοῦ καταίθεσθαι ὑφ' ἡλίου*. We should read with attention, and retain this description of a palace, as it will explain other passages of the Homeric poems. — 245. *δεδμημένοι*, fm *δέμω*, built. We know that Priam had fifty sons.—247. *ἐτέρωθεν*, in front of the building of which he has just been speaking. — 248. *τέγες*, covered, constructed under the common roof of the house. The ancient grammarians, thinking of the gynæceum, which was usually placed in the most elevated part of the Greek houses, wrongly explain this word by *ὑπερῶοι*. — 250. *αἰδοῖος* signifies in H. *venerabilis, reverendus*, not *rudicus*. — 253. *ἐν τ' ἄρα οἱ φῦ χειρί* = *ἐνίφῃ τ' ἄρα οἱ χειρί*, attached herself strongly to his hand, took and pressed his hand. See n. on l. 513. [*ἔμφυμι, inlascero, impleo me*. Bth.] — 254. *τίπτε* = *τί ποτε*. — 255. *τείρουσι*, press us; not *press on* [*καταπονῶσι*, Sch.], as it has been translated. — 256. *ἀνῆκε*, fm *ἀνίημι*. — 258. *ὄφρα κα.* until. *ἐνείκω*, Ionic = *ἐνέγκω*. — 259. *σπείσῃς*, fm *σπένδω*. — 260. *ὀνήσῃαι* = *ὀνήσῃαι, μνῆσις*; Sch. *ὠφελήσῃ*. — 261. *πίρῃσθα* = *πίρῃς*, 2 aor. — 261. *κεκμηῶτι*, fm *κάμνω*. *ἀέξει*, Att *αἰξίω*. — 262. *τύνῃ*, see 5, 485. — 264. *ἄειρε*, lift, move, sc. to offer

- 269 Ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
 ἔρχεο σὺν θυέσσιν, ἀολλίσασα γεραιάς·
 πέπλον δ' ὅστις τοι χαριέστατος ἤδ' ἐμίστος
 272 ἔστιν ἐνὶ μεγάρῳ, καὶ τοι πολὺ φίλτατος αὐτῇ,
 τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἡυκόμοιο,
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῷ,
 ἦνις, ἡκέστας, ἱερευσέμεν, αἱ κ' ἐλέησῃ
 276 ἄστῃ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
 αἱ κεν Τυδέος υἱὸν ἀπόσχη' Ἰλίου ἱρῆς,
 ἄγριον αἰχμητὴν, κρατερὸν μήστωρα φόβοιο.
 Ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
 280 ἔρχεο· ἐγὼ δὲ Πάριν μετελεύσομαι, ὄφρα καλέσσω,
 αἱ κ' ἐθέλῃσ' εἰπόντος ἀκουέμεν· ὥς κέ οἱ αὖθι
 γαῖα χάνοι! μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα
 Τρωσὶ τε καὶ Πριάμῳ μεγαλήτορι τοιῷ τε παισίν.
 284 Εἰ κεῖνόν γε ἵδοιμι κατελθόντ' Ἀϊδος εἴσω,
 φαῖνεν κε φρέν' ἀτέρπου οἴζυος ἐκλελαθέσθαι.
 Ὡς ἔφαθ'· ἡ δὲ μολοῦσα ποτὶ μέγαρ', ἀμφιπόλοισιν
 κέκλετο· ταὶ δ' ἄρ' ἀόλλισσαν κατὰ ἄστῃ γεραιάς.
 288 Αὐτῇ δ' ἐςθάλαμον κατεβήσετο κηώεντα,
 ἔνθ' ἔσαν οἱ πέπλοι παμποίκιλοι, ἔργα γυναικῶν
 Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδὴς
 ἦγαγε Σιδονίηθεν, ἐπιπλὼς εὐρέα πόντον,

it me. — 268. ἀνίπτοις, see n. on l. 449. — 268. εὐχετάσθαι = εὐχεῖσθαι, a lengthening of the verb εὐχομαι. — 269. ἀγελείη, fm ἄγω and λεία, *quæ prædam agit*, who carries off booty, i. e. who gives victory. — 270. θυέσσιν: *θυσῖαις, ἢ θυμιάμασι*, Sch. The first explanation is preferable. Pliny, Hist. Nat. xiii. ch. 1: *Unguenta quis primus invenerit, non traditur. Iliacis temporibus non erant; neo thure supplicabatur: cedit tantum et citri suorum fructuum in sacris fumo contolutum nidorem noverant.* Comp. with the last sentence of Pliny, lines 462 and 317 of Book I. ἀολλίσασα: ἀθροίσασα, Sch.—271—278. See lines 90—97, and the general remark on these repetitions at v. 372, Book I. — 281, 282. ὥς κέ οἱ αὖθι γαῖα χάνοι! *utinam ei illico terra dehiscat!* In vows the regular construction is the optat. without ἄν; but the Ep. poets sometimes add *κς* to make the vow depend on some circumstance or other, and thus to soften its expression. — 282. Ὀλύμπιος, Zeus. — 285. ἐκλελαθέσθαι, 2 aor., “I shall say that my mind has forgotten the cruel mischance.” — 287. κέκλετο, see n. on v. 66. — 288. κηώεντα, odoriferous. They deposited valuables in the θάλαμος. — 289. οἱ = αὐτῇ. ποικίλοι, *acu picti*. — 290. Strabo xiv., p. 757: Σιδόνιοι πολύτεχνοί τινες παραδίδονται καὶ καλλίτεχνοί. The daughters of Danaus speak of a veil made at Sidon, Σιδονία καλύπτρα, in Æschylus, Suppl., 121. Ἀλέξαν-

- 292 τὴν ὁδόν, ἣν Ἑλένην περ ἀνήγαγεν εὐπατέριαν.
 Τῶν ξν' αἰραμένη Ἑκάβη φέρε δῶρον Ἀθήνῃ,
 δς κάλλιστος ἦν ποικίλμασιν ἠδὲ μέγιστος,
 ἀστὴρ δ' ὥς ἀπέλαμπεν· ἔκειτο δὲ νεάτος ἄλλων.
- 296 Βῆ δ' ἵεναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί.
 Αἰ δ' ὅτε νηὸν ἵκανον Ἀθήνης ἐν πόλει ἄκρῃ,
 τῇσι θύρας ὥϊξε Θεανῶ καλλιπάρῃος,
 Κισσηΐς, ἄλοχος Ἀντήνορος ἱπποδάμοιο·
- 300 τὴν γὰρ Τρῶες ἔθηκαν Ἀθηναίης ἰέριαν.
 Αἰ δ' ὀλολυγῇ πᾶσαι Ἀθήνῃ χεῖρας ἀνέσχον.
 Ἡ δ' ἄρα πέπλον ἐλοῦσα Θεανῶ καλλιπάρῃος,
 θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἠϋκόμοιο·
- 304 εὐχομένη δ' ἠρᾶτο Διὸς κούρῃ μεγάλῳ·
 Πότνι' Ἀθηναίη, ἐρυσίπτολι, δια θεάων,
 ἄξον δὴ ἔγχος Διομήδεος, ἠδὲ καὶ αὐτὸν
 πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων·
- 308 ὄφρα τοι αὐτίκα νῦν δυοκαίδεκα βούς ἐνὶ νηΐ,
 ἦνις, ἠκέστας, ἱερεύσομεν, αἶ κ' ἐλεήσῃς
 ἄστν τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα.
 Ὡς ἔφατ' εὐχομένη· ἀνένευε δὲ Παλλὰς Ἀθήνη.

δος, Paris. — 291. Σιδονίη, the part of the sea-coast of Phœnicia where Sidon (now Saïd) was built. At that time the commerce of Tyre, then situated on the continent, was not extensive. It only became so by the foundation of New Tyre on the island, contemporaneously with the fall of Troy. See on this subject the note of Heyne. ἐπιπλῶς derived fm ἐπίπλωμι = ἐπιπλέω. The Ionians say πλώω = πλέω. — 292. τὴν ὁδόν is attached as an apposition to the words ἐπιπλῶς πόντον, which may be taken for πλεύσας. ἀνάγειν, *vehere* (ex portu) in altum (mare); *κατάγειν*, *devehere* (in portum). — 295. νεάτος: ἔσχατος, Sch. In ultimo recessu repositus. — 296. βῆ δ' ἵεναι, see 4, 199. μετασσεύσθαι, to pursue with eagerness. It is to this passage that Virg. alludes, when he represents Æneas contemplating at Carthage the picture in which are depicted the disasters of Ilion, and saying (*Æn. i. 479*): "Interea ad templum non sequæ Pallados ibant Crinibus Iliades passis, peplumque ferebant Suppliciter tristes et tunsæ pectora palmis." — 298. ὥϊξε, fm οἶγνυμι. — 299. Κισσηΐς, daughter of Cisseus, a Thracian prince, father of Hecuba. Antenor was, next to Priam, the most powerful man in Troy. — 301. ὀλολυγῇ: μετ' ὀλολυγμοῦ· φωνὴ δὲ αὕτη γυναικῶν εὐχομένων θεοῖς, Sch. Cf. Herod. iv. ch. 189. — 305. ἐρυσίπτολις, protectress of cities. — 306. ἄξον, fm ἄγνυμι. A passage imitated by Virg.: *Frangere manu telum Phrygii prædonis et ipsum Pronum sternere solo, portisque effunde sub altis*. — 308, 309. See 94, 95. ἱερεύσομεν = ἱερεύσωμεν. — 311. ἀνανεύω, to throw the head backward, in token of refusal; as the contrary gesture, *κατανεύω*, was the sign of consent, and even of a solemn engagement.

Hector goes to seek Paris. By his reproaches he shames him for his inactivity, and excites him to return to the fight. Helen invites the hero to repose himself, but he refuses.

- 312 Ὡς αἶ μὲν ῥ' εὖχοντο Διὸς κούρη μέγαλοιο
 "Εκτωρ δὲ πρὸς δώματ' Ἀλεξάνδροιο βεβήκει
 καλά, τὰ ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν, οἳ τότε ἄρι-
 στοὶ
 ἦσαν ἐνὶ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες·
 316 οἳ οἳ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλήν,
 ἐγγύθι τε Πριάμοιο καὶ Ἑκτορος, ἐν πόλει ἄκρῃ.
 "Ενθ' Ἑκτωρ εἰσῆλθε Διὶ φίλος· ἐν δ' ἄρα χειρὶ
 ἔγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρὸς
 320 αἰχμὴ χαλκείῃ, περὶ δὲ χρύσεος θιέ πόρκης.
 Τὸν δ' εὖρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἔποντα,
 ἀσπίδα καὶ θώρηκα καὶ ἀγκύλα τόξ' ἀφώοντα·
 Ἀργεῖη δ' Ἑλένη μετ' ἄρα δμῳῇσι γυναιξίν
 324 ἦστο, καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλενεν.
 Τὸν δ' Ἑκτωρ νείκεσσεν ἰδὼν αἰσχροῖς ἐπέεσσιν·
 Δαιμόνι', οὐ μὲν καλά χόλον τόνδ' ἔνθεο θυμῷ.
 Λαοὶ μὲν φθινύθουσι, περὶ πτόλιν αἰπύ τε τεῖχος
 328 μαρνάμενοι· σέο δ' εἵνεκ' αὕτῃ τε πτόλεμός τε
 ἄστν τόδ' ἀμφιδέδῃε· σὺ δ' ἂν μαχέσαιο καὶ ἄλλῳ,
 εἰ τινά που μεθιέντα ἴδοις στυγεροῦ πολέμοιο.
 Ἄλλ' ἄνα, μὴ τάχα ἄστν πυρὸς δηΐοιο θέρηται.
 332 Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
 "Εκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,
 τοῦνεκά τοι ἐρέω· σὺ δὲ σύνθεο καὶ μεν ἄκουσον·

315. Τροίη, the whole territory of the ancient Troad.—319. Δουρὸς = δόρατος, gen. depending on πάροιθε. Δόρυ is the wood of the spear; the shaft. Δουράτιος ἵππος, the wooden horse, = ξύλινος. — 320. πόρκης, the ring (ferule) to fasten the brazen point to the wooden shaft.—321. ἔπειν τι, to take care of any thing, employ oneself about any thing, Sch. εὐτρεπίζειν.—322. ἀφάω, to touch, have in the hands, ἄπτεσθαι.—326. Δαιμόνια, see n. on l. 561. καλά = καλῶς. ἔνθεο, fm ἐντίθημι. Eustath. draws attention to the tact which Hector uses towards his brother, representing his want of courage as anger (χόλον) or resentment.—329. ἀμφιδαίω, to kindle around. The perf. has the intrans. signification, to burn, to have broken out around this city. They say similarly in Lat., *incensum est, ardet, calet certamen*. μαχέσαιο, thou wouldst quarrel with, reprimand. — 330. μεθιέναι is here intrans., as in Lat. we find *remittere* = *remissum esse*.—331. ἄνα = ἀνάστηθι. πυρὸς δηΐου θέρεσθαι, to be heated, kindled, with a destructive fire. This gen. must be put in the same rank as the gen. governed by verbs signifying *to be full, πληροῦσθαι, γέμειν*.—333. αἶσα,

- 335 οὔτοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσει
 336 ἤμην ἐν θαλάμῳ, ἔθελον δ' ἄχρ' προτραπέσθαι.
 Νῦν δέ με παρειπουσ' ἄλοχος μαλακοῖς ἐπέεσσιν
 ὤρμησ' ἐς πόλεμον· δοκέει δέ μοι ὧδε καὶ αὐτῇ
 λῳίον ἔσσεσθαι· νίκη δ' ἐπαμείβεται ἀνδρας.
 340 Ἀλλ' ἄγε νῦν ἐπίμεινον, Ἀρήϊα τεύχεα δῶν
 ἧ ἴθ', ἐγὼ δὲ μέτειμι· κιχήσεσθαι δέ σ' οἴω.
 Ὡς φάτο· τὸν δ' οὔτι προσέφη κορυθαίολος
 Ἔκτωρ.
 Τὸν δ' Ἑλένη μύθοισι προσηύδα μελιχίοισιν·
 344 Δᾶερ ἐμεῖο, κυνὺς κακομηχάνου, ὀκρυνόεσσης,
 ὥς μ' ὄφελ' ἤματι τῷ, ὅτε με πρῶτον τέκε μήτηρ,
 οἴχεσθαι προφέρουσα κακὴ ἀνέμοιο θύελλα
 εἰς ὄρος ἢ εἰς κῦμα πολυφλοίσβοιο θαλάσσης·
 348 ἔνθα με κῦμ' ἀπόερσε, πάρος τάδε ἔργα γενέσθαι.
 Αὐτὰρ ἐπεὶ τάδε γ' ὧδε θεοὶ κακὰ τεκμήραντο,
 ἀνδρὸς ἔπειτ' ὤφελλον ἀμείνωνος εἶναι ἀκοίτις,
 ὅς ἤδη νέμεσιν τε καὶ αἴσχεα πόλλ' ἀνθρώπων.
 352 Τούτῳ δ' οὔτ' ἄρ νῦν φρένες ἔμπεδοι οὔτ' ἄρ' ὀπίσσω
 ἔσσονται· τῷ καὶ μιν ἐπαυρήσεσθαι οἴω.
 Ἀλλ' ἄγε νῦν εἵρελθε καὶ ἔξω τῷδ' ἐπὶ δίφρῳ,

propriety.—334. τοι = σοι. σύνθεο, see n. on 1, 76.—335. After οὐ τόσσον χόλῳ οὐδὲ νεμέσσει (= νεμέσει, *spite*) ought to have come ὅσον . . . ; but H. has cut the construction, by saying with greater force : not so much through—but I wished, &c., instead of as through.—336. ἄχα προτραπέσθαι, *cedere dolori*, to abandon myself to grief.—339. λῳίον, reputed compar. of ἀγαθός. νίκη ἐπαμείβεται ἀνδρας, lit. victory changes (her) men ; i. e. favours sometimes the one side, sometimes the other. For the same reason Arès is called in H. ἄλλοπρόσαλλος.—341. μέτειμι (εἴμι), fut. sig.—344. δᾶερ, voc. of δαῖρ, as ἀνερ and ἀνερ of ἀνὴρ. κυνός, see n. on 1, 159. ὀκρυνόεσσα, who makes one shudder (with fright ; fm κρύος, *intense cold*), *frightful, detestable*. This speech of Helen is full of passion and worthy of Tragedy. The sentiments she here expresses have their importance in the general economy of the Iliad.—345, 346. ὥς ὄφελε, *quam debebat*, how ought . . . , how fitting would it have been that, &c. ; = would that. The subject is κακὴ ἀνέμου θύελλα. Word for word : “how ought a gale of wind to have gone by, hurrying me headlong . . .” On πρό in προφέρειν, see 1, 3.—348. ἀπόερσε = ἀπόερσεν ἄν, would have swept me away, fm ἀποέρδω, prop. to separate, to carry off [App. VI.]. πάρος = πάρος ἢ or πρὶν ἢ.—349. τεκμαίρεσθαι, fm τέκμαρ, *determine*, to determine, decree.—350. ἔπειτα might be referred to the first ὄφελε (v. 345), and indicate a second wish of Helen ; but it is more exact to regard it as the correlative of ἔπει, at v. 349.—351. ἧδ' = ἧδε, *who felt*.—353. τῷ, neut., *as re idcirco*. ἐπαυρίσκειν, to reap the fruit of any thing (*here*, of

- 355 δαερ, ἐπεὶ σε μάλιστα πόνος φρένας ἀμφιβέβηκεν
 356 εἶνεκ' ἐμείο κυνὸς καὶ Ἀλεξάνδρου ἔνεκ' αἴτης·
 οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὥς καὶ ὁπίσσω
 ἀνθρώποισι πελώμεθ' αἰοίδιμοι ἐσσομένοισιν.
 Τὴν δ' ἡμείβετ' ἔπειτα μέγας κορυθαίολος Ἔκτωρ·
 360 Μὴ με κάθιζ', Ἐλένη, φιλέουσά περ' οὐδέ με πεί-
 σεις·
 ἦδη γάρ μοι θυμὸς ἐπέσσυται, ὄφρ' ἐπαμύνω
 Τρώεσσ', οἳ μέγ' ἐμείο ποθὴν ἀπεόντος ἔχουσιν.
 Ἀλλὰ σύγ' ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός,
 364 ὥς κεν ἔμ' ἔντοσθεν πόλιος καταμάρψῃ ἰόντα.
 Καὶ γὰρ ἐγὼν οἰκόνδ' ἐσελεύσομαι, ὄφρα ἴδωμαι
 οἰκῆας ἄλοχόν τε φίλην καὶ νήπιον υἷόν.
 Οὐ γάρ τ' οἶδ', εἰ ἔτι σφιν ὑπότροπος ἴξομαι αὐτίς,
 368 ἢ ἦδη μ' ὑπὸ χερσὶ θεοὶ δαμόωσιν Ἀχαιῶν.

Hector returns to his palace to visit Andromachê, whom her fears have caused to leave it. He finds her at the Scæan gate, with his son Astyanax, yet an infant. Andromachê has seen her whole family fall beneath the blows of the Greeks. She beseeches her husband, her last support, to be careful of his life. But Hector will not, he says, die before his destined time, but will perish sooner than see the Greeks in Troy. He embraces his son, and comforts his wife. Andromachê regains her palace, where she abandons herself to tears with her women.

- Ὡς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ.
 Αἶψα δ' ἔπειθ' ἴκανε δόμους εὐναιετάοντας,
 οὐδ' εὖρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν·
 372 ἀλλ' ἦγε ξὺν παιδί καὶ ἀμφιπόλῃ εὐπέπλῃ
 πύργῳ ἐφειστήκει γοώσά τε μυρομένη τε.
 Ἔκτωρ δ' ὥς οὐκ ἔνδον ἀμύμονα τέμεν ἄκοιτιν,
 ἔστη ἐπ' οὐδὸν ἰὼν, μετὰ δὲ δμῳῇσιν ἔειπεν·
 376 Εἰ δ' ἄγε μοι, δμῳαί, νημερτέα μυθήσασθε·
 πῇ ἔβη Ἀνδρομάχῃ λευκώλενος ἐκ μεγάροιο;
 ἢ ἐπὶ γαλόων, ἢ εἰνατέρων εὐπέπλων,

cowardice). See 1, 410. — 355. ἀμφιβέβηκε : περιῆλθε, κατέλαβε, Sch. — 356. Ἀλεξάνδρου depends on αἴτης. — 357. = ἐπίθηκε, imposed, has destined to them. — 360. καθίζω, active, make to sit. — 363. ὄρνυθι, exoita. — 364. καταμάρψῃ, Sch. καταλάβῃ, may overtake me. — 368. δαμόωσι = δαμῶσι. Ἀχαιῶν depends on χερσὶ.

370. εὐναιετάοντες is always found in the pass. sense, bene habitant. — 373. γοώσα = γοῶσα, fm γοᾶω. — 374. ἔτεμεν : εὔρεν, Sch. Only this aor. remains of the verb. — 376. εἰ δ' ἄγε, see 1, 302. ἄγε and in Lat. *age* is employed also when several persons are addressed.

- 379 ἡ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 380 Τρῳαὶ εὐπλόκαμοι δεινὴν θεὸν ἰλάσκονται ;
 Τὸν δ' αὖτ' ὀρηρὴ ταμὶν πρὸς μῦθον ἔειπεν
 "Εκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθεία μυθήσασθαι
 οὔτε πη ἐς γαλῶων, οὐτ' εἰνατέρων εὐπέπλων,
 384 οὐτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 Τρῳαὶ εὐπλόκαμοι δεινὴν θεὸν ἰλάσκονται
 ἀλλ' ἐπὶ πύργον ἔβη μέγαν Ἴλιου, οὐνεκ' ἄκουσεν
 τείρεσθαι Τρῳας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.
 388 Ἡ μὲν δὴ πρὸς τεῖχος ἐπείγομένη ἀφικάνει,
 μαινομένη εἰκυῖα· φέρει δ' ἅμα παῖδα τιθήνη.
 "Ἡ ῥα γυνὴ ταμὶν· ὁ δ' ἀπέσσυτο δώματος Ἐκτωρ,
 τὴν αὐτὴν ὁδὸν αὐτίς, εὐκτιμένας κατ' ἀγυίας.
 392 Εὐτε πύλας ἵκανε, διερχόμενος μέγα ἄστν,
 Σκαιὰς (τῇ γὰρ ἔμελλε διεξιμέναι πεδίουδε),
 ἐνθ' ἄλοχος πολύδωρος ἐναντίη ἦλθε θεούσα,
 Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος·
 396 Ἡετίων, ὃς ἔναιεν ὑπὸ Πλάκῃ ὑλήεσση,
 Θήβῃ Ὑποπλακίῃ, Κιλίκεσσ' ἀνδρεσσιν ἀνάσσω·
 τοῦπερ δὴ θυγάτηρ ἔχεθ' Ἐκτορι χαλκοκορυστῇ.
 "Ἡ οἱ ἔπειτ' ἦντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ,
 400 παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὐτῶς,
 Ἐκτορίδην ἀγαπητόν, ἀλίγκιον ἀστέρι καλῷ·

—378. ἐς γαλῶων, εἰνατέρων, sc. δόμους. Εἰναότερες καλοῦνται αἱ τῶν ἀδελφῶν γυναῖκες πρὸς ἀλλήλας, ὡς Ἐλένη πρὸς Ἀνδρομάχην. Sch. — 379. ἐς Ἀθηναίης, sc. ναόν. — 381. = προσεῖπεν, which has two accus. ; see 1, 201. — 390. ἡ = ἔφη. — 393. τῇ, sc. ταύτῃ (τῇ δὲ). Διεξιμέναι = διεξιέναι. Pay attention, in double and treble compounds, to the signification of each preposition. — 394. πολύδωρος, otherwise πολυέδνος, see 22, 471, 472. Read on this episode, which all ages have admired, Rollin, *Traité des études*, vol. i. p. 439, ed. Letronne. — 396, 397, must be taken as a detached piece of information, between a parenthesis. On the subject of Ἡετίων, Πλάκος or Πλάκτον, Θήβῃ Ὑποπλακίῃ, Κίλικες, see the n. on 1, 366 — 398. ἔχεθ' Ἐκτορι : εἶχετο ὑφ' Ἐκτορος, Sch. — 400. ἀταλάφρονα, Sch. ἀπαλάφρονα, ἀπαλὰ φρονούντα, tenero animo. Ἡῖθεοι ἀταλὰ φρονέοντες, 18, 567. The rule for the formation of these compounds requires ἀταλόφρων, but the exceptional form ἀταλάφρων being furnished by the best MSS., we must count it among the examples of formation by juxtaposition. νήπιον αὐτῶς does not mean, still an infant, as usually translated ; for αὐτῶς or οὕτως has not this augmentative force. Its meaning here as elsewhere is *sic* : but it varies in force according to the general bearing of the sentence : *sic infantem* might perhaps be rendered by "such an infant" (as to be carried in the arms) ; for it is to the word

- 402 τόν ῥ' Ἐκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
 Ἄστυνάκτ'· οἷος γὰρ ἑρέετο Ἴλιον Ἐκτωρ.
 404 Ἦτοι δ' μὲν μείδῃσεν ἰδὼν ἐς παῖδα σιωπῇ·
 Ἀνδρομάχη δέ οἱ ἄγχι παρίστατο δακρυχέουσα,
 ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 Δαιμόνιε, φθίσει σε τὸ σὸν μένος· οὐδ' ἐλεαίρεις
 408 παῖδά τε νηπίαχον καὶ ἔμ' ἄμμορον, ἧ τάχα χήρη
 σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοί,
 πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἶη
 σεῦ ἀφαρματούσῃ χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη
 412 ἔσται θαλπωρή, ἐπεὶ ἂν σύ γε πότμον ἐπίσπρς,
 ἀλλ' ἄχε'· οὐδέ μοι ἐστι πατήρ καὶ πότνια μήτηρ.
 Ἦτοι γὰρ πατέρ' ἄμὸν ἀπέκτανε διός Ἀχιλλεύς,
 ἐκ δὲ πόλιν πέρσεν Κιλίκων εὐναιετώσαν,
 416 Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα,
 οὐδέ μιν ἐξενάριξε· σεβάσσατο γὰρ τόγε θυμῷ·
 ἀλλ' ἄρα μιν κατέκχε σὺν ἔντεσι δαιδαλέοισιν,
 ἧδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν
 420 Νύμφαι ὄρεστιάδες, κοῦραι Διὸς αἰγιόχοιο.
 Οἷ δέ μοι ἐπὶ τὰ κασίγνητοι ἔσαν ἐν μεγάροισιν,
 οἳ μὲν πάντες ἰψὲ κίον ἡματι Ἀἴδος εἴσω·
 πάντας γὰρ κατέπεφνε ποδάρκης διός Ἀχιλλεύς,
 424 βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῇς ὀϊέσσιν.
 Μητέρα δ' ἧ βασιλευεν ὑπὸ Πλάκῃ ὕληέσσῃ,
 τὴν ἐπεὶ ἄρ δεῦρ' ἦγαγ' ἄμ' ἄλλοισι κτεάτεσσιν,

ἐπὶ κόλπῳ ἔχουσα that αὐτως is attached. [See App. IV.]—402. καλέεσκε, used to call; see v. 15.—403. Ἀστυνάξ, means, king of the city; protector of the city.—406. ἐν τ' ἄρα οἱ φῦ, see v. 253.—408. ἄμμορον (= ἄμορον): δύςμορον, κακόμορον, Sch. Compare with these lines the complaints of Tecmessa in the Ajax of Sophocles, 496—520.—409. κτανέουσι, fin κτείνω.—410. κέρδιον, see n. on v. 153.—411. ἀφαρματούσῃ, Sch. ἀποτυχοῦσῃ, ἀφαιριθείσῃ. Δύμεναι, see n. on v. 185.—412. πότμον ἐπίσπρς, to attain or accomplish one's destiny; to die.—413. ἄχεα = ἄχη.—414. ἄμω is the primitive form of ἡμίτερος, as ὁμός, σφός of ὑμίτερος, σφίτερος.—415. = ἐξίπερσιν, see I, 19.—417. ἐξενάριξεν has here its proper sense, to despoil, as at 4, 488. σεβάσσατο, see 167.—419. σῆμα ἐπιχέειν, word for word, monumentum superfundere, i. e. terrā superfusā (= superaggestā) monumentum parare. Below, v. 464, the tomb is called χυτὴ γαῖα, fin χίω. = περιφύτευσαν.—420. ὄρεστιάδες, otherwise ὄρειάδες, the Oreades, mountain-nymphs. Thêbé was at the foot of the mountain.—422. ἰψ = ἐνί, found only in this passage. The fem. ἰα = μῖα is more frequent. Ἀἴδος εἴσω, sc. δόμον.—424. ἐπὶ βουσὶν, by the oxen which they were watching. The phrase ὁ ἐπὶ τινι, aliovis rei propositus, is well known. εἰλιπόδες, slow-paced, which drag or trail along

- 427 ἄψ ὕγε τὴν ἀπέλυσε λαβὼν ἀπερείσι' ἄποινα
 428 πατρὸς δ' ἐν μεγάροισι βαλ' Ἄρτεμις ἰοχέαιρα.
 Ἔκτορ, ἀτὰρ σύ μοι ἔσσι πατὴρ καὶ πύτνια μήτηρ
 ἡδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης.
 Ἄλλ' ἄγε νῦν ἐλάειρε καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
 432 μὴ παῖδ' ὀρφανικὸν θήγης χήρην τε γυναῖκα
 λαὸν δὲ στῆσον παρ' ἐρινεόν, ἐνθα μάλιστα
 ἄμβατος ἐστὶ πόλις, καὶ ἐπιδρομον ἔπλετο τεῖχος.
 Τρεῖς γὰρ τῇγ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι,
 436 ἄμφ' Αἴαντε δύω καὶ ἀγακλυτὸν Ἴδομενεῖα,
 ἡδ' ἄμφ' Ἀτρεΐδης καὶ Τυδέος ἄλκιμον υἱόν
 ἢ πού τις σφιν ἐνίσπε θεοπροπίων εὖ εἰδώς,
 ἢ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει.
 440 Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ·
 Ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ'
 αἰνῶς
 αἰδέομαι Τρῶας καὶ Τρῳάδας ἑλκεσιπέπλους,
 αἵ κε κακὸς ὥς νύσφιν ἄλυσκάζω πολέμοιο·

their feet, walk heavily.—426. τὴν, *hanc*, is added for greater force, *μητέρα* being, grammatically, sufficient. — 428. ἔβαλεν Ἄρτεμις, see n. on v. 205. — 429. ἀτὰρ = ἀλλά. Racine, in *Iphigenia* (act iii., sc. 5), makes Clytemnestra say, imploring Achilles for her daughter: “Elle n’a que vous seul; vous êtes en ces lieux Son père, son époux, son asyle, ses dieux.” Let us observe that H. would never have said: *Tu es pour moi mes dieux*. The French poet is plainly expressing himself in a mythology which was to him a fiction. *Dugas Moub.*—431. αὐτοῦ, adv. of place, *hic*.—432. θήγης = θῆς.—433. ἐρινεός, *capricious*, is here a hill to the south-east of the city, not far from the Scæan gate, so called from the wild fig-trees which grew there. See also 22, 145. Choiseul-Gouffier reports that near *Bounar-bachî*, a village believed to be built on the site of ancient Troy, there is a place called *Indjirli-dag*, sc. *mountain of the fig-trees*.—434. ἄμβατος = ἀνάβατος, easy to scale, climb. ἔπλετο, *factum est*, = ἐστὶ.—435. τῇγ, see v. 393.—436, 437. ἄμφί τινα is in H. (who does not use the article) what οἱ περί τινα is in prose, such a chieftain accompanied by his satellites or soldiers. These assaults have been recounted in the Cypriac poem (*τὰ Κύπρια*), attributed to Stasinus, as is seen in the short argument of Proclus (p. 582, ed. Didot): (The Greeks) διαπρεσβεύονται πρὸς τοὺς Τρῶας τὴν Ἑλένην καὶ τὰ κτήματα ἀπαιτοῦντες. Ὡς δὲ οὐχ ὑπήκουσαν ἐκείνοι, ἐνταῦθα δὴ ἐκείνοι τειχομαχοῦσι.—438. ἐνίσπω, another form of ἐνέπω, like ἰγώ—ισχω. εὖ εἰδώς, as *sciens alioquin rei*, is taken substantively.—439. ἐποτρύνει καὶ ἀνώγει. This use of the present is by no means a poetic figure, “to represent Andromache seeing, through her emotion, a thing past as though present.” She fears an attack on that side of the city, and advises Hector to post his warriors there. “For,” says she, “already three times have they attacked that spot, either

- 444 οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
αἰεὶ καὶ πρῶτοισι μετὰ Τρώεσσι μάχεσθαι,
ἀρνύμενος πατρός τε μέγα κλέος ἢδ' ἐμὸν αὐτοῦ.
Εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
448 ἔσσεται ἡμαρ, ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρή,
καὶ Πριάμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο.
Ἄλλ' οὐ μοι Τρώων τόσσον μέλει ἄλγος ὅπισσω,
οὔτ' αὐτῆς Ἑκάβης, οὔτε Πριάμοιο ἄνακτος,
452 οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ
ἐν κονίρσι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,
ὅσσοι σεί', ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
δακρυόεσσαν ἄγῃται, ἐλεύθερον ἡμαρ ἀπούρας·
456 καὶ κεν ἐν Ἀργεὶ ἐοῦσα, πρὸς ἄλλης ἱστὸν ὑφαίνεις,
καὶ κεν ὕδωρ φορέεις Μεσσηΐδος ἢ Ὑπερείης,
πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείσεται ἀνάγκη·
καὶ ποτέ τις εἴπῃσιν, ἰδὼν κατὰ δάκρυ χέουσαν·
460 Ἔκτορος ἦδε γυνή, ὃς ἀριστεύεσκε μάχεσθαι
Τρώων ἵπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.
Ὡς ποτέ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος
χῆτεϊ τοιοῦδ' ἀνδρὸς ἀμύνειν δούλιον ἡμαρ.
464 Ἀλλά με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτει,
πρίν γ' ἔτι σῆς τε βοῆς σοῦ θ' ἔλκηθμοῖο πυθῆσθαι.
Ὡς εἰπὼν οὐ παιδὸς ὀρέξατο φαίδιμος Ἔκτωρ·
ἂψ δ' ὁ πάϊς πρὸς κόλπον ἐϋζώνοιο τιθήνης

because some diviner has pointed it out to them, or because their own spirit urges them to it (now again).”—444. *ἄνωγεν*, sc. *ἀλυσκάζειν*. — 446. *ἀρνύμενος*, sustaining. There is mention of the exploits of Priam's warriors, in 3, 184, sqq. — 448, 449. The conqueror of Carthage, Scipio, seeing from a hill the burning of that unhappy city, repeated these two lines, whilst musing on the future fate of Rome. — 450. *ὅπισσω*, in future times. — 452. *πολέες* = *πολλοί*. — 455. *ἄγῃται*, *sibi abducatur*. *ἐλεύθερον ἡμαρ*, *δούλιον ἡμαρ*, the day of liberty, of slavery. *ἀπούρας*, see I, 356. — 456. Ἀργος is here Ἀργος τὸ Πελασγικόν, in Phthia, the maritime part of Thessaly. *Ἰθέρη* was the ancient city of Hellas; not far from its ruins were found the two springs Messēis and Hyperia, which the Pharsalians showed at 60 stadia from their city (Strabo xiii., p. 431). *πρὸς ἄλλη*, at the bidding of another woman. — 459. *ἄπῃσιν* (= *εἴπῃ*), see on this subj. (which answers to the fut. *ἐρέει*, v. 462) the n. on 6, 262. — 463. *χῆτεϊ*: *στερήσει*, *ἐνδεία*, Sch. The verb is *χαρίζω*, *esse*. The infin. *ἀμύνειν* depends on *τοιοῦδε*, capable of repelling [Od. 2, 60: *ἡμεῖς δ' οὐ νύ τι τοιοῖο ἀμύνμεν*]. Compare here again the words of Tecmessa in the *Ajax*, v. 501, sqq. — 464. *χυτὴ γαῖα*: *ἡ ἐπιχειομένη τοῖς νεκροῖς γῇ*, Sch. See v. 419. — 465. *ἐλκηθμός*, dragging away, and, by consequence, violence done to the cap-

- 468 ἐκλίνθη ἰάχων, πατρὸς φίλου ὄψιν ἀτυχθεῖς,
 ταραβήσας χαλκὸν τε ἰδὲ λόφον ἵππιοχαίτην,
 δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας·
 ἐκ δ' ἐγέλασσε πατήρ τε φίλος καὶ πῶνια μήτηρ.
- 472 Αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἴλετο φαίδιμος Ἔκτωρ,
 καὶ τὴν μὲν κατέθηκεν ἐνὶ χθονὶ παμφανόωσαν·
 αὐτὰρ ὄγ' ὃν φίλον υἱὸν ἐπεὶ κύσε πῆλὲ τε χερσίν,
 εἶπεν ἐπευξάμενος Δίί τ' ἄλλοισίν τε θεοῖσιν·
- 476 Ζεῦ, ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι
 παῖδ' ἐμόν, ὥς καὶ ἐγὼ περ, ἀριπρεπεία Τρώεσσιν,
 ὣδε βίην τ' ἀγαθὸν καὶ Ἰλίου Ἰφι ἀνάσσειν·
 καὶ ποτέ τις εἴπῃσι, Πατρός γ' ὅδε πολλὸν ἀμείνων,
- 480 ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα,
 κτείνας δῆριον ἄνδρα, χαρεῖν δὲ φρένα μήτηρ.
 ὣς εἰπὼν ἀλόχοιο φίλης ἐν χερσίν ἔθηκεν
 παῖδ' ἐόν· ἥ δ' ἄρα μιν κηῶδεῖ δέξατο κόλπῳ,
- 484 δακρυόεν γελάσασα· πόσις δ' ἐλέησε νοήσας,
 χειρὶ τέ μιν κατέρεξε ξένος τ' ἔφατ' ἐκ τ' ὀνόμαζεν·
 Δαιμονίη, μή τοί τι λῆν ἀκαχίζεο θυμῷ·
 οὐ γάρ τις μ' ὑπὲρ αἶσαν ἀνὴρ Ἀἶδι προῖάψει·
- 488 μοῖραν δ' οὐτινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν,
 οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται.
 Ἄλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμίζε,
 ἰστόν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
- 492 ἔργον ἐποίχεσθαι· πόλεμος δ' ἀνδρεσσι μελήσει,
 πασιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἰλίῳ ἐγγεγάασιν.
 ὣς ἄρα φωνήσας κόρυθ' εἴλετο φαίδιμος Ἔκτωρ

tive. — 468. ὀρέγεσθαι τινος, to stretch the arms towards. — 468. ἀτυχθεῖς: ἐκπαιγείς, ἢ ταραχθεῖς, Sch. The object is in the accus. after ἐκπαιγῆναι, and some other passives signifying a violent emotion. — 472. πάλαι, to toss, to dandle. — 479. εἴπῃσι is here = εἰπῶ, rare in the second and third person, but very common in the first, e. g. ἴωμεν, εἰπῶμεν. On εἴπῃ depends the accus. of the following line, ἀνιόντα, say of him, when he returns from the war. The regular construction would be this: εἴπῃ αὐτόν, ἐκ πολέμου ἀνιόντα, πατρὸς πολλὸν ἀμείνονα. But the poet has introduced the *oratio recta*. — 480. βροτόεντα, gory: βρότος γάρ τὸ ἐκ φόνου αἷμα, Sch. — 484. δακρυόεν γελάσασα, smiling through her tears (*lit.* tearfully): a beautiful touch. — 486. κατέρεξε, see n. on l. 361. — 488. ἀκαχίζεο: ἀχθου, λυποῦ, Sch. — 487. ὑπὲρ αἶσαν, word for word, beyond destiny (going further than destiny), sc. against destiny. — 488. πεφυγμένος (fm φεύγω) has often in H. an active signification. — 489. ἐπὴν τὰ πρῶτα, see l. 235. — 490. σ' = σά, tua ipsius. — 493. ἐγγεγάασιν, 2 perf. of ἐγγίνομαι. —

495 ἵππουριν· ἄλοχος δὲ φίλη οἰκόνδε βεβήκε
 496 ἐντροπαλιζομένη, θαλερόν κατὰ δάκρυ χέουσα.
 Αἶψα δ' ἔπειθ' ἵκανε δόμους εὐναιετάοντας
 Ἔκτορος ἀνδροφόνοιο· κινήσατο δ' ἔνδοθι πολλὰς
 ἀμφιπόλους, τῆσιν δὲ γόον πάσῃσιν ἐνῶρσεν.
 500 Αἶ μὲν ἔτι ζῶν γόον Ἔκτορα ᾧ ἐνὶ οἴκῳ·
 οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο
 ἵεσθαι, προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.

Paris at length, clad in armour, descends from his palace, and joins his brother, who animates him to the combat.

Οὐδὲ Πάρις δῆθυνεν ἐν ὑψηλοῖσι δόμοισιν·
 504 ἀλλ' ὅγ', ἐπεὶ κατέδυσ κλυτὰ τεύχεα, ποικίλα χαλκῷ,
 σεύατ' ἔπειτ' ἀνὰ ἄστρῳ, ποσὶ κραιπνοῖσι πεποιθώς.
 Ὡς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτῃ,
 δεσμὸν ἀπυρρῆξας θείῃ πεδίῳ κροαίνων,
 508 εἰωθὼς λούεσθαι ἐϋρρέϊος ποταμοῖο,
 κυδιόων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
 ὤμοις αἰτσοῦνται· ὁ δ' ἀγλαΐῃ πεποιθώς,
 ῥίμψα ἐ γούνα φέρει μετὰ τ' ἤθεα καὶ νομὸν ἵππων·
 512 ὥς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης

496. ἐντροπαλιζομένη : συνεχῶς ἐπιστρεφομένη, Sch. She never saw him more. — 499. ἐνῶρσε, fm ἐνωρίω. — 500. γόον is 3 pers. 2 aor., a peculiar form of the verb γοᾶω. — 501. ἔφαντο, thought, said to themselves; see the observation made on v. 108.

504. κατέδυσ, subiit, literally entered into, equipped himself with. — 505. σεύατο, fm σεύομαι, 1 aor. without the σ, like χεύατο. — 506 — 511. This beautiful comparison has been imitated by Virg. *Æn.* xi. 492. Rollin has analysed the two passages with great taste and delicacy, in the *Traité des études*, vol. i. p. 446, ed. Letronne. We shall transcribe here the more ancient imitation of Ennius: "Et tunc sicut equus, [qui] de præsepibus fartus Vincula sueis magnæ animæ abruptit, et inde Fert sese campi per cæcula lætaque prata, Celso pectore, sæpe jubam quassat simul altam: Spiritus ex anima calida spumas agit albas." στατὸς, verbal adj. fm ἵστημι: Sch. ὁ ἐστὼς ἐπὶ πολλὸν χρόνον, long kept up in the stable. ἀκοστήσας, well fed with barley (ἀκοσταί). *Æschylus* in like manner says κριθῶντα πῶλον, fm κριθή. — 507. θείῃ = θέρ. πεδίῳ, o'er the plain; see on v. 2. κροαίνων, κρούων, κροῶν. — 508. ἐϋρρέϊος = ἐϋρρέϊος, fm ἐϋρρέης or ἐϋρρέως, poet. form for εὐροός. λούεσθαι ποταμοῖο, see 5. 6. — 509. κυδιόων = γαυριῶν, Sch. Cf. κύδι γαιῶν, 1. 405. — 510. ἀγλαΐῃ = ἀγλαΐῃ: τῇ κάλλει τοῦ σώματος, Sch. The nom. ὁ δὲ πεποιθώς remains suspended. The poet resumes with another turn of phrase: *et pulchritudine fretus—facile ipsum genua ferunt, for graditur.* — 511. γούνα = γόνατα. ἤθεα, an Ionic word, places habitually frequented, haunts. νομός, *paucis*:

- 13 τεύχεσι παμφαίνων, ὥστ' ἠλέκτωρ, ἔβεβήκει
καγχαλώων, ταχέες δὲ πόδες φέρων· αἶψα δ' ἔπειτα
Ἔκτορα διον ἔτετμεν ἀδελφεόν, εὐτ' ἄρ' ἔμελλεν
16 στρέψεσθ' ἐκ χώρας, ὅθι ἢ ὀάριζε γυναικί.
Τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής·
'Ηθεῖ', ἥ μάλα δὴ σε καὶ ἐσσύμενον κατερύκω,
δηθύνων, οὐδ' ἦλθον ἐναίσιμον, ὥς ἐκέλευες.
520 Τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος
Ἔκτωρ·
Δαιμόνι', οὐκ ἂν τίς τοι ἀνὴρ, δὲ ἐναίσιμος εἴη,
ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι·
ἀλλὰ ἐκὼν μεθιῖς τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ
524 ἄχνηται ἐν θυμῷ ὅθ' ὑπὲρ σέθεν αἴσχε' ἀκούω
πρὸς Τρώων, οἳ ἔχουσι πολὺν πόνον εἵνεκα σῆο.
'Ἀλλ' ἵομεν· τὰ δ' ὀπίσθεν ἀρεσσόμεθ', αἶκε ποθι.
Ζεὺς
δῶν, ἐπουρανίοισι θεοῖς αἰεγενέτησιν
528 κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν,
ἐκ Τροίης ἐλάσαντας ἐϋκνήμιδας Ἀχαιοῦς.

νόμος, lex.—512. Πέργαμος was the acropolis, citadel of Troy, where we have seen that Paris had built himself a palace, v. 317. — 513. ἠλέκτωρ, the brilliant; properly an adj., and become a subst. like Ἐκατορ, Γλαυκῶπις, the sun in his splendour. — 514. καγχαλῶων, to laugh for light-heartedness. — 516. ὀάριζε: ὠμίλει· ὅσος γὰρ ἡ ὀμιλία, Sch. — 518. ἠθεῖα. Apollonius: προσφώνησις φιλοφρονική νεωτέρου πρὸς πρεσβύτερον ἀδελφόν. Derived doubtless fm ἔθος, familiaris.—519. ἐναίσιμον, adverbially: at the appointed or proper time. In v. 521 ἐναίσιμος is nearly = ὁ ἐν αἴσῃ ὢν, who does the part (αἴσα) of every one; who is just. — 521. [δε . . . εἴη, rel. used hypothetically. Gr. 924.] — 523. μεθιῖς, as if fm μεθιῶ = μεθίημι, in its neut. signification [to be remiss], as at v. 330.—524. ὑπὲρ σοῦ has two meanings, in place of thee, and about thee; either will do here [surely not the first]. — 526. ἵομεν = ἵωμεν. τὰ δέ = ταῦτα δέ: we shall arrange that matter between us by-and-bye. — 527. δῶν = δῶ. — 528. κρητῆρα ἐλεύθερον, the goblet of liberty ['the goblet fill'd . . . for liberty secur'd,' Cp.]; the goblet with which they made libations when they had been delivered (from their enemies). The later poets often mention Ζεὺς ἐλευθέριος, Jupiter liberator, and the sacrifices which were made to him, either to obtain liberty, or for liberty obtained. "Cæterum poetam carmini admirabili omnisque elegantie ac suavitatis pleno epilogum sublimem et magnificum imposuisse nemo facile negabit." *Sptzn.*

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Η.

Hector and Paris mingle with the combatants. Athênê descends from Olympus to the aid of the Greeks; Apollo stops her. To put an end to the carnage, Helenus, inspired by the two deities, urges Hector to challenge one of the Greek chieftains to single combat.

ᾯΩς εἰπὼν πυλέων ἐξέσσυτο φαίδιμος Ἔκτωρ·
τῷ δ' ἄμ' Ἀλέξανδρος κί' ἀδελφεός· ἐν δ' ἄρα θυμῷ
ἀμφότεροι μέμασαν πολεμίζειν ἥδ' ἐ μάχεσθαι.

4 Ὡς δὲ θεὸς ναύτησιν ἐλδομένοισιν ἔδωκεν
οὔρον, ἐπὴν κεκάμωσιν ἐϋξέστης ἐλάτρησιν
πόντον ἐλαύνοντες, καμάτῳ δ' ὑπὸ γυῖα λέλυνται·
ὥς ἄρα τὼ Τρώεσσιν ἐλδομένοισι φανήτην.

β Ἐνθ' ἐλέτην, ὃ μὲν υἱὸν Ἀρηϊθόοιο ἀνακτος,
Ἄρνη ναιετάοντα Μενέσθιον, δν κοριννήτης
γεῖνατ' Ἀρηϊθοος καὶ Φυλομέδουσα βοῶπις·
Ἔκτωρ δ' Ἡϊονῆα βάλ' ἔγχρ' ὀξυόεντι

12 αὐχέν' ὑπὸ στεφάνης εὐχάλκου, λῦσε δὲ γυῖα.
Γλαῦκος δ', Ἴππολόχοιο παῖς, Λυκίων ἀγὸς ἀν
δρῶν,

Ἰφίνοον βάλε δουρὶ κατὰ κρατερὴν ὕσμινην,
Δεξιάδην, ἵππων ἐπιάλμενον ὠκειάων,

16 ὦμον· ὃ δ' ἐξ ἵππων χαμάδις πέσε, λύντο δὲ γυῖα.

1. Fm ἐκτεύομαι. — 2. = ἄμα τῷ (τούτῳ). — 3. μέμαα is found in H. only in the perf. Other poets have the present μῶμαι (μῶμαι), οὐρίο, γαστρο. — 4. ἔδωκεν: we should have expected δίδωσκον, but see n. on 2, 146. — 5. Fm κάμνω, aor. 2 with redupl. ἀέταις: ταῖς κύπαις, ὅτι ἐξ ἐλατίνων ξύλων κατεσκευάζοντο, Sol. — 6. Ἀρνή, a town in Boeotia. Many of the most ancient warriors are represented with the club. On Arēithous, see below v. 137, sqq. — 7. ὀξυόεντι, see 5, 50. We have seen that in these sentences the second accus. particularizes what the first has enounced generally: *He struck Eionés (to wit) the (his) neck; = in his neck, &c.* —

- 17 Τοὺς δ' ὥς οὖν ἐνόησε θεὰ γλαυκῶπις Ἀθήνη
 Ἀργείους ὀλέκοντας ἐνὶ κρατερῇ ὑσμίνῃ,
 βῆ ῥα κατ' Οὐλύμποιο καρήνων ἀΐξασα
 20 Ἴλιον εἰς ἱέρην. Τῇ δ' ἀντίος ὤρνυτ' Ἀπόλλων,
 Περγάμου ἐκ κατιδών, Τρώεσσι δὲ βούλετο νίκην
 ἀλλήλοισι δὲ τῷγε συναντίεσθην παρὰ φηγῷ.
 Τὴν πρότερος προσέειπεν ἄναξ, Διὸς υἱός, Ἀπόλ-
 λων
 24 Τίπτε σὺ δ' αὖ μεμαυῖα, Διὸς θυγάτερ μέγαλοιο,
 ἦλθες ἀπ' Οὐλύμποιο, μέγας δέ σε θυμὸς ἀνῆκεν ;
 ἦ ἵνα δὴ Δαναοῖσι μάχης ἑτεραλκία νίκην
 δῶς ; ἐπεὶ οὔτι Τρῶας ἀπολλυμένους ἐλεαίρεις.
 28 Ἀλλ' εἴ μοί τι πίθοιο, τό κεν πολὺν κέρδιον εἴη
 νῦν μὲν παύσωμεν πόλεμον καὶ δηϊοτήτα
 σήμερον· ὕστερον αὖτε μαχήσονται, εἰς ὅκε τέκμωρ
 Ἴλίου εὐρωσιν· ἐπεὶ ὥς φίλον ἐπλετο θυμῷ
 32 ὑμῖν ἀθανάτῃσι, διαπραθέειν τόδε ἄστυ.
 Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 ὦδ' ἔστω, Ἐκάεργε· τὰ γὰρ φρονέουσα καὶ αὐτὴ
 ἦλθον ἀπ' Οὐλύμποιο μετὰ Τρῶας καὶ Ἀχαιοὺς.
 36 Ἀλλ' ἄγε, πῶς μέμονας πόλεμον καταπαυσέμεν
 ἀνδρῶν ;
 Τὴν δ' αὖτε προσέειπεν ἄναξ, Διὸς υἱός, Ἀπόλλων·
 Ἔκτορος ὄρωμεν κρατερὸν μένος ἵπποδάμοιο,
 ἦν τινά που Δαναῶν προκαλέσsetαι οἰόθεν οἶος

12. στεφάνη, the projecting edge or brim of the helmet. — 21. δὲ βούλετο = βουλόμενος, as it would probably have been expressed in the more advanced periods of literary composition. — 22. φηγῷ, see 5, 693 ; 6, 237. — 24. = τί ποτε, our tandem. — 25. Ἐμ ἀνίμῃ : ἀνέπεισεν, Sch. — 26. ἑτεραλκῇ is thus explained by the ancient grammarians : ἑτεροκλινῇ, ἑτεροβόρεπῇ, τὴν τοῖς πρότερον νενικημένοις ἀλκὴν προσποιούσαν, ὅταν οἱ πρῶην νικηθέντες νικήσωσιν : "one who gives strength, superiority to the one of two parties." This meaning applies to all the passages in H., where this word is found. It may, however, mean equally well "one who grants the superiority sometimes to one party, sometimes to the other," ἢ ἱταμίζεται ἀνδρας (6, 339). (Comp. Ἄρης ἀλλοπρόκαλλος.) It is in this sense that Hdt. uses it, when he says, ἑτεραλκία μάχην for *anopitum pugnam*. — 32. ὑμῖν, to thee and Hērē. Aor. of διατίθω. See 1, 125. — 34. Ἐκάεργε, see notes on 1, 14, 237. — 36. μέμονας, see 24, 657. — 39. = προκαλέσsetαι. ἦν τινα will find its explanation in what has been said 1, 86. Ὅφρα, ἵνα, or ὥστε would have simply expressed the object ; ἦν τινά που indicates the uncertainty of the event. It is the same in Lat. : *Germanicus* (says Tacitus,

- 40 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτῆτι,
οἱ δέ κ' ἀγασσάμενοι χαλκοκνήμιδες Ἀχαιοὶ
οἷον ἐπόρσειαν πολεμίζειν Ἑκτορι δίῳ.
ᾠς ἔφατ'· οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
- 44 Τῶν δ' Ἑλενος, Πριάμοιο φίλος παῖς, σύνθετο θυμῷ
βουλήν, ἣ ρά θεοῖσιν ἐφῆνδανε μητιόωσιν·
στῇ δὲ παρ' Ἑκτορ' ἰὼν καὶ μιν πρὸς μῦθον ἔειπεν·
Ἑκτορ, υἱὲ Πριάμοιο, Διὶ μῆτιν ἀτάλαντε,
- 48 ἣ ρά νύ μοί τι πίθοιο; κασίγνητος δέ τοί εἰμι·
ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,
αὐτὸς δὲ προκάλεσσαι Ἀχαιῶν ὅστις ἄριστος,
ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτῆτι·
- 52 οὐ γάρ πώ τοι μοῖρα θανεῖν καὶ πότμον ἐπισπείν.
ᾠς γάρ ἐγὼν ὅπ' ἄκουσα θεῶν αἰγιγενετάων.
ᾠς ἔφαθ'· Ἑκτωρ δ' αὐτ' ἐχάρη μέγα, μῦθον
ἀκούσας,
καὶ ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,
- 56 μέσσου δουρὸς ἐλὼν· τοὶ δ' ἰδρύνθησαν ἅπαντες.
Κὰδ δ' Ἀγαμέμνων εἶσεν ἑκκνήμιδας Ἀχαιοὺς·
κὰδ δ' ἄρ' Ἀθηναίη τε καὶ ἀργυρότοξος Ἀπόλλων
ἑζέσθην, ὄρνισιν ἑοικότες αἰγυπιοῖσιν,
- 60 φηγῶ ἑφ' ὑψηλῇ πατρὸς Διὸς αἰγιόχοιο,
ἀνδράσι τερπόμενοι· τῶν δὲ στίχες εἶατο πυκναί,
ἀσπίσι καὶ κορύθεσσι καὶ ἔγχεσι πεφρικυῖαι.
Οἷη δὲ Ζεφύροιο ἐχεύατο πόντον ἐπὶ φριζῇ,
64 ὀρνυμένοιο νέον, μελάνει δέ τε πόντον ὑπ' αὐτῆς·

Annals, i. ch. 48) *dandum adhuc spatium ratus, si recenti exemplo sibi ipsi consulerent*. It was quite the intention of Germanicus, *ut (defectores) sibi ipsi consulerent*, that they should consult their interest (by re-entering into the order); and Tacitus would have written *ut*, had he not wished to express at the same time the little certainty of the result of such conduct. — *οἶδεν οἶος*, and at v. 97, *αἰνόθιν αἰνώς*, serve as substitutes for the superlatives *μονωτάτως* and *δεινοτάτως*. This recalls the Hebrew language, which supplies the superlative, which it does not possess, by the repetition of the word.—42. *ἔμ' ἐκόννυμι: ἐφορμήσειαν*, *Sch.*; *sc. αὐτόν*.—46. = *αὐτὸν προσεῖπε μῦθον*, double accus., as at l. 201, sqq.—47. The diphthong in *νέος* was doubtless very feeble, for H. often has it short; moreover, in some ancient inscriptions, we find the orthography *νός*.—49. See 3, 68.—54—56. See 3, 76, sqq.—59. *ὄρνισιν αἰγυπιοῖς*, as they said in French, *mouches-guêpes*. In like manner *σύες κάπροι*, v. 257, sqq.—61. = *ἤντρο*.—62. See 4, 282.—63. Catullus lxii. 268: "*Hic qualis flatu placidum mare matutino Horrificans Zephyrus proclivis incitat undas*," &c. See 2, 147. The Greek army seated on the

- 55 τοῖαι ἄρα στίχες εἶατ' Ἀχαιῶν τε Τρώων τε
ἐν πεδίῳ· Ἐκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπεν·
Κέκλυτέ μεν, Τρῶες καὶ ἑκκνήμιδες Ἀχαιοί,
58 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
Ὅρκια μὲν Κρονίδης ὑψίζυγος οὐκ ἐτέλεσσεν,
ἀλλὰ κακὰ φρονέων τεκμαίρεται ἀμφοτέροισιν,
εἰσόκεν ἦ ὑμεῖς Τροίην εὐπυργον ἔλγῃ,
72 ἣ αὐτοὶ παρὰ νηυσὶ δαμείετε ποντοπόροισιν.
Ἵμῖν μὲν γὰρ ἔασιν ἀριστῆες Παναχαιῶν
τῶν νῦν ὄντινα θυμὸς ἐμοὶ μαχέσασθαι ἀνώγει,
δεῦρ' ἵτω ἐκ πάντων, πρόμος ἔμμεναι Ἐκτορι δίῳ.
76 Ὡς δὲ μυθέομαι, Ζεὺς δ' ἅμμ' ἐπιμάρτυρος ἔστω·
εἰ μὲν κεν ἐμὲ κείνος ἔλῃ ταναήκεϊ χαλκῷ,
τεύχεα συλήσας, φερέτω κοίλας ἐπὶ νῆας,
σῶμα δὲ οἴκαδ' ἐμὸν δόμεναι πάλιν, ὄφρα πυρός με
80 Τρῶες καὶ Τρώων ἄλοχοι λελάχωσι θανύντα.
Εἰ δέ κ' ἐγὼ τὸν ἔλω, δῶή δέ μοι εὖχος Ἀπόλλων,
τεύχεα συλήσας, οἴσω προτὶ Ἴλιον ἱρήν,
καὶ κρεμώω προτὶ νηὸν Ἀπόλλωνος ἑκάτοιο·
84 τὸν δὲ νέκυν ἐπὶ νῆας εὐσσέλμους ἀποδώσω,
ὄφρα ἐταρχύσωσι κερηκομόωντες Ἀχαιοί,
σῆμά τέ οἱ χεύωσιν ἐπὶ πλατεῖ Ἑλλήσποντῳ·
καὶ ποτέ τις εἴπῃσι καὶ ὀψιγόνων ἀνθρώπων,
88 νηὶ πολυκλήϊδι πλέων ἐπὶ οἴνοπα πόντον·
ἀνδρὸς μὲν τόδε σῆμα πάλαι κατατεθνηῶτος,
ὃν ποτ' ἀριστεύοντα κατέκτανε φαίδιμος Ἐκτωρ.
Ὡς ποτέ τις ἐρέει· τὸ δ' ἐμὸν κλέος οὐ ποτ' ὀλεῖται.

ground resembled the sea ruffled by the Zephyr. — 68. κελεύει (εἰπεῖν). — 70. τεκμαίρεται : τελειοῖ, ἢ ἐπὶ τέλος ἄγει, Sch. : ordains. Fm τέκμαρ or τέκμωρ (v. 30) [fixed mark or limit]. — 72. = δαμῆγτε (δαμῆγτε). — 75. πρόμος, see below 116 and 136. — 77. ταναήκες, fm ταναός (τείνω, tendo), extended, long, and ἀκή, κυρτός. — 80. λάχωσι : λαχεῖν ποιήσωσι, Sch. This trans. meaning of cause to participate, is only met with in this sentence. — 83. = κρεμάσω (-άω -ῶ -όω). — 85. ταρχύω, another form of ταριχεύω, to embalm ; hence, to bury, inter ; see 16, 456. — 86. χέω, like fundo, is also said of dry things : to cast in abundance ; hence to heap up. The epith. πλατὺς Ἑλλήσποντος, applied to the Strait here and at 17, 432, has been explained by arguments foreign to the mind of the poet. It is simply, the grand, the vast, the immense Hellespont, ἀπείρων, as H. calls it 24, 545. The poet does not dream of establishing any comparison with the sea ; but simply expresses the impression which the view of the Strait makes on him who contemplates it from the shore. It is the breadth,

Menelaus wishes to accept Hector's challenge. Agamemnon dissuades him. Nestor upbraids the Greeks with their hesitation. Immediately nine warriors rise; lots are drawn, and Ajax selected. The Greeks beg Zeus to give him the victory.

- 92 ὦς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σωπῇ
αἰδεσθὲν μὲν ἀνήσασθαι, δέϊσαν δ' ὑποδέχθαι.
Ὅψι δὲ δὴ Μενέλαος ἀνίστατο καὶ μετέειπεν,
νείκει ὀνειδίζων, μέγα δὲ στεναχίζετο θυμῷ·
96 ὦ μοι, ἀπειλητῆρες, Ἀχαιῖδες, οὐκέτ' Ἀχαιοί·
ἣ μὲν δὴ λῶβη τάδε γ' ἔσσεται αἰνόθεν αἰνῶς,
εἰ μὴ τις Δαναῶν νῦν Ἐκτορος ἀντίος εἴσιν.
Ἄλλ' ὑμεῖς μὲν πάντες ὕδωρ καὶ γαῖα γένοισθε,
100 ἡμενοὶ αὖθι ἐκαστοὶ ἀκήριοι, ἀκλεῖς αὐτῶς·
τῷδε δ' ἐγὼν αὐτὸς θωρήξομαι· αὐτὰρ ὑπερθεὺς
νίκης πείρατ' ἔχονται ἐν ἀθανάτοισι θεοῖσιν.
ὦς ἄρα φωνήσας κατεδύσετο τεύχεα καλὰ.
104 Ἔνθα κέ τοι, Μενέλαε, φάνη βιότοιο τελευτῇ
Ἐκτορος ἐν παλάμῃσιν· ἐπεὶ πολὺ φέρτερος ἦεν·
εἰ μὴ ἀναίξαντες ἔλον βασιλῆες Ἀχαιῶν·
αὐτός τ' Ἀτρεΐδης, εὐρυκρείων Ἀγαμέμνων,
108 δεξιτερῆς ἔλε χεῖρὸς ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
Ἀφραΐνεις, Μενέλαε Διοτρεφές· οὐδέ τί σε χρὴ
ταύτης ἀφροσύνης· ἀνὰ δ' ἴσχεο, κηδόμενός περ·
μηδ' ἔθελ' ἐξ ἔριδος σεῦ ἀμείνονι φωτὶ μάχεσθαι,
112 Ἐκτορι Πριαμίδῃ, τόντε στυγέουσι καὶ ἄλλοι·
καὶ δ' Ἀχιλεὺς τούτῳ γε μάχῃ ἐνὶ κυδιανέρῃ
ἔρριγ' ἀντιβολῆσαι, ὅπερ σέο πολλὸν ἀμείνων.
Ἄλλὰ σὺ μὲν νῦν ἴζευ, ἰὼν μετὰ ἔθνος ἑταίρων·
116 τούτῳ δὲ πρύμον ἄλλον ἀναστήσουσιν Ἀχαιοί.

the extent which strikes him most — 91. "The expression of the recollections that we expect to leave behind us has always a great charm; because it is closely connected with the very sentiment of our immortality. Cicero, in his treatise on Glory, now lost, had thus translated these lines: 'Hic situs est, vitæ jam pridem lumina liquens, Qui quondam Hectoreo percussus concidit ense. Fabitur hæc aliquis; mea semper gloria vivet.' This version is very inferior to the touching poetry of H." *Dugas Month.*

92. See 3, 95. — 93. = ᾗδίσθησαν. — 96. See n. on 2, 235. — 97. See n. on v. 39. — 99. *Sol.* εἰς ὕδωρ καὶ γῆν διαλυθῆναι καὶ ἀποθάνοιτε. — 100. On αὐτῶς see 6, 400. [App. IV.] — 102. πείρατα νίκης, lit. the (ends =) issues of victory, the victorious issue of the combat. H. might simply have said νίκη, just as ὀλεθρον = ὀλίθρου πείρατα, 6, 143. — 108. See 1, 197. — 110. ἀνίσχεσθαι, or ἀνέχεσθαι, *ie* cōhibere. — 111. ἐξ ἔριδος, *ex* contentione. — 113. 84, in prose δῆ. So v. 173,

- 117 Εἴπερ ἀδείης γ' ἐστί, καὶ εἰ μόθου ἔστ' ἀκόρητος,
 φημί μιν ἀσπασίως γόνυ κάμψειν, αἱ κε φύγησιν
 δηΐου ἐκ πολέμοιο καὶ αἰνῆς δηϊοτῆτος.
- 120 Ὡς εἰπὼν παρέπεισεν ἀδελφείου φρένας ἥρωες,
 αἴσιμα παριπών· ὁ δ' ἐπέθετο· τοῦ μὲν ἔπειτα
 γηθόσυνοι θεράποντες ἀπ' ὤμων τεύχε' ἔλονται.
 Νέστωρ δ' Ἀργείοισιν ἀνίστατο καὶ μετέειπεν·
- 124 ὦ πόποι, ἦ μέγα πένθος Ἀχαιῖδα γαῖαν ἰκάνει·
 ἦ κε μέγ' οἰμῶξειε γέρων, ἱππηλάτα Πηλεΐς,
 ἐσθλὸς Μυρμιδόνων βουλευφόρος ἡδ' ἀγορηγῆς,
 ὃς ποτέ μ' εἰρόμενος μέγ' ἐγήθεεν ᾧ ἐνὶ οἴκῳ,
- 128 πάντων Ἀργείων ἐρέων γενεήν τε τόκον τε.
 Τοὺς νῦν εἰ πτώσσοντας ὑφ' Ἑκτορι πάντας ἀκούσαι,
 πολλά κεν ἀθανάτοισι φίλας ἀνὰ χεῖρας αἶραι,
 θυμὸν ἀπὸ μελέων δύναι δόμον Ἀΐδος εἴσω.
- 132 Αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,
 ἡβῶμ', ὥς ὅτ' ἐπ' ὠκυρόφῳ Κελάδοντι μάχοντο
 ἀγρόμενοι Πύλιοί τε καὶ Ἀρκάδες ἐγχεσίμωροι,
 Φειᾶς παρ τείχεσσι, Ἰαρδάνου ἀμφὶ ῥέεθρα.
- 136 Τοῖσι δ' Ἐρευνθαλίων πρόμος ἴστατο, ἰσύθεος φῶς,
 τεύχε' ἔχων ὤμοισιν Ἀρηϊθόοιο ἀνακτος,
 δίου Ἀρηϊθόου, τὸν ἐπὶ κλησιν κορυνητῆν
 ἄνδρες κίκλησκον καλλίζωνοί τε γυναῖκες,
- 140 οὐνεκ' ἄρ' οὐ τόξοισι μαχέσκετο δουρὶ τε μακρῷ,
 ἀλλὰ σιδηρεῖη κορύνῃ ῥήγνυσκε φάλαγγας.
 Τὸν Λυκούργος ἔπεφνε δόλῳ, οὐτι κρατεῖ γε,
 στεινωπῷ ἐν ὕδῳ, ὅθ' ἄρ' οὐ κορύνῃ οἱ ὄλεθρον

sq. — 114. *ἔρριγε, horrore percussus est, horret.* — 117. = ἀδείης. — 118. *γόνυ κάμπτειν, genu flectere,* = to sit down, to rest oneself. — 120. Instead of *παρέπεισεν*, we find *ἐτρεψεν*, in the same ver., 6, 61. Comp. the two situations. — 121. See *ibid.* 62. — 125. Hdt. has put this line (with a change required by the circumstances) into the mouth of Syagrus, who felt indignant when Gelôn the Syracusan received the office of commander-in-chief: 'Ἡ κε μέγ' οἰμῶξειεν ὁ Πελοπίδης Ἀγαμέμνων πυθόμενος Σπαρτιήτας τὴν ἡγεμονίην ἀπαραιρησθαι ὑπὸ Γέλωνός τε καὶ Συρηκοσίων (vii., ch. 159). — 127, sq. *ἔρριμαι* and *ἔρριω* are synonyms; in later Greek *ἔρωτω*. — 131. *ἀπὸ μελέων* = *quitting the members (the body)*. — 133. *Celadón* ('the brawling') a little stream which falls into the Alphæus. — 135. *Φειά*, a town the position of which is uncertain. Some place it on the limits of the Pisan territory, in Elis; others elsewhere; others even correct this name. — 136. Ereuthaliôn has been already mentioned, 4, 319. — 142. Lycurgus, son of Aleus, king of Arcadia, brother of the Argonaut Cepheus. — 143. *ᾧ*, = *ὅθεν, unde, for quare, quâ causâ*.

- 144 *χραῖσμε* σιδηρείη· πρὶν γὰρ Λυκόοργος ὑποφθὰς
 145 δουρὶ μέσον περόνησεν· ὁ δ' ὕπτιος οὐδεὶ ἐρείσθη·
 τεύχεα δ' ἐξενάριξε, τὰ οἱ πόρε χάλκεος Ἄρης·
 καὶ τὰ μὲν αὐτὸς ἔπειτα φόρει μετὰ μῶλον Ἄρης.
 148 Αὐτὰρ ἐπεὶ Λυκόοργος ἐνὶ μεγάροισιν ἐγήρα,
 δῶκε δ' Ἐρευθαλίῳ, φίλῳ θεράποντι, φορῆναι
 τοῦ ὄγε τεύχε' ἔχων, προκαλίζετο πάντας ἀρίστους.
 Οἱ δὲ μάλ' ἐτρόμεον καὶ ἰδεῖδισαν, οὐδέ τις ἔτλη·
 152 ἀλλ' ἐμὲ θυμὸς ἀνῆκε πολυτλήμων πολεμίζειν
 θάρσῃ ᾧ· γενεῇ δὲ νεώτατος ἔσκον ἀπάντων·
 καὶ μαχόμεν οἱ ἐγώ, δῶκεν δέ μοι εὖχος Ἀθήνη.
 Τὸν δὴ μήκιστον καὶ κάρτιστον κτάνον ἄνδρα·
 156 πολλὸς γάρ τις ἔκειτο παρήγορος ἔνθα καὶ ἔνθα.
 Εἴθ' ὥς ἡβώοιμι, βίη δέ μοι ἔμπεδος εἴη·
 τῷ κε τάχ' ἀντήσειε μάχης κορυθαίολος Ἔκτωρ.
 Ὑμέων δ' οἵπερ ἔασιν ἀριστῆες Παναχαιῶν,
 160 οὐδ' οἱ προφρονέως μέμαθ' Ἐκτορὸς ἀντίον ἐλθεῖν!
 Ὡς νεῖκεσσ' ὁ γέρων· οἱ δ' ἐννέα πάντες ἀνέστην.
 Ὡρτο πολὺν πρῶτος μὲν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 τῷ δ' ἐπὶ Τυδείδῃς ὦρτο κρατερὸς Διομήδης·
 164 τοῖσι δ' ἐπ' Αἴαντες, θοῦριν ἐπιειμένοι ἀλκῆν.
 Τοῖσι δ' ἐπ' Ἰδομενεὺς καὶ ὀπάων Ἰδομενῆος,
 Μηριόνης, ἀτάλαντος Ἐνυαλίῳ ἀνδρείφοντῳ·
 τοῖσι δ' ἐπ' Εὐρύπυλος Εὐαίμονος ἀγλαὸς νείος·
 168 ἂν δὲ Θόας Ἀνδραϊμονίδης καὶ δῖος Ὀδυσσεύς·
 πάντες ἄρ' οἷγ' ἔθελον πολεμίζειν Ἐκτορι δίῳ.

[Though such an adv. is given by Tzetz., here, surely, ὅθ' = ὅθι, *ubi*, used causally; cf. 2, 572].—144. *χραῖσμε*, see 1, 28.—145. The second half of the line must be regarded as a parenthesis.—146. *χάλκεος*, as in Lat. *ferreus*, hard-hearted, inflexible, unpitying.—149. According to the rules of construction that were afterwards established, *δέ* was not put after *ἐπεὶ*, *εἰ*, and other like particles, especially when, as here, the two members of the sentence had the same subject. Below, v. 314 and 1, 137, the subject is changed.—152. Fm *ἀνίημι*.—153. *θάρσῃ ᾧ*, *fiduciā suā* (*θυμοῦ*).—155. Observe the correspondence between the sense and the modulation of the verse.—156. In this line and in 16, 471, *παρήγορος* is thus explained by Eustath. : *παρηρηγμένος*, ὃ ἐστὶ κεχυμένος, *ἐκλυτος*, χαλνός, relaxed, in whom all vigour is extinguished. This sense is placed beyond doubt by a passage of the Prometheus of Æschylus, v. 363 : *Φρίνας γὰρ εἰς αὐτὰς τυπείς* Ἐφεσάλῳ *κάξεβροντήθη σθίνος*. *Καὶ νῦν ἀχρεῖον καὶ παρήγορον δίμας* *κείται*, &c.—158. He would soon encounter, find a battle (*μάχης*) = a combatant, an adversary.—160. *προφρονέως* : *προθυμῶς*, *Sch.*—161. *πάντες* : we say adverbially, in *all*.—164. *ἐπιειμένοι*, see 1, 149.—

- 170 Τοῖς δ' αὖτις μετέειπε Γερήνιος ἱππότα Νέστωρ·
 Κλήρῳ νῦν πεπάλαχθε διαμπερές, ὅς κε λάχρσιν·
 172 οὗτος γὰρ δὴ ὀνήσει ἑκκνήμιδας Ἀχαιοὺς·
 καὶ δ' αὐτὸς δν θυμὸν ὀνήσεται, αἶ κε φύγρσιν
 δῆτου ἐκ πολέμοιο καὶ αἰνῆς δηϊοτήτος.
 Ὡς ἔφαθ'· οἱ δὲ κλῆρον ἔσημήναντο ἕκαστος,
 176 ἐν δ' ἔβαλον κυνέη Ἀγαμέμνωνος Ἀτρεΐδαο.
 Λαοὶ δ' ἠρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·
 ὦδε δέ τις εἶπεσκεν ἰδὼν εἰς οὐρανὸν εὐρύν·
 Ζεῦ πάτερ, ἦ Αἴαντα λαχεῖν, ἦ Τυδέος υἱόν,
 180 ἦ αὐτὸν βασιλῆα πολυχρύσοιο Μυκῆνης.
 Ὡς ἄρ' ἔφαν'· πάλλεν δὲ Γερήνιος ἱππότα Νέστωρ·
 ἐκ δ' ἔθορε κλῆρος κυνέης, δν ἄρ' ἤθελον αὐτοί,
 Αἴαντος· κῆρυξ δὲ φέρων ἄν' ὄμιλον ἀπάντη,
 184 δεῖξ' ἐνδέξια πᾶσιν ἀριστήεσσιν Ἀχαιῶν.
 Οἱ δ' οὐ γιγνώσκοντες ἀπηνῆναντο ἕκαστος.
 Ἀλλ' ὅτε δὴ τὸν ἴκανε, φέρων ἄν' ὄμιλον ἀπάντη,
 ὅς μιν ἐπιγράψας κυνέη βάλε, φαίδιμος Αἴας,
 188 ἦτοι ὑπέσχεθε χεῖρ'· ὁ δ' ἄρ' ἔμβαλεν, ἄγχι παρα-
 στάς·
 γνῶ δὲ κλήρου σῆμα ἰδὼν, γήθησε δὲ θυμῷ.
 Τὸν μὲν παρ πόδ' ἐὼν χαμάδις βάλε φώνησέν τε·
 ὦ φίλοι, ἦτοι κλῆρος ἐμός· χαίρω δὲ καὶ αὐτὸς·
 192 θυμῷ, ἐπεὶ δοκέω νικησέμεν Ἑκτορα δῖον.
 Ἀλλ' ἄγετ', ὄφρ' ἂν ἐγὼ πολεμήϊα τεύχεα δύω,
 τόφρ' ὑμεῖς εὐχεσθε Διὶ Κρονίῳ ἀνακτι,
 σιγῇ ἐφ' ὑμείων, ἵνα μὴ Τρῳῆς γε πύθωνται·
 196 ἦε καὶ ἀμφαδίην, ἐπεὶ οὔτινα δείδιμεν ἔμπης.

171. πεπαλάχθαι is only found twice in H. with the meaning of πάλ-
 λεισθαι, *jactari* (ut *sortes*, which thence are called πάλαι), *sortiri*, to
 cast lots. Everywhere else παλάσσειν signifies, to stain, to soil. It
 is only by accident, that the first paragoric formation of πάλλομαι coin-
 cides with παλάσσειν. The two verbs are evidently distinct.—176. The
 middle voice would be thus expressed in Lat. : *suam quisque sortem sig-
 nabant*. See 24, 506. Comp. with this whole passage, 3, 316, sqq.
 —184. ἐνδέξια, see 1, 597. —185. Each of these heroes had made
 upon his lot (a small pebble, a die, or a piece of wood) a particular
 mark. "If they had known the alphabet and the art of writing (say
 here the ancient grammarians), they would have inscribed their
 names on them. This passage, therefore, proves that they had no such
 knowledge."—187. ἐπιγράφειν τι, *inscribere* (as Plautus says, *tergum
 cuius inscribere*), *incidendo notare aliquid*; see n. on 6, 169.—195. In
 order that the Trojans may not hear their prayers; for had they

- 197 Οὐ γάρ τις με βίη γε ἐκὼν ἀέκοντα δίηται,
οὐδέ τι ἰδρεῖν' ἐπεὶ οὐδ' ἐμὲ νῆϊδά γ' οὕτως
ἔλπομαι ἐν Σαλαμῖνι γενέσθαι τε τραφέμεν τε.
200 Ὡς ἔφαθ'· οἱ δ' εὐχοντο Διὶ Κρονίῳνι ἄνακτι·
ὦδε δέ τις εἶπεσκεν ἰδὼν εἰς οὐρανὸν εὐρύν·
Ζεῦ πάτερ, ἴδθ' ἰδὼν μεδέων, κύδιστε, μέγιστε,
δὸς νίκην Αἴαντι καὶ ἀγλαὸν εὖχος ἀρέσθαι·
204 εἰ δὲ καὶ Ἐκτορά περ φιλείεις καὶ κήδεαι αὐτοῦ,
ἴσῃν ἀμφοτέροισι βίην καὶ κῦδος ὅπασσον.
Ὡς ἄρ' ἔφ'αν· Αἴας δὲ κορύσσετο νώροπι χαλκῷ.

Ajax puts on his armour and engages Hector, who is wounded and overthrown. Apollo raises him again. Heralds come to separate the combatants and, night coming on, Hector consents to end the fight.

- Αὐτὰρ ἐπειδὴ πάντα περὶ χροῖ ἔσματο τεύχη,
208 σείατ' ἐπειθ', οἷός τε πελώριος ἔρχεται Ἄρης,
ὄστ' εἰσιν πόλεμόνδε μετ' ἀνέρας, οὔς τε Κρονίων
θυμοβόρου ἐριδος μένει ξυνέηκε μάχεσθαι.
Τοῖος ἄρ' Αἴας ὦρτο πελώριος, ἔρκος Ἀχαιῶν,
212 μειδιῶν βλοσυροῖσι προσώπασι· νέρθε δὲ ποσσὶν
ῆε μακρὰ βιβάς, κραδάων δολιχόσκιον ἔγχος.
Τὸν δὲ καὶ Ἀργεῖοι μέγ' ἐγήθεον εἰσορόωντες·
Τρῶας δὲ τρόμος αἰνὸς ὑπήλυθε γυῖα ἕκαστον,
216 Ἐκτορί τ' αὐτῷ θυμὸς ἐνὶ στήθεσσι πάτασεν·
ἀλλ' οὐπὼς ἔτι εἶχεν ὑποτρέσαι οὐδ' ἀναδύναι
ᾧψ λαῶν ἐς ὄμιλον, ἐπεὶ προκαλέεσματο χάρμη.
Αἴας δ' ἐγγύθεν ἦλθε, φέρων σάκος, ἥντε πύργον,

heard them, they might have offered petitions and vows still more earnest and more proper to gain the help of Zeus.—197. *δέμαται*, to terrify, put to flight, chase away. *ἐκὼν ἀέκοντα* is a formula often used by the Greeks. The first word has here, and often elsewhere, little force in itself, and we might suppose it useless, did it not greatly elevate, by the opposition it introduces, the force of the second.—198. *νῆϊ*, derived fm *νῆ* (*ne*) and *ιδεῖν*, *no-scious*, *imperitus*.—199. *τραφέειν* has here and in some other places in H. an intrans. meaning: *to grow, increase*.—202. See 3, 276.

207. Fm *ἐννυμα*.—210. See 1, 9. — 212. *προσώπατα*, *προσώπαι*, heteroclite forms, = *πρόσωπα*, *προσώποις*. Below 11, 36, *βλοσυρῶπις*, *δεινὸν δερκομένη* is applied to the Gorgon. The trait expressed in this line is as admirable as the *δακρυόεν γελᾶσα* of Andromachê, 6, 484. — 215. Three accus. put *ἐκ παραλλήλου*, each still further determining and specifying the idea; see 6, 9. In prose we should make one subst. depend on the other: *τρόμος ἐπῆλθε γυῖα ἐκάστου τῶν Τρώων*. — 217. *οὐκ ἔχω ποιεῖν*, *non habeo facere* (*facultatem faciendi*), = *non possum facere*, is a Greek idiom.—

- 220 χάλκεον, ἑπταβόειον, ὃ οἱ Τυχίος κάμε τεύχων,
σκυτοτόμων ὃχ' ἄριστος, "Υλῆ ἐν οἰκία ναίων·
ὅς οἱ ἐποίησεν σάκος αἰόλον, ἑπταβόειον,
ταύρων ζατρεφίων, ἐπὶ δ' ὄγδοον ἤλασε χαλκόν.
- 224 Τὸ πρόσθε στέρνοιο φέρων Τελαμώνιος Αἴας,
στῆ ῥα μάλ' "Εκτορος ἐγγύς, ἀπειλήσας δὲ προσηύδα·
· "Εκτορ, νῦν μὲν δὴ σάφα εἴσαι οἰόθεν οἶος,
οἶοι καὶ Δαναοῖσιν ἀριστῆες μετέασιν,
- 228 καὶ μετ' Ἀχιλλῆα ῥήξήνορα, θυμολέοντα.
'Αλλ' ὁ μὲν ἐν νήεσσι κορωνίσσι ποντοπόροισιν
κεῖτ' ἀπομηνίσας Ἀγαμέμνονι, ποιμένι λαῶν·
ἡμεῖς δ' εἰμὲν τοῖοι, οἳ ἂν σέθεν ἀντιάσαιμεν,
- 232 καὶ πολέες· ἀλλ' ἄρχε μάχης ἡδὲ πτολέμοιο.
Τὸν δ' αὖτε προσέειπε μέγας κορυθαίολος "Εκτωρ·
Αἴαν Διογενές, Τελαμώνιε, κοίρανε λαῶν,
μητι μευ, ἥντε παιδὸς ἀφανροῦ, πειρήτιζε,
- 236 ἢ γυναικός, ἢ οὐκ οἶδεν πολεμήϊα ἔργα.
Αὐτὰρ ἐγὼν εὖ οἶδα μάχας τ' ἀνδροκτασίας τε·
οἶδ' ἐπὶ δεξιᾷ, οἶδ' ἐπ' ἀριστερὰ νωμῆσαι βῶν
ἀζαλήν, τό μοι ἐστι ταλαύρινον πολεμίζειν·
- 240 οἶδα δ' ἐπαῖξαι μόθον ἵππων ὠκειάων·
οἶδα δ' ἐνὶ σταδίῃ δηῖω μέλπεσθαι Ἀρηϊ.
'Αλλ' οὐ γάρ σ' ἐθέλω βαλέειν, τοιοῦτον ἔοντα,
λάβρῃ ὀπιπτεύσας, ἀλλ' ἀμφαδόν, αἶ κε τύχῳμι.
- 244 Ἡ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
καὶ βάλεν Αἴαντος δεινὸν σάκος ἑπταβόειον,
ἀκρότατον κατὰ χαλκόν, ὃς ὄγδοος ἦεν ἐπ' αὐτῷ.

218. *χάρμη* = *εἰς χάρμην*.—220. *ἑπταβόειον*, made of seven layers (*πτύχες*, v. 247) or coats of ox-hides (*clipei dominus septemplexis Ajax*, Ovid). These hides placed one on the top of the other were covered with a plate of hammered brass, *χάλκεον*. *ἔκαμε τ.*, see 2, 101.—221. *Υλῆ*, in Boeotia. — 223. *ἐλαύνω* is the proper term for the working of brass, like *ducere aera*: to stretch and fashion with the hammer.—238. *βῶν* is read in this place alone, *βοῦν* everywhere else. Herodian wrote *βῶ*, contracted from *βόα*. *Βοῦς ἀζαλία* (sc. *ξηρά*), and sometimes *βόες* without adj.: the buckler. — 239. *ταλαύρινον*, see 5, 289. — 240. = *αἰῖται ἐπὶ μ.*, *irruere in* . . . — 241. *σταδίῃ* (elsewhere with *ὑμίνῃ*). *Τῇ συστάδην μάχῃ*, Sch. *Stataria pugna*, a pitched battle. *μέλπεσθαι* est etiam *tripudiare et saltare ad cantum*: indeque metaphoricè *Αρηϊ μέλπεσθαι, ad martios sonos gressuum componere, bellicas choreas desaltare*, h. e. *pugnare* (Sch.: *κινεῖσθαι ἐν χόρῳ καὶ ἐμπείρως κατὰ μάχην*), translatus a choreis. Nisi generalius malis *παιζειν, ludere*. H. Stephens (or *τίρπεσθαι*, with other

- 247 Ἐξ δὲ διὰ πτύχας ἦλθε δαΐζων χαλκὸς ἀτειρής·
 248 ἐν τῇ δ' ἐβδομάτῃ ρίνῳ σχέτο. Δεύτερος αὐτὲ
 Αἴας Διογενὴς προΐει δολιχόσκιον ἔγχος,
 καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' εἴσθη.
 Διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
 252 καὶ διὰ θώρηκος πολυδαίδαλου ἡρήρειστο·
 ἀντικρὺ δὲ παρὰ λαπάρην διάμνησε χιτῶνα
 ἔγχος· ὃ δ' ἐκλίβη, καὶ ἀλεύατο Κῆρα μέλαιναν.
 Τῷ δ' ἐκσπασσαμένῳ δολίχ' ἔγχεα χερσὶν ἄμ' ἄμφω,
 256 σὺν ῥ' ἔπεσον, λείουσιν ἑοικότες ὠμοφάγοισιν,
 ἢ συσὶ κάπριοισιν, τῶντε σθένος οὐκ ἀλαπαδνόν.
 Πριαμίδης μὲν ἔπειτα μέσον σάκος οὔτασε δουρί,
 οὐδ' ἔρρηξεν χαλκόν· ἀνεγνάμφθη δὲ οἱ αἰχμή.
 260 Αἴας δ' ἀσπίδα νύξεν ἐπάλμενος· ἡ δὲ διαπρὸ
 ἦλυθεν ἐγχείῃ, στυφέλιξε δὲ μιν μεμαῶτα·
 τμήδην δ' αὐχέν' ἐπῆλθε· μέλαν δ' ἀνεκήκειν αἷμα.
 Ἄλλ' οὐδ' ὥς ἀπέλγη μάχης κορυθαίολος Ἔκτωρ·
 264 ἀλλ' ἀναχασσάμενος λίθον εἴλετο χειρὶ παχείῃ,
 κείμενον ἐν πεδίῳ, μέλανα, τρηχύν τε μέγαν τε·
 τῷ βάλεν Αἴαντος δεινὸν σάκος ἐπαβόειον,
 μέσσον ἐπομφάλιον· περιήχησεν δ' ἄρα χαλκός.
 268 Δεύτερος αὐτ' Αἴας πολὺν μείζονα λᾶαν αἰείρας,
 ἥκ' ἐπιδιήσας, ἐπέρεισε δὲ ἴν' ἀπέλεθρον·
 εἴσω δ' ἀσπίδ' ἔαξε, βαλὼν μυλοειδέϊ πέτρῳ·
 βλάψε δὲ οἱ φίλα γούναθ'· ὃ δ' ὕπτιος ἐξετανύσθη,
 272 ἀσπίδ' ἐνιχυρὸς μὲν τὸν δ' αἰψ' ὠρθωσεν Ἀπόλλων.
 Καὶ νύ κε δὴ ξιφείεσσ' αὐτοσχεδὸν οὐτάζοντο,
 εἰ μὴ κήρυκες, Διὸς ἄγγελοι ἠδὲ καὶ ἀνδρῶν,
 ἦλθον, ὃ μὲν Τρώων, ὃ δ' Ἀχαιῶν χαλκοχιτῶνων,
 276 Ταλθύβιός τε καὶ Ἰδαῖος, πεπνυμένῳ ἄμφω·
 μέσσω δ' ἀμφοτέρων σκῆπτρα σχέθον· εἰπέ τε μῦθον
 κῆρυξ Ἰδαῖος, πεπνυμένα μῆδεα εἰδώς·

Sch.). — 244. Fm ἀναπάλλω — 251, sqq. See nn. on 3, 357, sqq. —
 256. συμπίπτω, to fall upon each other, to come to close quarters. —
 257. οὐκ ἀλαπαδνόν, nowise weak, sc. very strong. See I, 330. —
 262. τμήδην, in prose τμητικῶς, in a way to cut open, make a gash. —
 267. ἐπομφάλιος, adj. = ἐπὶ τῷ ὀμφαλῷ αὐτοῦ. — 269. ἦκε, fm
 ἴημι. ἐπέρεισεν ἴνα, lit. he leant, i. e. impressed (upon the stone [by
 following it, as it were, with his body, and urging it on]), an im-
 mense force. — 270. Fm ἄγνυμι. The Schol. explain μυλοειδέϊ (like a
 mill-stone) by στρογγύλῃ, ἢ τραχεῖ. It is rather the great size of
 the stone that the poet wishes to express. — 272. = ἀσπίδα. —

- 279 Μηκέτι, παῖδε φίλω, πολεμίζετε, μηδὲ μάχεσθον·
 280 ἀμφοτέρω γὰρ σφῶϊ φιλεῖ νεφεληγερέτα Ζεὺς·
 ἄμφω δ' αἰχμητά· τόγε δὴ καὶ ἴδμεν ἅπαντες.
 Νυξ δ' ἤδη τελέθει· ἀγαθὸν καὶ νυκτὶ πιθέσθαι.
 Τὸν δ' ἀπαμειβόμενος προσέφη Τελαμώνιος Αἴας·
 284 Ἴδαϊ, Ἐκτορα ταῦτα κελεύετε μυθήσασθαι·
 αὐτὸς γὰρ χάρμῃ προκαλίσσατο πάντας ἀρίστους·
 Ἀρχέτω· αὐτὰρ ἐγὼ μάλα πείσομαι, ἥπερ ἂν οὗτος·
 Τὸν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἐκτωρ·
 288 Αἴαν' ἐπεὶ τοι δῶκε θεὸς μέγεθός τε βίην τε,
 καὶ πινυτήν, περὶ δ' ἔγχει Ἀχαιῶν φέρτατός ἐσσι·
 νῦν μὲν παυσώμεσθα μάχης καὶ δηϊοτήτος
 σήμερον· ὕστερον αὖτε μαχησόμεθ', εἰσόκε δαίμων
 292 ἄμμε διακρίνῃ, δῶν δ' ἐτέροισί γε νίκην·
 νύξ δ' ἤδη τελέθει· ἀγαθὸν καὶ νυκτὶ πιθέσθαι·
 ὥς σύ τ' εὐφρόνῃς πάντας παρὰ νηυσὶν Ἀχαιοῦς,
 σοὺς τε μαλιστα ἔτας καὶ ἐταίρους, οἳ τοι ἔασιν·
 296 αὐτὰρ ἐγὼ κατὰ ἄστν μέγα Πριάμοιο ἄνακτος
 Τρῶας εὐφρανέω καὶ Τρωάδας ἐλκεσιπέπλους,
 αἶτε μοι εὐχόμεναι θεῖον δύσονται ἀγῶνα.
 Δῶρα δ', ἄγ', ἀλλήλοισι περικλυτὰ δώομεν ἄμφω,
 300 ὄφρα τις ᾧδ' εἴπῃσιν Ἀχαιῶν τε Τρώων τε·
 ἧ μὲν ἐμαρνάσθην ἔριδος πέρι θυμοβόροιο,
 ἧδ' αὖτ' ἐν φιλότῃ διέτμαγεν ἀρθμήσαντε.

Ajax and Hector retire after exchanging presents. The chiefs of the Greeks, assembled in the tent of Agamemnon, sacrifice to Zeus. After the repast, Nestor proposes that they should perform the obsequies of the dead, and fortify the camp. The Trojans are assembled before the palace of Priam. Anténor proposes to restore Helen and her riches to the Greeks. Paris refuses to give up Helen, and proposes to send some treasures. Priam dispatches to the Greeks what Paris offers, and demands a truce to pay the last duties to the dead.

“Ὡς ἄρα φωνήσας δῶκε ξίφος ἄργυρόηλον,
 304 σὺν κολεῷ τε φέρων καὶ εὐτμήτῃ τελαμῶνι·

285. See v. 218.—289. *περὶ*, see 4, 46. *πινυτή* has become a subst. like other fem. adjectives. — 298. *ἀγών* : ὁ τόπος ἐν ᾧ συνάγονται, *Apollon*. According to 18, 376, it would appear that we may translate θεῖον ἀγῶνα by, “the assembly of the gods (in the temple).” Besides, nothing obliges us here to restrict the very wide use which H. makes of the adj. *θεῖος*, since εὐχόμεναι indicates sufficiently what “venerable assembly” we must understand.—302. See 1, 531.

303. It is this sword of Hector with which Ajax killed himself, if we may credit the poets posterior to H. Sophocles makes him utter

- 305 Αἴας δὲ ζωστῆρα δίδου φοῖνικι φαεινόν.
 Τὼ δὲ διακρινθέντε, ὁ μὲν μετὰ λαὸν Ἀχαιῶν
 ἦι, ὁ δ' ἐς Τρώων ὄμαδον κίε. Τοὶ δ' ἐχάρησαν,
 308 ὥς εἶδον ζῶν τε καὶ ἄρτεμέα προσιόντα,
 Αἴαντος προφυγόντα μένος καὶ χεῖρας ἀάπτους·
 καὶ ῥ' ἦγον προτὶ ἄστυ, ἀελπτέοντες σόον εἶναι.
 Αἴαντ' αὖθ' ἐτέρωθεν ἐκνήμιδες Ἀκαιοὶ •
 312 εἰς Ἀγαμέμνονα δῖον ἄγον, κεχαρηότα νίκη.
 Οἱ δ' ὅτε δὴ κλισίῃσιν ἐν Ἀτρεΐδαο γέγοντο,
 τοῖσι δὲ βοῦν ἱέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 ἄρσενα, πενταέτηρον, ὑπερμενεί Κρονίωνι.
 316 Τὸν δέρον, ἀμφὶ θ' ἔπον, καὶ μιν δέχευαν ἅπαντα,
 μίστυλλον τ' ἄρ' ἐπισταμένως πείραν τ' ὀβελοῖσιν,
 ὥπτησάν τε περιφραδέως ἐρύσαντό τε πάντα.
 Αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
 320 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἔϊσης·
 νῶτοισιν δ' Αἴαντα διηνεκέεσσι γέραιρεν
 ἥρως Ἀτρεΐδης, εὐρυκρείων Ἀγαμέμνων.
 Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 324 τοῖς ὁ γέρων πάμπρωτος ὑφαίνειν ἤρχετο μῆτιν,
 Νέστωρ, οὗ καὶ πρῶσθεν ἀρίστη φαίνεται βουλή·
 ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·
 Ἀτρεΐδῃ τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν,
 328 πολλοὶ γὰρ τεθνᾶσι κερηκομόωντες Ἀχαιοί,

on that occasion the general principle, that Ἐχθρῶν ἄδωρα δῶρα. Hector also, according to the same poets, was tied to the chariot of Achilles by the girdle which Ajax had given him. — 310. Read *ἀελπτέοντες* in four syllables, like *ἀελπτέοντες*. Ἀέλποντες, the reading of ancient editions, is not Greek.—313. κλισίαι, see 24, 450.—314. 84, see n. on 149. — 316. δέχευαν : διμήρισαν, ἢ κατὰ μέρος διῶλον, Sch. We need only see in these words a general expression indicating that they cut the victim in pieces : μίστυλλον (a 'verbum proprium') means to cut up such pieces as they put on the spit. See 1, 465, &c.—321. νῶτα in the pl., like *pectora*, because the back is, as it were, divided in two by the dorsal spine. Virg. expresses *διηνεκής* lit. by *perpetui tergum bovis*, a slice cut the whole length of the chine. It was the portion of honour ; see Od. 4, 65. Plato approves of this sort of recompense for the young and vigorous warriors (ἡβῶντι τε καὶ ἀνδρείῳ), and admits the use of it into his Republic, v. p. 468.—323. See 1, 469.—324. ὑφαίνειν, to warp, weave, combine, in a good or bad meaning, according to the sense of the passage.—328. In Greek, a speech often begins with the particle γάρ ('for'), which indicates the reason, cause, or motive of what is going to be said, and relates to the subject which the orator has in

- 329 τῶν νῦν αἶμα κελαινὸν ἐϋρρόον ἀμφὶ Σκάμανδρον
 ἐσκέδασ' ὁξὺς Ἄρης, ψυχαὶ δ' Ἀϊδὸςδε κατῆλθον.
 Τῷ σε χρὴ πόλεμον μὲν ἅμ' ἡοῖ παῦσαι Ἀχαιῶν,
 332 αὐτοὶ δ' ἀγρόμενοι κυκλήσομεν ἐνθάδε νεκρὸν
 βουσί καὶ ἡμιόνουσιν· ἀτὰρ κατακόμεν αὐτοὺς
 τυτθὸν ἀποπρὸ νεῶν, ὥς κ' ὁστέα παισὶν ἕκαστος
 οἶκαδ' ἄγῃ, ὅτ' ἂν αὐτε νεώμεθα πατρίδα γαῖαν·
 336 τύμβον δ' ἀμφὶ πυρὴν ἕνα χεύομεν ἐξαγαγόντες
 ἄκριτον ἐκ πεδίου· ποτὶ δ' αὐτὸν δέιμομεν ὦκα
 πύργους ὑψηλοῦς, εἰλαρ νηῶν τε καὶ αὐτῶν·
 ἐν δ' αὐτοῖσι πύλας ποιήσομεν εὖ ἀραρυίας,
 340 ὅφρα δι' αὐτῶν ἱππηλασίῃ ὁδὸς εἴῃ·
 ἔκτοσθεν δὲ βαθεῖαν ὁρύζομεν ἐγγύθι τάφρον,
 ἣ χ' ἱππους καὶ λαὸν ἐρυκάκοι ἀμφὶς ἐοῦσα,
 μήποτ' ἐπιβρίσῃ πόλεμος Τρώων ἀγερώχων.
 344 Ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἐπήνησαν βασιλῆες.
 Τρώων αὐτ' ἀγορὴ γένητ' Ἰλίου ἐν πόλει ἄκρῃ,
 δεινὴ, τετρηχυία, παρὰ Πριάμοιο θύρῃσιν.
 Τοῖσιν δ' Ἀντήνωρ πεπνυμένος ἦρχ' ἀγορεύειν·
 348 Κέκλυτέ μευ, Τρῶες καὶ Δάρδανοι ἠδ' ἐπίκουροι,
 ὅφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 Δεῦτ' ἄγετ', Ἀργεῖην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
 δώομεν Ἀτρεΐδῃσιν ἄγειν· νῦν δ' ὄρκια πιστὰ
 352 ψευσάμενοι μαχόμεσθα· τῷ οὐ νύ τι κέρδιον ἡμῖν
 [ἐλπομαι ἐκτελέσθαι, ἵνα μὴ ῥέξομεν ὧδε].

his mind, or, if you will, to the very action of beginning the address : " (I speak to you) for . . ." This exposition of the motives is followed here (v. 331) by τῷ σε χρὴ, *Igitur opus est te . . .* as if he had begun without the particle γάρ : Πολλοὶ τεθνᾶσιν, &c. Here there is a slight *anacoluthon*, but this use of γάρ is general even in the most rigorously exact style.—332. κυκλεῖν, to transport on wheels (κύκλοι), to carry in a cart. — 333. = κατακόμεν, and the same in the lines following.—334. ἀποπρὸ, and ἀπόπροθεν, at some distance in front.—336. ἐξαγαγόντες, intrans. : ἐκπορευθέντες, προελθόντες, *Sch. Egressi (castris)*.—337. ἐκ πεδίου is connected with χεύ(σ)ομεν, let us heap up a tomb (*tumulus*) of the plain (of the earth of the plain). ἄκριτος, *indistinctus*, common to all. In later times they called the collective tombs of those who had remained upon the field of battle, πολυάνδρια. — 338. αὐτοί, opposed to inanimate objects or to animals, signifies "persons, men." Here, however, we may explain by (ἡμῶν) αὐτῶν.—343. ἐπιβρίθω, *ingravesco, urgeo*. — 346. τέτρηχα (intrans.) comes fm θράσσω (ταράσσω), to shake, agitate ; *Sch. τετραχυμίνη ἐπὶ τοῦ θορύβου. θύραις*, see 2, 788.—352. κέρδιον (sc. ἴστιν), see δ, 201. The following line was condemned by the ancient cri-

- 354 Ἦτοι ὃγ' ὥς εἰπὼν κατ' ἄρ' ἔζετο. Τοῖσι δ'
ἀνέστη
διος Ἀλέξανδρος, Ἑλένης πόσις ἡυκόμοιο·
356 ὃς μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·
Ἀντήνωρ, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις·
οἶσθα καὶ ἄλλον μῦθον ἀμείνονα τοῦδε νοῆσαι.
Εἰ δ' ἔτεόν δὴ τοῦτον ἀπὸ σπουδῆς ἀγορεύεις,
360 ἐξ ἄρα δὴ τοι ἔπειτα θεοὶ φρένας ὤλεσαν αὐτοί.
Αὐτὰρ ἐγὼ Τρώεσσι μεθ' ἵπποδάμοις ἀγορεύσω·
ἀντικρὺ δ' ἀπόφημι, γυναῖκα μὲν οὐκ ἀποδώσω·
κτῆματα δ' ὅσσ' ἀγόμεν ἐξ Ἀργεος ἡμέτερον δῶ,
364 πάντ' ἐθέλω δόμεναι καὶ ἔτ' οἴκοθεν ἄλλ' ἐπιθεῖναι.
Ἦτοι ὃγ' ὥς εἰπὼν κατ' ἄρ' ἔζετο. Τοῖσι δ'
ἀνέστη
Δαρδανίδης Πρίαμος, θεόφιν μῆστωρ ἀτάλαντος·
ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·
368 Κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἡδ' ἐπίκουροι,
ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
Νῦν μὲν δόρπον ἔλεσθε κατὰ πτόλιν, ὥς τὸ πάρος
περ,
καὶ φυλακῆς μνήσασθε καὶ ἐγρήγορθε ἕκαστος·
372 ἥωθεν δ' Ἰδαῖος ἴτω κοίλας ἐπὶ νῆας,
εἰπέμεν Ἀτρεΐδης, Ἀγαμέμνονι καὶ Μενελάῳ,
μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν·
καὶ δὲ τόδ' εἰπέμεναι πυκινὸν ἔπος, αἶ κ' ἐθέλωσιν
376 παύσασθαι πολέμοιο δυσηχέος, εἰςόκε νεκροὺς
κῆομεν· ὕστερον αὖτε μαχησόμεθ', εἰςόκε δαίμων
ἄμμε διακρίνη, δῶν δ' ἐτέροισί γε νίκην.

Idæus the herald goes to find the chiefs of the Greeks. Diomédès rejects the offers of Paris. Agamemnon consents to the truce. Both Greeks and Trojans bury their dead.

ᾠς ἔφαθ'· οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἡδ' ἐπί-
θοντο·

380 [δόρπον ἔπειθ' εἴλοντο κατὰ στρατὸν ἐν τελέεσσιν']

tics as an awkward interpolation.—360. ἄρα δὴ ἔπειτα, these three particles can only be expressed by our word *then* (it would follow that—).—364. οἴκοθεν, *de meo*.—366. ἴσος θεοῖς κατὰ τὴν βουλὴν, *Sch.*

380. This line is wanting in the best MS. The soldiers are *in the city*; how then could they take their repast, *κατὰ στρατὸν ἐν τελέεσσιν*, “in the camp and in their ranks!” 11, 730 and elsewhere

- 381 ἦῶθεν δ' Ἰδαῖος ἕβη κοίλας ἐπὶ νῆας.
 Τοὺς δ' εὖρ' εἰν ἀγορῇ Δαναούς, θεράποντας Ἄρηος,
 νηϊ πάρα πρύμνῃ Ἀγαμέμνονος· αὐτὰρ ὁ τοῖσιν
 384 στὰς ἐν μέσσοισιν μετεφώνεεν ἡπύτα κῆρυξ·
 Ἀτρεΐδῃ τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν,
 ἡνώγει Πρίαμός τε καὶ ἄλλοι Τρῶες ἀγανοί,
 εἰπεῖν, αἱ κέ περ ὑμμι φίλον καὶ ἡδὺ γένοιτο,
 388 μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν·
 κτήματα μὲν ὅσ' Ἀλέξανδρος κοίλῃς ἐνὶ νηυσὶν
 ἡγάγετο Τροίηνδ' — ὥς πρὶν ὠφελλ' ἀπολέσθαι —
 πάντ' ἐθέλει δόμεναι καὶ ἔτ' οἴκοθεν ἄλλ' ἐπιθεῖναι·
 392 κουριδίην δ' ἄλοχον Μενελάου κυδαλίμοιο
 οὐ φησιν δώσειν· ἢ μὴν Τρῶές γε κέλονται·
 καὶ δὲ τόδ' ἡνώγειν εἰπεῖν ἔπος, αἱ κ' ἐθέλῃτε
 παύσασθαι πολέμοιο δυσηχέος, εἰσόκε νεκροὺς
 396 κῆομεν· ὕστερον αὐτε μαχησόμεθ', εἰσόκε δαίμων
 ἄμμε διακρίνῃ, δῶν δ' ἐτέροισί γε νίκην.
 Ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο
 σιωπῇ.
 Ὅψ' δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·
 400 Μῆτ' ἄρ τις νῦν κτήματ' Ἀλεξάνδροιο δεχέσθω,
 μήθ' Ἐλένην· γνωτὸν δέ, καὶ δς μάλα νήπιός ἐστιν,
 ὣς ἦδη Τρώεσσιν ὀλέθρου πείρατ' ἐφῆπται.
 Ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἐπίαχον υἷες Ἀχαιῶν,
 404 μῦθον ἀγασσάμενοι Διομήδεος ἵπποδάμοιο.
 Καὶ τότ' ἄρ' Ἰδαῖον προσέφη κρείων Ἀγαμέμνων·
 Ἰδαῖ, ἦτοι μῦθον Ἀχαιῶν αὐτὸς ἀκούεις,
 ὥς τοι ὑποκρίνονται· ἐμοὶ δ' ἐπιανδάνει οὕτως·
 408 ἀμφὶ δὲ νεκροῖσιν, κατακαίμεν οὔτι μεγαίρω·
 οὐ γάρ τις φειδὼν νεκύων κατατεθνηῶτων
 γίγνεται, ἐπεὶ κε θάνωσι, πυρὸς μειλισσέμεν ὦκα·
 ὄρκια δὲ Ζεὺς ἴστω, ἐρίγδουπος πύσις Ἥρης.

this line is in its place. The following lines have been imitated by Virg. *Æn.* xi. 100, &c.—384. ἡπύτης, synonym. of λιγύφθογγος, 2, 50.—394. See 6, 170.—401. γνωτὸν δὲ καὶ (τούτῳ) ὅς . . ., *manifestum* (est) vel ei qui . . .—402. See nn. on v. 102, and 2, 15.—407. The Ionic ὑποκρίνεσθαι = the Attic ἀποκρίνεσθαι, to answer. — 409. νεκρὰς κατατεθνήκτες, φθίμενοι, *cadavera mortua*, is an amplification which the later poets adopted after H. φειδὼν νεκύων, sparing, economy, in the case of, or towards, the dead. [*As for the slain, I grudge them not the rites Funereal.* Cp.] — 410. πυρὸς μειλίσσειν [*epexegetical inf.*], to appease them (in Lat. *quin placemus manes*) by fire;

- 412 Ὡς εἰπὼν τὸ σκῆπτρον ἀνέσχεθε πᾶσι θεοῖσιν
 ἄσφοδρον δ' Ἰδαῖος ἔβη προτὶ Ἴλιον ἱρήν.
 Οἱ δ' ἔατ' εἰν ἀγορῇ Τρῶες καὶ Δαρδανίῳνες,
 πάντες ὁμηγερέες, ποτιδέγμενοι ὀππότε ἄρ' ἔλθοι
 416 Ἰδαῖος· ὁ δ' ἄρ' ἦλθε καὶ ἀγγελίην ἀπέειπεν,
 στὰς ἐν μέσσοισιν. Τοὶ δ' ὠπλίζοντο μάλ' ὦκα,
 ἀμφοτέρων, νέκυάς τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην
 Ἀργεῖοι δ' ἐτέρωθεν εὐστέλμων ἀπὸ νηῶν
 420 ὥτρυνον νέκυάς τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην.
 Ἡέλιος μὲν ἔπειτα νέον προσέβαλλεν ἀρούρας,
 ἐξ ἀκαλαρρείταο βαθυρρόου Ὀκεανοῖο
 οὐρανὸν εἰσανιών· οἱ δ' ἦντεον ἀλλήλοισιν.
 424 Ἔνθα διαγνῶναι χαλεπῶς ἦν ἄνδρα ἕκαστον·
 ἀλλ' ὕδατι νίζοντες ἀπο βρότον αἱματόεντα,
 δάκρυα θερμὰ χέοντες, ἀμαξάων ἐπάειραν.
 Οὐδ' εἴα κλαίειν Πρίαμος μέγας· οἱ δὲ σιωπῇ
 428 νεκροὺς πυρκαϊῆς ἐπενήνεον, ἀχνύμενοι κῆρ·
 ἐν δὲ πυρὶ πρήσαντες, ἔβαν προτὶ Ἴλιον ἱρήν.
 Ὡς δ' αὐτως ἐτέρωθεν εὐκνήμιδες Ἀχαιοὶ
 νεκροὺς πυρκαϊῆς ἐπενήνεον, ἀχνύμενοι κῆρ·
 432 ἐν δὲ πυρὶ πρήσαντες ἔβαν κοίλας ἐπὶ νῆας.
 Ἥμος δ' οὐτ' ἄρ πω ἥως, ἔτι δ' ἀμφιλύκη νύξ,
 τῆμος ἄρ' ἀμφὶ πυρὴν κριτὸς ἔγρετο λαὸς Ἀχαιῶν
 τύμβον δ' ἀμφ' αὐτὴν ἔνα ποίεον ἐξαγαγόντες
 436 ἄκριτον ἐκ πεδίου· ποτὶ δ' αὐτὸν τεῖχος ἔδειμαν,
 πύργους θ' ὑψηλοὺς, εἴλαρ νηῶν τε καὶ αὐτῶν.

i. e. by the fire of the funeral pile, by giving, granting them some fire. Πυρὶ and πυρός differ but by a slight shade. Cf. 2, 415. — 414. = ἦντο. Δαρδανίῳνες, is again found 8, 154, elsewhere Δαρδάνιοι and Δάρδανοι. — 415. προσδέχομαι, expecto. — 416. ἀπειπὼν, here to proclaim, explain. — 417. ὄπλα is said of all sorts of instruments, and not of arms only. — 421. προσέβαλλεν, struck (with his rays): ἀκτῖσιν ἐβαλλεν, Od. 5, 480. — 422. Fm ἀκαλός = ἥσυχος, πρῶτος (same root as ἦκα and ἀκὴν), and ῥέω. See nn. on 1, 423, and 5, 6. — 425. βρότος (thus accented), blood which gushes or has gushed from a wound. — 427. In order that the truce might not expire before the burial was finished. These lines 424—429, afforded a subject for a magnificent poetic picture; and H. feeling this, points out all the grand traits of it, but passes over the details, without allowing himself to be drawn into any development. None but great poets deal in this way with great subjects. — 428. ἐπενήνεον: ἐπεσώρευον, Sch. The other forms of the verb come from ἐπινῆω and ἐπινέω, not used in the present. — 433. "Priaci Græcorum primam lucem, quæ præcedit solis exortûs, λύκην appellaverunt, ἀπὸ τοῦ λευκοῦ, hodieque λευκόφως cognominant." Macroβ. Sat. i. 17.

- 438 Ἐν δ' αὐτοῖσι πύλας ἐνεποίει· εὖ ἄραρυίαις,
 ὄφρα δὲ αὐτῶν ἱππηλασίῃ ὁδὸς εἴη·
 440 ἔκτοσθεν δὲ βαθεῖαν ἐπ' αὐτῷ τάφρον ὄρυξαν,
 εὐρεῖαν, μεγάλην· ἐν δὲ σκόλοπας κατέπηξαν.
 Ὡς οἱ μὲν πονέοντο κερηκομόωντες Ἀχαιοί.

In the council of the gods, Poseidón complains of the Greeks, who erect walls without consulting them. Zeus appeases him and permits him to destroy them, after the departure of the Greeks.

- Οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἀστεροπητῇ
 444 θηέυντο μέγα ἔργον Ἀχαιῶν χαλκοχιτώνων·
 τοῖσι δὲ μύθων ἤρχε Ποσειδάων ἐνοσίχθων·
 Ζεῦ πάτερ, ἥ ρά τίς ἐστι βροτῶν ἐπ' ἀπίρονα
 γαῖαν,
 ὅστις ἔτ' ἀθανάτοισι νόον καὶ μῆτιν ἐνίψει ;
 448 οὐχ ὁράας, ὅτι δ' αὐτε κερηκομόωντες Ἀχαιοὶ
 τεῖχος ἐτειχίσσαντο νεῶν ὕπερ, ἀμφὶ δὲ τάφρον
 ἤλασαν, οὐδὲ θεοῖσι δόσαν κλειτὰς ἐκατόμβας ;
 τοῦ δ' ἦτοι κλέος ἔσται ὅσον τ' ἐπικίδναται ἡώς·
 452 τοῦ δ' ἐπιλήσονται, ὅτ' ἐγὼ καὶ Φοῖβος Ἀπύλλων
 ἦρψα Λαομέδοντι πολίσσαμεν ἀθλήσαντε.
 Τὸν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·
 ὦ πόποι, ἔννοσίγαι· εὐρυσθενές, οἶον ἔειπες.
 456 Ἄλλος κέν τις τοῦτο θεῶν δείσειε νόημα,
 ὃς σέο πολλὸν ἀφαιρότερος χεῖράς τε μένος τε·
 σὸν δ' ἦτοι κλέος ἔσται ὅσον τ' ἐπικίδναται ἡώς.
 Ἄγρει μάν, ὅτ' ἂν αὐτε κερηκομόωντες Ἀχαιοὶ

444. *θηέομαι*, an Ionic form = *θεάομαι*. This episode in Olympus was marked by the Alexandrian critics as an interpolation posterior to H. See the beginning of bk 12. — 447. *ἐνίψει*, fut. of *ἐνέπω*, formed fm the 2 aor. *ἐνισπείν*, who will go and communicate to the immortals his thought and his resolutions. Every great enterprise ought to commence with the invocation of the gods and a sacrifice. The forgetfulness of this duty brings misfortune on the Greeks. — 448. *αὐτε*, *vicissim* ; as the gods had built them round Troy. — 450. Fm *ἐλαύνω*, as in Lat. *ducere fossam*. — 451. [*ἦτοι* has the force of *I say to you*. Näg.] = *ἐπὶ ὅσον* (*ἐφ' ὅσην χώραν*, Sch.) *κίδν*. — 452. Fm *ἐπιλανθάνομαι*, *obliviisci*. See 21, 441, sqq. where this fact is recounted somewhat differently. — 453. *πολλῶν* has two meanings : "to build a city ;" and (with the accus. of the place) "to furnish with a city." Although in the passage of bk 21, which I have cited, it is said that Poseidón built both the city and the walls, here *τὸ τεῖχος ἐπολίσσαμεν* can signify nothing but *τὸ τεῖχος τῆς πόλεως ἐποιήσαμεν*. — 459. See 5, 765. —

460 οἷχωνται σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν,
 τεῖχος ἀναρρήξας, τὸ μὲν εἰς ἅλα πᾶν καταχεῦαι,
 αὐτίς δ' ἥϊόνα μεγάλην ψαμάθοισι καλύψαι,
 ὥς κέν τοι μέγα τεῖχος ἀμαλδύνηται Ἀχαιῶν.

During the repast, Zeus sends sinister omens to the Greeks, who retire to rest.

464 Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.
 Δύσετο δ' ἥελιος, τετέλεστο δὲ ἔργον Ἀχαιῶν·
 βουφόνεον δὲ κατὰ κλισίας καὶ δόρπον ἔλοντο.
 Νῆες δ' ἐκ Λήμνοιο παρέστασαν, οἶνον ἄγουσαι,
 468 πολλάι, τὰς προέηκεν Ἰησονίδης Εὐνῆος,
 τόν ῥ' ἔτεχ' Ὑψιπύλη ὑπ' Ἰήσωνι, ποιμένι λαῶν.
 Χωρὶς δ' Ἀτρείδης, Ἀγαμέμνονι καὶ Μενελάῳ,
 δῶκεν Ἰησονίδης ἀγέμεν μέθην, χίλια μέτρα.
 472 Ἐνθεν ἄρ' οἰνίζοντο κερηκομόωντες Ἀχαιοί,
 ἄλλοι μὲν χαλκῷ, ἄλλοι δ' αἰθωνὶ σιδήρῳ,
 ἄλλοι δὲ ῥινοῖς, ἄλλοι δ' αὐτῇσι βόεσσιν,
 ἄλλοι δ' ἀνδραπόδεσσι· τίθεντο δὲ δαῖτα θάλειαν.
 476 Παννύχιοι μὲν ἔπειτα κερηκομόωντες Ἀχαιοὶ
 δαίνυντο, Τρῶες δὲ κατὰ πτόλιν ἡδ' ἐπίκουροι.
 Παννύχιος δὲ σφιν κακὰ μῆδετο μητίετα Ζεὺς,
 σμερδαλέα κτυπέων· τοὺς δὲ χλωρὸν δέος ἦρει·
 480 οἶνον δ' ἐκ δεπᾶν χαμάδις χέον, οὐδέ τις ἔτλη
 πρὶν πίειν, πρὶν λεῖψαι ὑπερμενεί Κρονίωνι.
 Κοιμήσαντ' ἄρ' ἔπειτα καὶ ὕπνου δῶρον ἔλοντο.

461, sqq., Infr. = imper. — 468. Jason and the Argonauts disembarked at Lemnos, then desolated by a revolt, in which all the men had perished. Hypsipylê was the queen of the island. — 470. [χωρὶς, *seorsum*. S.] — 472. In bk 9, 72, it is from Thrace that the Greeks get their wine. As we here see, commerce took place by means of barter. We do not find in H. any trace of the existence of money. — 475. There is no other nom. than ἀνδραπόδων. ἀνδραπόδεσσι is a heteroclite dat., formed after that of ποῦς. Moreover this is the only passage in H. where we meet the word ἀνδράποδον: from these two irregularities some of the ancient critics regard the line as apocryphal. — 479. κτυπ. : βροντῶν, Sch. χλωρὸν δέος, *pale affright*, is (say the Schol.) used with an act. sig. = χλωροποιόν, *pallidos efficiens*. Poets do not think of such distinctions, which are besides opposed to the genius of the language. They give to the abstract ideas which they personify, forms in unison with the effects which they produce, *pallida Mors, livida Invidia, rubiundus Pudor*. — 481. See 1, 97. — 482. *Placidi carpebant munera somni*, Ovid.

ΟΜΗΡΟΥ ΙΔΙΑΔΟΣ

ΡΑΨΩΔΙΑ Θ.

At daybreak Zeus assembles the gods and forbids them to aid the combatants; Athênê claims the liberty to inspire the Greeks. Zeus answers her with mildness, and, quitting Olympus, gains Ida, whence he contemplates the city and the camp.

- Ἦώς μὲν κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν·
 Ζεὺς δὲ θεῶν ἀγορὴν ποιήσατο τερπικέραunos
 ἀκροτάτῃ κορυφῇ πολυδαιράδος Οὐλύμπιοιο.
 4 Αὐτὸς δέ σφ' ἀγόρευε, θεοὶ δ' ὑπὸ πάντες ἄκουον·
 Κέκλυτέ μευ, πάντες τε θεοὶ πᾶσαι τε θείαιναι,
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 Μῆτε τις οὖν θήλεια θεὸς τόγε μῆτε τις ἄρσην
 8 πειράτῳ διακέρσαι ἐμὸν ἔπος· ἀλλ' ἅμα πάντες
 αἰνεῖτ', ὅφρα τάχιστα τελευτήσω τάδε ἔργα.
 "Ὀν δ' ἂν ἐγὼν ἀπάνευθε θεῶν ἐθέλοντα νοήσω
 ἐλθόντ' ἢ Τρώεσσιν ἀρηγέμεν ἢ Δαναοῖσιν,
 12 πληγεῖς οὐ κατὰ κόσμον ἐλεύσεται Οὐλυμπόνδε·
 ἢ μιν ἐλὼν ῥίψω ἐς Τάρταρον ἡερόνεντα,
 τῆλε μάλ', ἥχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον·
 ἐνθα σιδήρειαί τε πύλαι καὶ χάλκεος οὐδὸς
 16 τόσσον ἔνερθ' Ἀΐδεω, ὅσον οὐρανός ἐστ' ἀπὸ γαίης·

1. "Personam cum re commiscet poeta : nam personæ convenit κροκόπεπλος [saffron-vested, Cp.], rei ἐκίδνατο ['was diffused,' Cp.]. Cautè Virgilius, *Æn.* iv. 585, *oroceum linguens Aurora cubile*; and vii. 26, *Aurora in roseis fulgebat lutea bigis*." Bth. — 2. At the opening of the gods. It will be useful to compare the two poets. — 3. See 1, 44. — 4. = σφι (αὐτοῖς). — 7. τόγε relates to what he intends to say. — 8. Fm κείρω: διακόψαι, ἀνατρίψαι, Sch. — 12. οὐ κατὰ κόσμον, a formula frequently used by H., means: *contra atque ipsum* decet. — 13. In prose ἀήριος. Ἀήρ (in opposition to αἰθήρ), vaporous, nebulous, even dark air; see 3, 381; 5, 770, 804. — 16. Virg., *Æn.* vi. 577: "Tartarus ipse Bis patet in præceps tantum

- 17 γνῶσεν ἔπειθ' ὕσον εἰμὶ θεῶν κάρτιστος ἀπάντων.
 Εἰ δ' ἄγε, πειρήσασθε, θεοί, ἵνα εἴδετε πάντες
 σειρὴν χρυσεῖην ἐξ οὐρανόθεν κρεμάσαντες,
 20 πάντες δ' ἐξάπτεσθε θεοὶ πᾶσαι τε θάιναι·
 ἀλλ' οὐκ ἂν ἐρύσαιτ' ἐξ οὐρανόθεν πεδίονδε
 Ζῆν', ὕπατον μῆστωρ', οὐδ' εἰ μάλα πολλὰ κάμοιτε.
 Ἄλλ' ὅτε δὴ καὶ ἐγὼ πρόφρων ἐθέλωμι ἐρύσσαι,
 24 αὐτῇ κεν γαίῃ ἐρύσαιμ' αὐτῇ τε θαλάσῃ·
 σειρὴν μὲν κεν ἔπειτα περὶ ρίον Οὐλύμποιο
 δησαίμην· τὰ δέ κ' αὐτὲ μετ' ἥρα πάντα γένοιτο.
 Τόσσον ἐγὼ περὶ τ' εἰμὶ θεῶν περὶ τ' εἰμ' ἀνθρώπων.
 28 Ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,
 μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσεν.
 Ὅψε δὲ δὴ μετέειπε θεὰ γλαυκῶπις Ἀθήνη·
 ὦ πάτερ ἡμέτερε, Κρονίδη, ὕπατε κρειόντων,
 32 εὖ νῦν καὶ ἡμεῖς ἴδμεν ὃ τοι σθένος οὐκ ἐπικτόν·
 ἀλλ' ἔμπης Δαναῶν ὀλοφυρόμεθ' αἰχμητῶν,
 οἳ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλονται.
 Ἄλλ' ἦτοι πολέμου μὲν ἀφεξόμεθ', ὥς σὺ κελεύεις·
 36 βουλήν δ' Ἀργείοις ὑποθησόμεθ', ἥτις ὀνήσει,
 ὥς μὴ πάντες ὄλονται ὀδυσαμένοιο τεοῖο.
 Τὴν δ' ἐπιμειδήσας προσέφη νεφεληγερέτα Ζεὺς·
 Θάρσει, Τριτογένεια, φίλον τέκος· οὐ νύ τι θυμῷ
 40 πρόφρονι μυθίομαι· ἐθέλω δέ τοι ἥπιος εἶναι.
 Ὡς εἰπὼν ὑπ' ὄχεσφι τιτύσκετο χαλκὸ ποδ' ἱππῶ,

tenditque sub umbras, Quantus ad æthereum cœli suspectus Olym-
 pum."—18. See I, 302. = εἰδῆτε.—19. "This image of a chain, to
 which Zeus can suspend the whole universe, and draw it to him, in
 spite of the efforts of all the other gods, represents in an admirable
 manner, and altogether in unison with the ideas of H., the might of
 the supreme power which governs the world. But the partisans of
 allegory have not confined themselves to an explanation so natural,
 and have seen nothing in this beautiful picture but the revelation of
 an astronomical system. Plato himself (*Theætetus*, p. 153, c) says
 that H.'s chain of gold is nothing but the sun." *Dugas Month.*—20. 24,
 as if he had said κρεμάσας. — 24. With this turn of phrase the
 omission of the prep. σύν is regular, as well as in prose.—28. =
 μετῴρω. — 28. See 3, 95. — 32. εἰ = ὅτι. See 5, 892. — 37. Ὀργι-
 σθίντος σου, Sch. τεοῖο is nowhere else met with for σου (σίο, σῆ,
 σῆο), and this form is inexplicable, unless we admit that the identity
 of form in the gen. of the personal and possessive pronouns (ἐμοῦ fm
 ἐγώ and ἐμός, σοῦ fm σύ and σός) arises from there having been a
 partial fusion of these pronouns.—40. πρόφρονι (fem.), sc. σοί (τοί),
 δεσποία (τίβι). — 41. τιτύσκομαι, fm the same root as τεύχω (τύχω,

- 42 ὠκυπέτα, χρυσέησιν ἐθείρησιν κομόωντε·
 χρυσὸν δ' αὐτὸς ἔδυνε περὶ χροῖ· γέντο δ' ἰμάσθλην
 44 χρυσεῖην, εὐτυκτον, ἐοῦ δ' ἐπεβήσετο δίφρου.
 Μάστιξεν δ' ἐλάαν· τῷ δ' οὐκ ἄκυντε πετέσθην
 μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντους.
 Ἴδην δ' ἵκανεν πολυπίδακα, μητέρα θηρῶν,
 48 Γάργαρον, ἔνθα δέ οἱ τέμενος βωμός τε θυήεις·
 ἐνθ' ἵππους ἔστησε πατὴρ ἀνδρῶν τε θεῶν τε,
 λύσας ἐξ ὀχέων, κατὰ δ' ἥερα πουλὺν ἔχευεν.
 Αὐτὸς δ' ἐν κορυφῇσι καθέζετο, κῦδεϊ γαίῳν,
 52 εἰσορούων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν.

After the morning's meal, the combat re-commences and continues till mid-day. Then Zeus weighs the destinies of the two parties. Troy gains the day. The Greeks give way. Nestor is on the point of perishing, when Diomédès runs up and repulses the Trojans. Zeus declares himself anew against the Greeks. Diomédès retreats before Hector.

- Οἱ δ' ἄρα δειπνον ἔλοντο κερηκομόωντες Ἀχαιοὶ
 ῥίμφα κατὰ κλισίας, ἀπὸ δ' αὐτοῦ θωρήσσοντο.
 Τρῶες δ' αὖθ' ἐτέρωθεν ἀνὰ πτόλιν ὠπλίζοντο,
 56 πανρότεροι· μέμασαν δὲ καὶ ὥς ὑσμίνι μάχεσθαι,
 χρεοῖ ἀναγκαίῃ, πρό τε παίδων καὶ πρὸ γυναικῶν.
 Πᾶσαι δ' ὠτίγνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,
 πεζοὶ θ' ἱππῆές τε· πολὺς δ' ὀρυμαγδὸς ὀρώρει.
 60 Οἱ δ' ὅτε δὴ ῥ' ἐς χῶρον ἓνα ξυνιόντες ἵκοντο,
 σὺν ῥ' ἔβαλον ῥινούς, σὺν δ' ἔγχεα καὶ μένε' ἀνδρῶν
 χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
 ἐπληντ' ἀλλήλησι, πολὺς δ' ὀρυμαγδὸς ὀρώρει.
 64 Ἐνθα δ' αἶμ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν

τύω), *sibi parare*, to prepare, put in a state to serve one's purpose ; *ἐπ' ὅχεσι*, to harness. — 43. χρυσὸν ἔδυνε : ἀντὶ τοῦ χρυσεῖν πανοπλίαν ἐνεδύσατο, *Sch.* Or rather, the golden ægis, αἰγίδα χρυσεῖην, 24, 21. γέντο, "he took, seized ; an old verb in H., of which we find only this form. It appears admitted, and with reason, that it is a dialectic form of ἔλετο, as in the lyric poet Alcman is found εἴντο = ἔλετο. In many words the rough breathing is changed into γ." *Buttm.* — 44. On the golden whip, see n. on 1, 37. [ἐπεβήσετο, D. 110]. — 45. [ἐλάαν, = *ad agendum*, sc. eos, inf. fm ἐλάω (= ἐλαύνω). ἐλάειν, ἐλᾶν, ἐλάαν. D. 101]. — 47. πολυπίδακα : πολλὰς πηγὰς ἔχουσαν, κάθυγρον, *Sch.* πῖδαξ, *scaturigo*. — 48. Gargarus, one of the three peaks of Ida. — 50. See n. 13. — 51. See 1, 405.

54. ἀπ' αὐτοῦ (τοῦ δειπνον), as in Lat. *a mensa*, on rising from table. — 56. ὑσμίνι, see 2, 863. — 58. πᾶσαι πύλαι, both those of the city and those of the Grecian camp. We shall see another sense

65 ὁλλύντων τε καὶ ὁλλυμένων· ῥέε δ' αἵματι γαῖα.

“Οφρα μὲν ἤως ἦν καὶ ἀέξετο ἱερὸν ἡμαρ,
τόφρα μάλ' ἀμφοτέρων βέλε' ἦπτετο, πίπτε δὲ λαός.

68 Ἥμος δ' Ἡέλιος μέσον οὐρανὸν ἀμφιβεβήκει,
καὶ τότε δὴ χρύσεια πατὴρ ἐτίταινε τάλαντα·

ἐν δ' ἐτίθει δύο κῆρε τανηλεγέος θανάτοιο,
Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων·

72 ἔλκε δὲ μέσσα λαβῶν, ῥέπε δ' αἰσιμον ἡμαρ Ἀχαιῶν.

[Αἱ μὲν Ἀχαιῶν κῆρες ἐπὶ χθονὶ πουλυβοτείρῃ
ἔξισθην, Τρώων δὲ πρὸς οὐρανὸν εὐρὺν ἄερθεν.]

Αὐτὸς δ' ἐξ Ἰδης μεγάλ' ἔκτυπε, δαιόμενον δὲ

76 ἦκε σέλας μετὰ λαὸν Ἀχαιῶν· οἱ δὲ ἰδόντες
θάμβησαν, καὶ πάντας ὑπὸ χλωρὸν δέος εἶλεν.

“Ενθ' οὐτ' Ἰδομενεὺς τλῇ μίμνειν οὐτ' Ἀγαμέμνων,
οὔτε δὺ Αἴαντες μενέτην, θεράποντες Ἄρῃος·

80 Νέστωρ οἷος ἔμιμνε Γερήνιος, οὔρος Ἀχαιῶν,

οὔτι ἐκῶν, ἀλλ' ἵππος ἐτείρετο· τὸν βάλεν ἰψ

δῖος Ἀλέξανδρος, Ἐλένης πόσις ἡυκόμοιο,

ἄκρην κὰκ κορυφῇν, ὅθι τε πρῶται τρίχες ἵππων

12, 340.—60, sqq., see 4, 446, sqq.—66. *ἤως* is sometimes used for the whole morning.—69. *τιταίνω*, in prose *τείνω*, root *ταν*, whence adj. *ταναός*. *τάλαντα* are the *scales* of the balance, and hence the choice of the verb *τιταίνω*, he took *broad* scales. See n. on I, 406. It is commonly explained: “extended the balance,” i. e. “held it aloft.” But this action is related apart at v. 72, *ἔλκε δὲ μέσσα λαβῶν*.—72. The fatal day of the Greeks depressed the scale, *ἔρρεπε*. The two following lines reveal to us the ideas of the Greeks on this subject: “The scale ascending towards heaven indicated the lucky lot, whilst the other scale sunk, so to speak, towards the infernal gods.” This mode of viewing it is placed beyond a doubt by the passage of bk 22, where Zeus weighs the fate of Hector, v. 212: *ῥέπει δ' Ἐκτορος αἰσιμον ἡμαρ, ὥχετο δ' εἰς αἶδας· λίπεν δ' ἰ Φοῖβος Ἀπόλλων*. In the numerous reproductions of this image by the poets and artists of the middle ages and modern times, it is the idea of *weight* which has prevailed; after these words of the prophet Daniel, ch. v. 27: *Appensus fuisti lancibus, et inventus es minus ponderis*.—73, sqq. The ancient grammarians attribute these lines to the *διασκευασταί*; i. e. to those who put in order the poems of H., collected by fragments from the mouth of the rhapsodists. In what remains to us of their notes, these grammarians ground their reasons on certain grammatical irregularities, such as the dual *ἔξισθην* after the pl. *κῆρες*. One might answer these objections; but those which might be drawn from the feebleness of the lines, which destroy the sublime gravity and simplicity of lines 72 and 75, would be irrefragable.—74. = *ἀίρησαν*.—77. See 7, 479.—80. *οὔρος* (*φύλαξ*, Sch.) *Ἀχαιῶν* is, in H., almost a standing epith. of Nestor.—

- 84 κρανίῳ ἔμπεφύασι, μάλιστα δὲ καίριόν ἐστιν.
 Ἄλγησας δ' ἀνέπαλτο, βέλος δ' εἰς ἐγκέφαλον δῦ-
 σὺν δ' ἵππους ἐτάραξε, κυλινδόμενος περὶ χαλκῷ.
 Ὅφρ' ὁ γέρων ἵπποιο παρηγορίας ἀπέταμνεν
 88 φασγάνῳ αἵτσων, τόφρ' Ἔκτορος ὠκέες ἵπποι
 ἦλθον ἀν' ἰωχμόν, θρασὺν ἡνίοχον φορέοντες,
 Ἔκτορα. Καί νύ κεν ἔνθ' ὁ γέρων ἀπὸ θυμὸν
 ὄλεσσεν,
 εἰ μὴ ἄρ' ὄξυ νόησε βοῆν ἀγαθὸς Διομήδης·
 92 σμερδαλέον δ' ἐβόησεν ἐποτρύνων Ὀδυσῆα·
 Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 πῇ φεύγεις, μετὰ νῶτα βαλὼν, κακὸς ὥς ἐν ὁμίλῳ;
 μήτις τοι φεύγοντι μεταφρένῃ ἐν δόρῳ πῆξῃ;
 96 ἀλλὰ μὲν, ὅφρα γέροντος ἀπώσωμεν ἄγριον ἄνδρα.
 ὦς ἔφατ'· οὐδ' ἐράκουσε πολύτλας δῖος Ὀδυσ-
 σεύς,
 ἀλλὰ παρήϊξεν κοίλας ἐπὶ νῆας Ἀχαιῶν.
 Τυδείδης δ', αὐτὸς περ ἑὼν, προμάχοισιν ἐμίχθη·
 100 στῇ δὲ πρόσθ' ἵππων Νηληϊάδαο γέροντος,
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 ὦ γέρον, ἦ μάλα δὴ σε νέοι τείρουσι μαχηταί·
 σὴ δὲ βίη λέλυται, χαλεπὸν δέ σε γῆρας ὀπάζει·
 104 ἵππεδανὸς δὲ νύ τοι θεράπων, βραδέες δέ τοι ἵπποι.
 Ἄλλ' ἄγ' ἐμῶν ὀχέων ἐπιβήσεο, ὅφρα ἴδῃαι,
 οἷοι Τρῳῆιοι ἵπποι, ἐπιστάμενοι πεδίοιο
 κραιπνὰ μάλ' ἔνθα καὶ ἔνθα διωκόμεν ἠδὲ φέβεσθαι,
 108 οὓς ποτ' ἀπ' Αἰνείαν ἐλόμην, μήστῳρε φόβοιο.
 Τοῦτῳ μὲν θεράποντε κομείτων· τῷδε δὲ νῶϊ

83. (= κατὰ) κορ. This is, says Aristotle, the least strong part of the horse's skull. — 85. Comp. lines 890, sqq. of Virg. *Æn.* x. — 86. περὶ χαλκῷ, because he was pierced with it.—87. παρηγορίας [*the tide-raiser*]. Τὰς τοῦ παρηγόρου ἵππου ἡνίας, τὰς παρατεύξεις, ὅ ἐστι τοὺς ἐξωθέν παρατεταμένους ἱμάντας, Sch.—94. = μεταβαλὼν (τὰ) νῶτα, *tergum vertens*. — 95. μήτις (*timendum*) *ne quis* . . ., (for fear) lest . . . See 1, 28. — 96. = ἀπώσωμεν.—97, sqq. The later poets, e.g. Ovid, *Met.* xiii. 64, building upon these lines, accuse Ulysses of cowardice; but one of the Scholiasts defends him by explaining οὐδ' ἐράκουσε, "he did not *hear* Diomédès," not "did not *listen* to him." — 99. αὐτὸς = μόνος ['by himself'], as we should say, "there being but *he*." In Aristophanes some one says: *ἔξιπε νῦν αὐτοὶ γάρ ἐσμεν*, "for there are only ourselves" = "we are alone."—103. ὀπάζει: *κατόπιν ὀφείλει*, Sch. See 5, 334.—105, sqq., see 5, 221, sqq.—108. = ἀφειλόμην, with two accus. ποτὶ may also be said of things done a short

- 110 Τρωσὶν ἐφ' ἵπποδάμοις ἰθύνομεν, ὅφρα καὶ Ἔκτωρ
εἴσεται, εἰ καὶ ἐμὸν δόρυ μαίνεται ἐν παλάμῃσιν.
- 112 Ὡς ἔφατ' οὐδ' ἀπίθῃσε Γερήνιος ἱππότης Νέστωρ.
Νεστορέας μὲν ἔπειθ' ἵππους θεράποντε κομείτην
ἴφθιμοι, Σθένελός τε καὶ Εὐρυμέδων ἀγαπήνων.
Τῷ δ' εἰς ἀμφοτέρω Διομήδεος ἄρματα βήτην
- 116 Νέστωρ δ' ἐν χείρεσσι λάβ' ἡνία σιγαλόεντα,
μάστιξεν δ' ἵππους· τάχα δ' Ἔκτορος ἄγχι γέγοντο.
Τοῦ δ' ἰθὺς μεμαῶτος ἀκόντισε Τυδέος υἱός·
καὶ τοῦ μὲν ῥ' ἀφάμαρτεν ὁ δ' ἡνίοχον θεράποντα,
- 120 υἱὸν ὑπερθύμου Θηβαίου, Ἥνιοπῆα,
ἵππων ἡνί' ἔχοντα, βάλε στῆθος παρὰ μαζόν·
ἤριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι
ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε.
- 124 Ἔκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἡνίοχοιο·
τὸν μὲν ἔπειτ' εἶασε, καὶ ἀχνύμενός περ ἑταίρου,
κεῖσθαι ὁ δ' ἡνίοχον μέθεπε θρασύν. Οὐδ' ἄρ' ἔτι δὴν
ἵπῳ δευέσθην σημάντορος· αἶψα γὰρ εὗρεν
- 128 Ἴφιτίδην Ἀρχεπτύλεμον θρασύν, ὃν ῥά τόθ' ἵπῳ
ὠκυπόδων ἐπέβησε, δίδου δέ οἱ ἡνία χερσίν.
Ἔνθα κε λοιγὸς ἔην καὶ ἀμήχανα ἔργα γέγοντο,
καὶ νῦ κε σήκασθεν κατὰ Ἴλιον ἡῦτε ἄρνες,
- 132 εἰ μὴ ἄρ' ὀξὺ νόησε πατὴρ ἀνδρῶν τε θεῶν τε.
Βροντήσας δ' ἄρα δεινὸν ἀφῆκ' ἀργῆτα κεραυνόν,
κάδ δὲ πρόσθ' ἵππων Διομήδεος ἦκε χαμαῖ·
δεινὴ δὲ φλόξ ὥρτο θεείου καιομένοιο·
- 136 τῷ δ' ἵπῳ δείσαντε καταπτῆτην ὑπ' ὀχεσφιν.
Νέστορα δ' ἐκ χειρῶν φύγον ἡνία σιγαλόεντα·
δείσε δ' ὄγ' ἐν θυμῷ, Διομήδεα δὲ προσεείπεν·
Τυδείδη, ἄγε δ' αὐτε, φόβονδ' ἔχε μώνυχας ἵππους.
- 140 Ἥ οὐ γιγνώσκεις, ὅ τοι ἐκ Διὸς οὐχ ἔπετ' ἀλήκη;

while ago. μήστ. φ., see 5, 272.—109. *Curanto* = κομείωσαν.—110. = ἰθύνωμεν.—122. ὑπεχώρησαν : παρωρμήθησαν, Sch. — 124. We must join ἄχος ἡνίοχου (*objective gen.*), *dolor de auriga*. πικράζω, to condense, envelope, veil. Heyne compares this passage with 17, 581 : τὸν δ' ἄχεος νεφέλη ἐκάλυψε μίλαινα.—127. See 2, 709. — 129. See 5, 164. ἵπποι = ἄρμα, see 2, 1.—135. = θείου, *sulfuris*.—136. κατέπτῃτην, fm πτα-, root of πτήσσω, 1 aor. ἐπτηξα, to crouch, conceal oneself (through fear).—137. *Nestorem fugiebant*, escaped him.—139. φόβονδε = εἰς φυγὴν, as also φύγαδε, at v. 157. The prep. which expresses the direction, gives to ἔχω the sense of to direct, as 3, 263 ; 5, 240.—140. = ὅτι σοι.—143. ἐρύειν (*alio*), trahere, amoliri, mutare. —

- 141 νῦν μὲν γὰρ τοῦτῳ Κρονίδης Ζεὺς κῦδος ὀπάζει,
 σήμερον· ὕστερον αὐτε καὶ ἡμῖν, αἶ κ' ἐθέλῃσιν,
 δώσει· ἀνὴρ δέ κεν οὔτι Διὸς νόον εἰρύσσαιτο,
 144 οὐδὲ μάλ' ἰφθιμος· ἐπειὴ πολὺ φέρτερός ἐστιν.
 Τὸν δ' ἡμείβετ' ἔπειτα βοὴν ἀγαθὺς Διομήδης·
 Ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες·
 ἀλλὰ τόδ' αἰνὸν ἄχος κραδίην καὶ θυμὸν ἰκάνει·
 148 Ἐκτωρ γάρ ποτε φήσει, ἐνὶ Τρώεσσ' ἀγορεύων·
 Τυδείδης ὕπ' ἐμεῖο φοβεύμενος ἔκετο νῆας.
 Ὡς ποτ' ἀπειλήσει· τότε μοι χάνοι εὐρέϊα χθών.
 Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ·
 152 ὦ μοι, Τυδέος υἱὲ δαΐφρωνος, οἷον ἔειπες·
 εἴπερ γάρ σ' Ἐκτωρ γε κακὸν καὶ ἀνάλκιδα φήσει,
 ἀλλ' οὐ πείσονται Τρῶες καὶ Δαρδανίωνες,
 καὶ Τρώων ἄλοχοι μεγαθύμων, ἀσπιστῶν,
 156 τῶν ἐν κονίησι βάλες θαλεροὺς παρακοίτας.
 Ὡς ἄρα φωνήσας φύγαδ' ἔτραπε μώνυχας ἵππους
 αὐτὶς ἂν ἰωχμόν· ἐπὶ δὲ Τρῶές τε καὶ Ἐκτωρ
 ἡχῇ θεσπεσίῃ βέλεα στονόεντα χέοντο.
 160 Τῷ δ' ἐπὶ μακρὸν αὔσε μέγας κορυθαίολος Ἐκτωρ·
 Τυδείδῃ, πέρι μὲν σε τίον Δαναοὶ ταχύπῳλοι
 ἔδρῃ τε κρέασίν τε ἰδὲ πλείοις δεπάεσσιν·
 νῦν δέ σ' ἀτιμήσουσι· γυναικὸς ἄρ' ἀντὶ τέτυξο.
 164 Ἐρρε, κακὴ γλήνη· ἐπεὶ οὐκ, εἴξαντος ἐμεῖο,
 πύργων ἡμετέρων ἐπιβήσῃ, οὐδὲ γυναικάς
 ἄξεις ἐν νήεσσι· πάρος τοι δαίμονα δώσω.

Hector's speech. He wishes to accomplish the ruin of the Greeks.

- Ὡς φάτο· Τυδείδης δὲ διάνδιχα μερμήριζεν,
 168 ἵππους τε στρέψαι καὶ ἐναντίβιον μαχέσασθαι.

150. See 4, 182.—158. ἐπὶ (αὐτῷ) or ἐπεχέοντο αὐτῷ. The middle expresses, *sua tela in eum effusa conficiebant*.—162. ἔδρῃ. what in Att. Greek is called προεδρία. κρέασιν. See 7, 321. πλείος, *plenus*.—163. Ἀντὶ γυναικὸς ἐγένου, Sch.—164. ἔρρε, ἐρρίτω, "off;" "away with you" (*abi in malam rem*). ["Go, timorous girl." Cp.] At v. 239 ἔρρων, arriving (here) to his sorrow. Hence the Lat. *errare*, and *erro* (*onis*). γλήνη is properly said of the pupil of the eye, and hence of the little image, which one sees there. Hence the word signifies, like κόρη, *puer*, either a doll or a little girl. κακός indicates often the want of courage, fearful, timid.—166. It was useless to give an epith. to δαίμονα. The context shows sufficiently that Hector means to say κακὸν δαίμονα.

167. See 1, 189.—168. The opposite is understood: ἢ μὴ στρέψαι

- 169 Τρὶς μὲν μερμήριξε κατὰ φρένα καὶ κατὰ θυμόν
 τρὶς δ' ἄρ' ἀπ' Ἰδαίων ὀρέων κτύπε μητίετα Ζεὺς,
 σῆμα τιθεὶς Τρώεσσι, μάχης ἑτεραλκέα νίκη.
 172 Ἐκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν αὐσας
 Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
 ἄνδρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς
 γιγνώσκω δ' ὅτι μοι πρόφρων κατένευσε Κρονίων
 176 νίκη καὶ μέγα κῦδος, ἀτὰρ Δαναοῖσιν γε πῆμα.
 νῆπιοι, οἳ ἄρα δὴ τάδε τείχεα μηχανόωντο,
 ἀβλήχρ', οὐδενόσωρα· τὰ δ' οὐ μένος ἄμὸν ἐρύξει
 ἵπποι δὲ ρέα τάφρον ὑπερθορέονται ὀρυκτῇ.
 180 Ἄλλ' ὅτε κεν δὴ νηυσὶν ἐπὶ γλαφυρῇσι γένωμαι,
 μνημοσύνη τις ἔπειτα πυρὸς δηΐοιο γενέσθω,
 ὡς πυρὶ νῆας ἐνιπρήσω, κτείνω δὲ καὶ αὐτοὺς
 [Ἀργεῖους παρὰ νηυσὶν, ἀτυζομένους ὑπὸ καπνοῦ].
 184 Ὡς εἰπὼν ἵπποισιν ἐκέκλετο φώνησέν τε
 Ξάνθε τε καὶ σύ, Πόδαργε, καὶ Αἴθων Λάμπε τε εἶ,
 νῦν μοι τὴν κομιδὴν ἀποτίνετον, ἦν μάλα πολλὴν
 Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος,
 188 ὑμῖν παρ' προτέροισι μελίφρονα πυρὸν ἔθηκεν,
 [οἶνόν τ' ἐγκεράσασα πιεῖν, ὅτε θυμὸς ἀνώγοι,]
 ἦ ἐμοί, ὅς περ οἱ θαλερὸς πόσις εὖχομαι εἶναι.
 Ἄλλ' ἐφομαρτεῖτον καὶ σπεύδετον, ὄφρα λάβωμεν
 192 ἀσπίδα Νεστορέην, τῆς νῦν κλέος οὐρανὸν ἵκει,

καὶ μὴ μάχεσθαι.—171. See 7, 26. —178. See 5, 337. οὐδενόσωροι is explained μηδεμιᾶς φροντίδος ἄξιος, nulla cura (ώρα) dignus, not worth the trouble of keeping. ἄμὸν, see 6, 414.—179. ρέα = ῥαδίως.—182. αὐτοὺς, themselves; see 7, 338. The following line is wanting in several good MSS., and the ancients regarded it as an interpolation. —185. Below 19, 399, Achilles also addresses himself to his steeds, and in like manner Mezentius in Virg. x. 861. The dual which follows appears to arise from the circumstance that the four horses, extraordinarily employed (instead of two) for this decisive attack, were harnessed in pairs, two ζύγιοι and two παρῆγοι.—186. κομιδῇ, in prose θεραπεία, care of entertaining, entertainment. At v. 284 we shall see the verb ἐκομίσασθαι in the same sense. The poet ought to have continued ἦν μάλα πολλὴν Ἀνδρομάχην ὑμῶν ἐποίησε: but instead of putting this verb in a general signification, he enters into a precise detail. This produces an *anacoluthon* in the run of the sentence, but it is all to the advantage of the poetry. See the remark of Wolf, in the n. 4, 433. The common explanation ἦν, i. e. καθ' ἣν, is against the genius of the language. —189. This line was rejected by Aristophanes of Byzantium, and other critics; and indeed the words ὅτε θυμὸς ἀνώγοι are nonsense. I fancy that this interpolation

- 193 πᾶσαν χρυσεῖην ἔμεναι, κανόνας τε καὶ αὐτὴν
 αὐτὰρ ἄπ' ὤμοι' Διομήδεος ἵπποδάμοιο
 δαιδάλεον θώρηκα, τὸν Ἥφαιστος κάμε τεύχων.
 196 Εἰ τοῦτ' κε λάβοιμεν, ἐελποίμην κεν Ἀχαιοὺς
 αὐτονυχὶ νηῶν ἐπιβησέμεν ὠκείων.

Hērē, indignant at Hector's speech, proposes to Poseidōn to resist Zeus. He refuses. Agamemnon, however, inspired by the goddess, excites the Greeks by his reproaches. He supplicates Zeus, who sends him an eagle, a happy omen.

- ᾠς ἔφατ' εὐχόμενος.—Νεμέσθησε δὲ πότνια Ἥρη,
 σείσατο δ' εἰνὶ θρόνῳ, ἐλέλιξε δὲ μακρὸν Ὀλυμπον·
 200 καὶ ῥα Ποσειδάωννα, μέγαν θεόν, ἀντίον ἦῤῥα
 ᾠ πόποι, ἔννοσίγαι' εὐρυσθενές, οὐδὲ νῦ σοί περ
 ὀλλυμένων Δαναῶν ὀλοφύρεται ἐν φρεσὶ θυμός;
 οἱ δέ τοι εἰς Ἑλίκην τε καὶ Αἰγὰς δῶρ' ἀνάγουσιν
 204 πολλά τε καὶ χαρίεντα· σὺ δέ σφισι βούλεο νίκην.
 Εἴπερ γάρ κ' ἐθέλοισιν, ὅσοι Δαναοῖσιν ἄρωγοί,
 Ἴρῳας ἀπώσασθαι καὶ ἐρυκέμεν εὐρύοπα Ζῆν',
 αὐτοῦ κ' ἐνθ' ἀκάχοιτο καθήμενος οἶος ἐν Ἴδῳ.
 208 Τὴν δὲ μέγ' ὀχθήσας προσέφη κρείων ἔννοσίχθων·
 Ἥρη ἀπτοεπές, ποῖον τὸν μῦθον ἔειπες!
 Οὐκ ἂν ἔγωγ' ἐθέλοιμι Διὶ Κρονίῳ μάχεσθαι
 ἡμέας τοὺς ἄλλους, ἐπειὴ πολὺ φέρτερός ἐστιν.
 212 ᾠς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.

was made to avoid the absurdity of the literal meaning of *προτέρους ὑμῖν πυρὸν ἔθηκεν ἢ ἐμοί*, *prioribus vobis triticum arponentes quam mihi*, a construction which would seem to indicate that the same food was served to Hector and his horses. But nothing is more frequent in Greek, than to understand, in one member of a sentence, not the exact term or terms of the other member, but either a more general notion, or one more appropriate to the other terms of the second member. *Προτέρους ὑμῖν πυρὸν ἔθηκεν ἢ ἐμοί* means *ἢ ἐμοί σίτον*: for the word *ἐμοί* prevents the supplying *πυρὸν*, and indicates that we must only take in this word the general notion of *food*, or the word *σίτον*, a change required by *ἐμοί*.—193. *κανόνες*, two small rings or cross-bars fixed on the concave side of the shield, to hold it by. They were *δῶρα* (fm *ἔχω*).—197. *αὐτονυχί*: *αὐτῇ γ' νυκτί*, Sch. [as if fm *νύξ*, *νυχός*.] [*ἐπιβησέμεν* (*ἐπιβήσειν* =), *ἐπιβῆναι ποιήσειν*.]

203. Two cities of Achaia, in the Peloponnesus, celebrated as seats of an ancient worship of Poseidōn. Helicē was swallowed up by the sea two years before the battle of Leuctra, B.C. 373. Aigē has been gradually swept away by time.—207. *αὐτοῦ, ibi*, i. e. in Ida. See 5, 24.—209. *ἀπτοεπής* (according to Aristarchus), fm *ἀπρὸς πτοίσθαι*, to be frightened, and *ἔπος*: *ἀπτόητος*, *θρασύς ἐν τῷ*

- 213 Τῶν δ', ὅσον ἐκ νηῶν ἀπὸ πύργου τάφρος ἔεργεν,
πλήθην ὁμῶς ἵππων τε καὶ ἀνδρῶν ἀσπιστῶν
εἰλομένων· εἴλει δὲ θεῶ ἀτάλαντος Ἄρηι
216 Ἐκτορ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκεν.
Καὶ νύ κ' ἐνέπρησεν πυρὶ κηλέῳ νῆας εἴσας,
εἰ μὴ ἐπὶ φρεσὶ θῆκ' Ἀγαμέμνονι πότνια Ἥρη,
αὐτῷ ποιπνύσαντι, θοῶς ὀτρῦναι Ἀχαιοὺς.
220 Βῆ δ' ἵεναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν,
πορφύρεον μέγα φᾶρος ἔχων ἐν χειρὶ παχείῃ·
στῇ δ' ἐπ' Ὀδυσσῆος μεγακῆτι νηὶ μελαίνῃ,
ἧ ῥ' ἐν μεσσάτῳ ἔσκε, γεγωνέμεν ἀμφοτέρωσέ·
224 [ἡμὲν ἐπ' Αἴαντος κλισίης Τελαμωνιάδαο
ἡδ' ἐπ' Ἀχιλλῆος· τοῖ ῥ' ἔσχατα νῆας εἴσας
εἴρυσαν, ἡγορέῃ πίσυνοι καὶ κάρτεϊ χειρῶν·]
ἡῦσεν δὲ διαπρύσιον Δαναοῖσι γεγωνῶς·
228 Αἰδῶς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγῆτοί·
πῇ ἔβαν εὐχῳλαί, ὅτε δὴ φάμεν εἶναι ἄριστοι,
ᾧς, ὁπότ' ἐν Λήμνῳ, κενεαυχέες ἡγοράσασθε,
ἔσθοντες κρέα πολλὰ βοῶν ὀρθοκραϊράων,
232 πίνοντες κρητῆρας ἐπιστεφείας οἶνουιο,
Τρώων ἄνθ' ἑκατόν τε διηκοσίων τε ἕκαστος
στήσεσθ' ἐν πολέμῳ ; νῦν δ' οὐδ' ἐνὸς ἄξιοι εἶμεν
Ἐκτορος, ὃς τάχα νῆας ἐνιπρήσει πυρὶ κηλέῳ.
236 Ζεῦ πάτερ, ἡ ρά τιν' ἤδη ὑπερμενέων βασιλῆων
τῇδ' ἄτῃ ἄσας, καὶ μιν μέγα κῦδος ἀπηύρας ;

λέγειν, intrepid in speech ; 'rash in speech' (Cp.). — 213. τῶν announces the coming ἵππων, &c. in v. 214. J.N. ὅσον τάφρος ἀπὸ πύργου. ἐκ νηῶν [*a parte navium*], setting out from the ships, in the direction which extends from the ships (towards the enemy). — 214. πλήθω, to be full, to fill itself. — 219. αὐτῷ ποιπνύσαντι, who of himself, and before the impulsion of the goddess, had begun or was eager to act [rather ; 'to inspirit the Greeks (by) hurrying about himself.' *Buttm. Lex.* 483. Cf. I, 600]. — 221. This line reminds one of the *tunica purpurea* extended above the praetorium of the Roman general, as a signal of battle. The lines 224—226, are alien to this passage, and were probably taken from the opening of bk xi. They are not found in the best MSS. — 228. See 5, 787. — 229. [On πῇ ἔβαν, cf. 2, 339.] φάμεν = ἔφαμεν (by the figure called 'communication ;' like εἶμεν, ver. 234). The present is written φάμεν. — 230. ὁπότ' ἐν Λήμνῳ, sc. ἤτε. On their voyage to Troy, they left Philoctetes there. κεν., κενὰ καὶ μάταια καυχώμενοι, Sch. Fm αὐχῇ, boasting. — 231. Ὅρθα κέρατα ἔχόντων, Sch. Fm κραῖρα = κέραρα, a fem. form of κέρας. — 232. ἐπιστεφείας, see the explanation of ἐπιστεφάντο, I, 470. — 237. ἄσω (whence ἀάσας), to damage, to injure. καὶ μιν, see I, 218, and on ἀπηύρας,

- 138 οὐ μὲν δὴ ποτὶ φημι τεὸν περικαλλέα βωμόν
 νηὶ πολυκλήϊδι παρελθέμεν, ἐνθάδε ἑρρῶν·
 140 ἀλλ' ἐπὶ πᾶσι βοῶν δημόν καὶ μηρί' ἔκησ,
 ἰέμενος Τροίην εὐτείχεον ἐξαλαπάξαι.
 'Αλλά, Ζεῦ, τόδε πέρ μοι ἐπικρήνηνον ἐέλδωρ
 αὐτοὺς δὴ περ ἕασον ὑπεκφυγέειν καὶ ἀλύξαι,
 244 μηδ' οὕτω Τρώεσσιν ἕα δάμνασθαι 'Αχαιοὺς.
 'Ως φάτο· τὸν δὲ πατὴρ ὀλοφύρατο δακρυχέοντα·
 νεῦσε δέ οἱ λαὸν σόον ἔμμεναι, οὐδ' ἀπολέσθαι.
 Αὐτίκα δ' αἰετὸν ἦκε, τελειότατον πετεηνῶν,
 248 νεβρὸν ἔχοντ' ὀνύχεσσι, τέκος ἐλάφιοιο ταχείης·
 παρ δὲ Διὸς βωμῷ περικαλλεῖ κάββαλε νεβρόν,
 ἐνθα πανομφαίῳ Ζηνὶ ῥέζεσκον 'Αχαιοί.

The Greeks, at sight of the eagle, return to the charge. Teucer carries death before him. He wishes to strike Hector, who overthrows him. Ajax saves his life. Reanimated by Zeus, the Trojans drive the Greeks back to their entrenchments.

- Οἱ δ' ὥς οὖν εἶδονθ', ὅτ' ἄρ' ἐκ Διὸς ἦλυθεν ὄρνις,
 252 μᾶλλον ἐπὶ Τρώεσσι θόρον, μνήσαντο δὲ χάρμης.
 'Ενθ' οὔτις πρότερος Δαναῶν, πολλῶν περ
 ἰόντων,
 εὔξατο Τυδείδαο πάρος σχέμεν ὠκέας ἵππους,
 τάφρου τ' ἐξελάσαι καὶ ἐναντίβιον μαχέσασθαι·
 256 ἀλλὰ πολὺ πρῶτος Τρώων ἔλεν ἄνδρα κορυστήν,
 Φραδμονίδην 'Αγέλαον. 'Ο μὲν φύγαδ' ἔτραπεν
 ἵππους·

6, 17. — 239. See n. on 164. — 240. Remark the accent, *δημόν*, and not *δήμον*: so at 380. — 246. *νεῦσε* = *ἐπένευσε*. See 1, 528. — 247. *τελειότατος*, which is found but twice (here and 24, 315) is used each time in relation to auguries. The following explanation: "the bird which gives the most definite (the most complete) auguries (*ἰντελῇ σημεῖα φαίνων, ἐπιτελεστικώτατος, Sch.*)," ought therefore to be preferred to the vaguer translations: "the most perfect, or largest of birds." — 250. *πανομφαῖος*: *ἐπιθέτον τοῦ Διὸς, εἰς δὲ πᾶσα ὁμῆ ἀναφίρεται, Apollon*. Every presage came from Zeus; he alone granted these partial revelations of the *fatum* of his will. Apollo himself was only a prophet (*προφήτης Διὸς*), *qui profatur*, and even *ὑποφήτης Διὸς*. The words *ὁμῆ* and *ὄσσα*, which the later poets used in the sense of *voice*, have in H. no other sense than a prophetic manifestation, *omen*. *ῥέζω*, as in Lat., *facere* for *morificare*.

251. *ἰδοντο, videntur*, see 3, 154. *ἔτ'* = *ἔτι*. — 252. *ἔμ θρώσκω*. — 254. *εὔξατο*, could say of himself. See 1, 91. We must join *οὔτις Δαναῶν* and *πρότερος Τυδείδαο*, an idea amplified by *πάρος*. —

258 τῷ δὲ μεταστρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν
ῶμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν·

260 ἤριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

Τὸν δὲ μετ' Ἀτρεΐδαι, Ἀγαμέμνων καὶ Μενέλαος
τοῖσι δ' ἐπ' Αἴαντες, θοῦριν ἐπιειμένοι ἀλκὴν·
τοῖσι δ' ἐπ' Ἰδομενεὺς καὶ ὀπάων Ἰδομενῆος,

264 Μηριόνης, ἀτάλαντος Ἐνυαλίῳ ἀνδρείφοντῳ·
τοῖσι δ' ἐπ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός·
Τεῦκρος δ' εἵνατος ἦλθε, παλίντονα τόξα τιταίνων·
στῇ δ' ἄρ' ὑπ' Αἴαντος σάκεϊ Τελαμωνιάδαο.

268 Ἐνθ' Αἴας μὲν ὑπεξέφερεν σάκος· αὐτὰρ ὄγ' ἦρος
παπτήνας, ἐπεὶ ἄρ' τιν' οἶστεύσας ἐν ὀμίλῳ
βεβλήκειν, ὁ μὲν αὖθι πεσὼν ἀπὸ θυμὸν ὄλεσεν,
αὐτὰρ ὁ αὖτις ἰὼν, πάϊς ὥς ὑπὸ μητέρα, δύσκειν

272 εἰς Αἴανθ'· ὁ δέ μιν σάκεϊ κρύπτασκε φαιινῷ.

Ἐνθα τίνα πρῶτον Τρώων ἔλε Τεῦκρος ἀμύμων;
Ὀρσίλοχον μὲν πρῶτα, καὶ Ὀρμενον ἡδ' Ὀφελέ-
στην,

Δαίτορά τε Χρομίον τε καὶ ἀντίθεον Λυκοφόντην,

276 καὶ Πολυαιμονίδην Ἀμοπάονα καὶ Μελάνιππον,
πάντας ἐπασσυτέρους πέλασε χθονὶ πουλυβοτείρῃ·
Τὸν δὲ ἰδὼν γήθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
τόξου ἅπο κρατεροῦ Τρώων ὀλέκοντα φάλαγγας·

280 στῇ δὲ παρ' αὐτὸν ἰὼν καὶ μιν πρὸς μῦθον ἔειπεν·

Τεῦκρε, φίλη κεφαλὴ, Τελαμώνιε, κοίρανε λαῶν,
βάλλ' οὕτως, αἶ κέν τι φόως Δαναοῖσι γένηαι,
πατρί τε σῷ Τελαμῶνι, ὃ σ' ἔτρεφε τυτθὸν ἑόντα,

284 καὶ σε νόθον περ ἑόντα κομίσσατο ᾧ ἐνὶ οἴκῳ·
τὸν καὶ τηλόθ' ἑόντα ἑκκλείης ἐπὶ βῆσον.

262. See 1, 149. — 266. = *ἐνατος*. *παλίντονος*, *qui retro tenditur*, which bends back by the tension. It is not probable that in H. this word has the later meaning: "a bow which is bent both ways;" *reciprocus*, as the Lat. tragedian, Accius, has translated it.—268. *ὑπεξέφερεν*, *submovebat extrorsum*, advanced it a short way in front of him, that Teucer might find room behind it.—271. *αὖτις*, *retro*: *αὖθι* = *αὐτόθι*, *ibidem*. On *βεβλήκειν*, see 5, 661. Here again we shall recognize the sobriety of H. Many a poet would not have let this fine image pass without amplifying it.—279. *ἀπὸ τόξου*, see 24, 605. — 282. *φῶς*, see 6, 6. — 284. See 186. Telamón had Teucer by Hesione, daughter of Laomedon, and sister of Priam. She had been taken captive by Heraclès, when he ravaged the city of Troy. He gave Hesione in recompense to Telamón, his ally. The offspring of their union was named Teucer, because his mother was a Trojan.

- 286 Σοὶ δ' ἐγὼ ἐξερέω, ὥς καὶ τετελεσμενον ἔσται·
 αἶ κέν μοι δώῃ Ζεὺς τ' αἰγίοχος καὶ Ἀθήνη
 288 Ἰλίου ἐξαλαπάξει ἐυκτίμενον πτολίεθρον,
 πρῶτ' σοι μετ' ἐμὲ πρεσβήϊον ἐν χειρὶ θήσω,
 ἢ τρίποδ', ἢ δὺν ἵππους αὐτοῖσιν ὄχεσφιν,
 ἢ γυναιχ', ἢ κέν τοι ὁμὸν λέχος εἰσαναβαίνοι.
 292 Τὸν δ' ἀπαμειβόμενος προσεφώνεε Τεῦκρος ἀμύ-
 μων·
 Ἀτρεΐδη κύδιστε, τί με σπεύδοντα καὶ αὐτὸν
 ὀτρύνεις ; οὐ μέν τοι, ὅση δύναμις γε πάρεστιν,
 παύομαι· ἀλλ' ἐξ οὗ προτὶ Ἴλιον ὡσάμεθ' αὐτούς,
 296 ἐκ τοῦ δὴ τόξοισι δεδεγμένος ἄνδρας ἐναίρω.
 Ὀκτὼ δὴ προέηκα τανυγλώχινας οἰστούς,
 πάντες δ' ἐν χροῖ πῆχθεν Ἀρηϊθῶων αἰζηῶν·
 τοῦτον δ' οὐ δύναμαι βαλεῖν κύνα λυσσητῆρα.
 300 Ἡ ῥα, καὶ ἄλλον οἷσθ' ἀπὸ νευρῆφιν ἱάλλεν
 Ἐκτορος ἀντικρὺ, βαλεῖν δέ ἐῖτο θυμός.
 Καὶ τοῦ μέν ῥ' ἀφάμαρθ'· ὁ δ' ἀμύμονα Γοργυθίωνα,
 υἷον εὖν Πριάμοιο, κατὰ στήθος βάλεν ἰῶ·
 304 τὸν ῥ' ἐξ Αἰσύμηθεν ὀπυιομένη τέκε μήτηρ,
 καλὴ Καστιάνειρα, δέμας εἰκυῖα θεῆσιν.
 Μήκων δ' ὥς ἐτέρωσε κάρη βάλεν, ἥτ' ἐνὶ κήπῳ,
 καρπῷ βριθομένη νοτίῃσιν τε εἰαρινῆσιν·
 308 ὥς ἐτέρωσ' ἤμυσσε κάρη πῆληκι βαρυνθέν.
 Τεῦκρος δ' ἄλλον οἷσθ' ἀπὸ νευρῆφιν ἱάλλεν
 Ἐκτορος ἀντικρὺ, βαλεῖν δέ ἐῖτο θυμός.
 Ἀλλ' ὅγε καὶ τόθ' ἄμαρτε· παρέσφηλεν γὰρ Ἀπόλ-
 λων·
 312 ἀλλ' Ἀρχεπτόλεμον, θρασὺν Ἐκτορος ἠνιοχῆα,
 ἰέμενον πόλεμόνδε, βάλε στήθος παρὰ μαζόν·
 ἥριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι
 ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε.
 316 Ἐκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἠνιόχοιο·
 τὸν μὲν ἔπειτ' εἶασε καὶ ἀχνύμενός περ ἐταῖρον·

—285. Word for word : “cause him to mount upon glory ;” i. e. “raise him to glory.” We have seen a very similar phrase, 2, 234.

—296. See 4, 107. — 299. κύνα, see 1, 159. — 300. = νευρῆς. — 304. = Αἰσύμης, a town in Thrace. — 308. ἤμυσσε : ἐπέκλινε, Sch. See 2, 148. Virg. has imitated this charming passage, *Æn.* ix. 435, sqq., adding a second comparison, very beautiful in itself ; but, united, the comparisons spoil each other, and the passage of H. remains infinitely superior to that of the Lat. poet. — 311. Σφαλῆναι καὶ ἀπο-

- 318 Κεβριόνην δ' ἐκέλευσεν ἀδελφεὸν ἐγγὺς ἶοντα
 ἵππων ἥνι' ἐλείν· ὁ δ' ἄρ' οὐκ ἀπίθησεν ἀκούσας.
 320 Αὐτὸς δ' ἐκ δίφροιο χαμαὶ θόρε παμφανώωντος,
 σμερδαλέα ἰάχων· ὁ δὲ χερμάδιον λάβε χειρὶ
 βῆ δ' ἰθὺς Τεύκρου, βαλέειν δέ ἐ θυμὸς ἀνώγει.
 Ἦτοι ὁ μὲν φαρέτρης ἐξείλετο πικρὸν οἶστον,
 324 θῆκε δ' ἐπὶ νευρῇ· τὸν δ' αὖ κορυθαίολος Ἔκτωρ
 αὐερόνonta, παρ' ὤμον, ὅθι κληῖς ἀποέργει
 αὐχένα τε στῆθός τε, μάλιστα δὲ καίριόν ἐστιν,
 τῇ ῥ' ἐπὶ οἱ μεμαῶτα βάλεν λίθω ὀκρύνοντι·
 328 ῥῆξε δέ οἱ νευρήν· νάρκησε δὲ χεὶρ ἐπὶ καρπῷ·
 στῆ δὲ γυνὴ ἑριπών, τόξον δέ οἱ ἔκπεσε χειρός.
 Αἴας δ' οὐκ ἀμέλησε κασιγνήτοιω πεσόντος,
 ἀλλὰ θέων περίβη, καὶ οἱ σάκος ἀμφεκάλυψεν.
 332 Τὸν μὲν ἔπειθ' ὑποδύντε δῶν ἐρίηρες ἐταῖροι,
 Μηκιστεύς, Ἐχίοιο πάϊς, καὶ δῖος Ἀλάστωρ,
 νῆας ἐπὶ γλαφυρὰς φερέτην βαρέα στενάχοντα.
 Ἄψ δ' αὐτίς Τρώεσσιν Ὀλύμπιος ἐν μένος ὥρσε·
 336 οἱ δ' ἰθὺς τάφροιο βαθείης ὤσαν Ἀχαιοὺς·
 Ἔκτωρ δ' ἐν πρώτοισι κίε, σθένει βλεμεαίνων.
 Ὡς δ' ὅτε τίς τε κύων σὺς ἀγρίου ἢ λέοντος
 ἄπτηται κατόπισθε, ποσὶν ταχέεσσι διώκων,
 340 ἰσχία τε γλουτοὺς τε, ἐλισσόμενόν τε δοκεύει·
 ὥς Ἔκτωρ ὠπαζε κερηκομόωντας Ἀχαιοὺς,
 αἰὲν ἀποκτείνων τὸν ὀπίστατον· οἱ δ' ἐφέβοντο.
 Αὐτὰρ ἐπεὶ διὰ τε σκόλοπας καὶ τάφρον ἐβησαν
 344 φεύγοντες, πολλοὶ δὲ δάμεν Τρώων ὑπὸ χερσίν·

τυχεῖν ἐποίησεν, Sch. — 316. See 124. — 325. αὐερόνonta: εἰς τοῦ-
 πῶν ἔλκοντα, Sch. κλεις, see 5, 146. — 328. καρπῷ, see 5, 458. —
 329. *Stetit in genu coccineus* seems a contradiction, and such an
 expression would now be inadmissible. But this manner of speak-
 ing is, nevertheless, founded on nature. At the moment of his
 fainting, we see him at first standing (*στάντα*), and this position
 is, so to speak, the starting point of the act of fainting. The two
 positions are continuous and almost simultaneous; which is what the
 phrase expresses. — 331. περίβη, see 1, 37. σάκος αὐτῷ ἀμφεκάλυψε
 means σάκος αὐτῷ ὡς κάλυμμα ἀμφέβαλε. — 340. Here is a case
 where κατά, so often called in unnecessarily, ought really to be sup-
 plied: κατὰ τὰ ἰσχία καὶ τοὺς γλουτοὺς. But these accns. ἰσχία
 τε γλουτοὺς τε, would not have been found here, had not H. just
 said ἄπτηται κατόπισθε, which means κατὰ τὰ ὀπίσθια, to wit,
 ἰσχία καὶ γλουτοὺς. — 341. ὠπαζε, see 103. — 346. κεκλόμενοι, 2 aor.
 of κέλλομαι with redupl.

- 345 οἱ μὲν δὴ παρὰ νηυσὶν ἐρητύοντο μένοντες,
 ἀλλήλοισί τε κεκλόμενοι, καὶ πᾶσι θεοῖσιν
 χεῖρας ἀνίσχοντες μεγάλ' εὐχετόωντο ἕκαστος.
 348 Ἐκτωρ δ' ἀμφιπεριστρώφα καλλίτριχας ἵππους,
 Γοργοῦς ὄμματ' ἔχων ἢ βροτολοιγοῦ Ἄρηος.

Hērē and Athēnē quit Olympus to help the Greeks. Zeus sends Iris to convey to them his threats. The gods being again assembled in Olympus, Zeus renews his prohibitions. Hērē claims the right to inspire the Greeks; but Zeus denounces new ills against them, until Achilles' wrath is appeased.

- Τοὺς δὲ ἰδοῦς' ἐλέησε θεὰ λευκώλενος Ἥρη,
 αἶψα δ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
 352 ὦ πόποι, αἰγίοχοιο Διὸς τέκος, οὐκέτι νῶϊ
 ὄλλυμένων Δαναῶν κεκαδησόμεθ' ὑστάτιόν περ;
 οἳ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται
 ἀνδρὸς ἑνὸς ῥίπῃ, ὃ δὲ μαίνεται οὐκέτ' ἀνεκτῶς
 356 Ἐκτωρ Πριαμίδης, καὶ δὴ κακὰ πολλὰ ἔοργεν.
 Τὴν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 Καὶ λῆν οὗτός γε μένος θυμόν τ' ὀλέσειεν,
 χερσὶν ὑπ' Ἀργείων φθίμενος ἐν πατρίδι γαίῃ·
 360 ἀλλὰ πατὴρ οὐμὸς φρεσὶ μαίνεται οὐκ ἀγαθῆσιν,
 σχέτλιος, αἰὲν ἀλιτρός, ἐμῶν μενέων ἀπερωεύς·
 οὐδὲ τι τῶν μέμνηται, ὃ οἱ μάλα πολλάκις υἷον
 τειρόμενον σώεσκον ὑπ' Εὐρυσθῆος ἀέθλων.
 364 Ἥτοι ὃ μὲν κλαίεσκε πρὸς οὐρανόν· αὐτὰρ ἐμὲ Ζεὺς
 τῷ ἐπαλεξήσουσαν ἀπ' οὐρανόθεν προΐαλλεν.
 Εἰ γὰρ ἐγὼ τάδε ἦδε' ἐνὶ φρεσὶ πευκαλίμησιν,
 εὐτέ μιν εἰς Αἶδαο πυλάρταο προὔπεμψεν,
 368 ἔξ Ἑρέβους ἄξοντα κύνα στυγεροῦ Αἶδαο·
 οὐκ ἂν ὑπεξέφυγε Στυγὸς ὕδατος αἰπὰ ῥέεθρα.

353. κεκαδήσομαι, Epic fut. mid., with redupl. fm κήδω, to care for (see 5, 400). — 355. ῥίπῃ, in prose φορᾶ, impetu. — 361. Τῆς ἐμῆς δυνάμειος καὶ προθυμίας κωλυτής, Sch. The verb ἀπερωεύω, to retire, recoil, is found below, 16, 723. — 362. = τούτων, neut., relating to what follows. ὃ = ὅτι. In the *Heracleids* (poems celebrating the exploits of Heracles), Athēnē was represented as protecting that hero, in the same way as she assists Ulysses in H. — 366. ἦδεα = ἦδεν [olda. D. 88]. πευκαλίμος was regarded by the ancients as derived fm πύκη, a point; pointed, sharp, penetrating. Buttm. considers this word as another form of πυκινός, as λευγαλέος is another form of λυγρός. — 367. πυλάρτης, fm πύλη and ἄρω (arō, junco); the gates of which shut perfectly, διὰ τὸ (adds the Schol.) μηδένα ὑποστρέφειν ἐξ ἑδον. — 368. Ἑρέβος, prop., darkness. The name of Cerberus is found

- 370 Νῦν δ' ἐμὲ μὲν στυγέει, Θέτιδος δ' ἐξήνυσσε βουλάς,
 ἧ οἱ γούνατ' ἔκυσσε καὶ ἔλλαβε χειρὶ γενείου,
 372 λισσομένη τιμῆσαι Ἀχιλλῆα πτολίπορθον.
 Ἔσται μάν, ὅτ' ἂν αὐτε φίλην Ἰλαυκώπιδα εἴπῃ.
 Ἀλλὰ σὺ μὲν νῦν νῶϊν ἐπέντυε μώνυχας ἵππους,
 ὄφρ' ἂν ἐγὼ καταδῶσα Διὸς δόμον αἰγιόχοιο,
 376 τεύχεσιν ἐς πόλεμον θωρήξομαι, ὄφρα ἴδωμαι,
 εἰ νῶϊ Πριάμοιο παῖς, κορυθαίολος Ἔκτωρ,
 γηθήσει προφανείσα ἀνὰ πτολέμοιο γεφύρας.
 Ἡ τις καὶ Τρώων κορέει κύνας ἡδ' οἰωνοὺς
 380 δημῷ καὶ σάρκεσσι, πεσὼν ἐπὶ νηυσὶν Ἀχαιῶν.
 Ὡς ἔφατ', οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη.
 Ἡ μὲν ἐποιοχόμενη χρυσάμπυκας ἔντυεν ἵππους
 Ἥρη, πρέσβα θεά, θυγάτηρ μέγαλοιο Κρόνοιο.
 384 Αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
 πέπλον μὲν κατέχευεν ἑανδὸν πατρός ἐπ' οὔδει,
 ποικίλον, ὃν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν·
 ἡ δὲ χιτῶν' ἐνδῶσα Διὸς νεφεληγερέταο,
 388 τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.
 Ἐς δ' ὄχρα φλόγεα ποσὶ βήσето· λάζετο δ' ἔγχος
 βριθύ, μέγα, στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν
 ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.
 392 Ἥρη δὲ μάστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους·
 αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον Ὀραι,
 τῆς ἐπιτέραπται μέγας οὐρανὸς Οὐλυμπός τε,
 ἡμὲν ἀνακλίνει πυκινὸν νέφος ἡδ' ἐπιθεῖναι.
 396 Τῇ ῥα δι' αὐτῶν κεντρονηκέας ἔχον ἵππους.
 Ζεὺς δὲ πατὴρ Ἰδῆθεν ἐπεὶ ἴδε, χῶσατ' ἄρ' αἰνῶς·
 Ἴριν δ' ὠτρυνε χρυσόπτερον ἀγγελεύσαν·
 Βάσκ' ἴθι, Ἴρι ταχεῖα, πάλιν τρέπε, μηδ' ἔα ἄνην
 400 ἔρχεσθ'· οὐ γὰρ καλὰ συνοισόμεθα πτόλεμόνδε.
 Ὡδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 γυιώσω μὲν σφωῖν ὑφ' ἄρμασιν ὠκέας ἵππους·
 αὐτὰς δ' ἐκ δίφρου βαλέω κατὰ θ' ἄρματα ἄζω·
 404 οὐδέ κεν ἐς δεκάτους περιτελλομένους ἐνιαυτοὺς

for the first time in H., with the epith. of πεντηκοντακάρηνος.—371. See 1, 498, sqq.—378. Remark the accent on προφανείσα. See 4, 371, the n. on πολίουον γέφυραι.—379. = κορίσει: fm κορίννυμι.—385—397. See 5, 734—737, 745, 752, and the nn.—399. See 2, & πάλιν (retro) τρέπε, sc. τὰς θεάς.—400. = καλῶς, as 6, 326. συμφύρεσθαι, συμβαλεῖν, committi, to come to close quarters.—403. Fm

- 405 ἔλκε' ἀπαλθήσῃσθον, ἃ κεν μάρπτῃσι κεραυνός·
 ὄφρ' εἰδῇ Γλαυκῶπις, ὅτ' ἂν ᾤ πατρὶ μάχῃται.
 Ἥρῃ δ' οὔτι τόσον νεμεσίζομαι οὐδὲ χολοῦμαι·
 408 αἰεὶ γάρ μοι ἔωθεν ἐνικλᾶν ὅττι νοήσω.
 ὦς ἔφατ'· ὦρτο δὲ Ἴρις ἀελλόπος ἀγγελέουσα·
 βῆ δὲ κατ' Ἰδαίων ὀρέων ἐς μακρὸν Ὀλυμπον.
 Πρώτῃσιν δὲ πύλῃσι πολυπτύχου Οὐλύμποιο
 412 ἀντομένη κατέρυκε· Διὸς δέ σφ' ἔννεπε μῦθον·
 Πῇ μέματον; τί σφῶιν ἐνὶ φρεσὶ μαίνεται ἦτορ;
 οὐκ ἔα Κρονίδης ἐπαμυνέμεν Ἀργείοισιν.
 ὦδε γὰρ ἠπέλῃσε Κρόνου παῖς, εἰ τελείει περ·
 416 γυιώσειν μὲν σφῶιν ὑφ' ἄρμασιν ὠκέας ἵππους,
 αὐτὰς δ' ἐκ δίφρου βαλέειν κατὰ θ' ἄρματα ἄξιν·
 οὐδέ κεν ἐς δεκάτους περιτελλομένους ἐνιαυτοὺς
 ἔλκε' ἀπαλθήσῃσθον, ἃ κεν μάρπτῃσι κεραυνός·
 420 ὄφρ' εἰδῇς, Γλαυκῶπις, ὅτ' ἂν σφ' πατρὶ μάχῃται.
 Ἥρῃ δ' οὔτι τόσον νεμεσίζεται οὐδὲ χολοῦται·
 αἰεὶ γάρ οἱ ἔωθεν ἐνικλᾶν ὅττι νοήσω.
 Ἀλλὰ σύγ' αἰνοτάτη, κύον ἀδδείς, εἰ ἔτεόν γε
 424 τολμήσεις Διὸς ἄντα πελώριον ἐγχοῦς ἀεῖραι.
 Ἥ μὲν ἄρ' ὥς εἰποῦς' ἀπέβη πόδας ὠκέα Ἴρις·
 αὐτὰρ Ἀθηναίην Ἥρῃ πρὸς μῦθον ἔειπεν·
 ὦ πόποι, αἰγιόχοιο Διὸς τέκος, οὐκέτ' ἔγωγε
 428 νῶϊ ἔῷ Διὸς ἄντα βροτῶν ἔνεκα πτολεμίζειν.
 Τῶν ἄλλος μὲν ἀποφθίσθω, ἄλλος δὲ βιώτῳ,
 ὅς κε τύχῃ· κείνος δέ, τὰ ἃ φρονέων ἐνὶ θυμῷ,
 Τρωσὶ τε καὶ Δαναοῖσι δικαζέτω, ὥς ἐπιεικές.

κατάγνυμι, *confringo*.—404. δεκάτους, in this passage only, for δέκα.
 —405. ἃ μάρπτῃ. *quæ corripiendo infligit or inflizet*. See n. on 5,
 504.—406. *That she may know* (what she is doing), when . . . — 408.
 = εἰωθεν. *ἐγκλᾶν, infringere*, to break, embarrass. “*Naturæ con-*
venienter dicta. Minus enim afficit animum injuria ab iis accepta,
quos semper iniquos in nos esse novimus, quam illorum a quibus
nihil tale metuebamus.” *Heyne*. — 409. See 24, 77.—410. The verb
 placed at the head of the line is connected with the two prepp.: *ibat*
de Idæ (descendens) in Olympum, or else *καταβάσα τῆς Ἰδῆς ἀνέβη*
εἰς τὸν Ὀλυμπον.—411. (Ἐν) πρώταις πύλαις, for the palace of the
 gods had several.—412. κατέρυκε (τὰς θεάς).—415. Iris doubts the
 accomplishment of so cruel a threat, *εἰ τελείει (τελείσει) περ*. *Aris-*
tarchus however corrects, *ἢ τελείει περ*. — 423. = ἀδείς (fm *δίος*,
 fear). *ei* or *eis* is understood after *αἰνοτάτη*. On *κύον*, see l, 159.
 This word is sometimes used in a very eulogistic sense, for instance, in
Æschylus, who calls Clytemnestra *δωματος κύνα ἐσθλήν*.—430. τὰ
 ἃ φρονέων, *quæ sua (ipsius) sunt, cogitans*, following his own judge-

- 432 Ὡς ἄρα φωνήσασα πάλιν τρέπε μώνυχας ἵππους.
 Τῇσιν δ' ὦραι μὲν λῦσαν καλλίτριχας ἵππους
 καὶ τοὺς μὲν κατέδησαν ἐπ' ἀμβροσίησι κάρησιν
 ἄρματα δ' ἐκλιναν πρὸς ἐνώπια παμφανόωντα.
- 436 Αὐταὶ δὲ χρυσεόισιν ἐπὶ κλισμοῖσι κάθιζον
 μίγδ' ἄλλοισι θεοῖσι, φίλον τετιημέναι ἦτορ.
 Ζεὺς δὲ πατὴρ Ἰδὼθεν εὐτροχον ἄρμα καὶ ἵππους
 Οὐλυμπόνδε δίωκε, θεῶν δ' ἐξίκετο θώκους.
- 440 Τῷ δὲ καὶ ἵππους μὲν λῦσε κλυτὸς Ἐννοσίγαιος,
 ἄρματα δ' ἄμ βωμοῖσι τίθει, κατὰ λίτα πετάσσας.
 Αὐτὸς δὲ χρυσεῖον ἐπὶ θρόνον εὐρύοπα Ζεὺς
 ἔζετο· τῷ δ' ὑπὸ ποσσὶ μέγας πελεμίζειτ' Ὀλυμπος.
- 444 Αἱ δ' οἶαι Διὸς ἀμφὶς Ἀθηναίη τε καὶ Ἥρη
 ἦσθην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο·
 αὐτὰρ ὁ ἔγνω ἧσιν ἐνὶ φρεσὶ φώνησέν τε·
 Τίφθ' οὕτω τετίησθον, Ἀθηναίη τε καὶ Ἥρη;
- 448 οὐ μὲν θην κάμετόν γε μάχῃ ἐνὶ κυδιανείρῃ
 ὀλλῦσαι Τρῳάς, τοῖσιν κότον αἰνὸν ἔθεσθε.
 Πάντως, οἷον ἐμόν γε μένος καὶ χεῖρες ἄαπτοι,
 οὐκ ἂν με τρέψειαν ὅσοι θεοὶ εἰς' ἐν' Ὀλύμπῳ.
- 452 Σφῶϊν δὲ πρὶν περ τρόμος ἔλλαβε φαίδιμα γυῖα,
 πρὶν πόλεμόν τ' ἰδέειν πολέμοιό τε μέρμερα ἔργα.
 Ὡδε γὰρ ἐξερέω, τὸ δέ κεν τετελεσμένον ἦεν
 οὐκ ἂν ἐφ' ὑμετέρων ὀχέων, πληγέντε κεραυνῷ,
- 456 ἅψ' ἐς Ὀλυμπον ἵκεσθον, ἵν' ἀθανάτων ἔδος ἐστίν.
 Ὡς ἔφαθ'· αἱ δ' ἐπέμυξαν Ἀθηναίη τε καὶ Ἥρη·
 πλησίαι αἶγ' ἦσθην, κακὰ δὲ Τρῳέεσσι μεδέσθην.
 Ἦτοι Ἀθηναίη ἀκέων ἦν, οὐδέ τι εἶπεν,
 460 σκυζομένη Διὶ πατρί, χόλος δὲ μιν ἄγριος ἤρει.

ment.—435. ἐνώπια παμφ.: τοὺς ἐξ ἐναντίας τῶν εἰσόδων τοίχους, διὰ τὸ φωτίζεσθαι ὑπὸ τῶν θυρῶν, Sch. We may translate *façades* fm ἐνωπή, face. — 436. κλισμός, a seat on which one may recline (κλίνειν), like our arm-chairs.—437. τετίημαι, with two partecp. τετιημένος and τετιηώς, an old word completely obsolete: to be sad, afflicted. — 440. Ἐννοσίγαιος (*motor, concussor terræ*), an epith. of Poseidón instead of his proper name, like Γλαυκῶπις, vv. 406, 420. See 1, 37. — 441. = ἀνά β., upon . . . βωμός has here its first meaning: "an elevated place, terrace." καταπετάσας (*intendens, insternens*) λίτα, accus. of λίνε = λίς (like τιθίς = τιθείς), nom. obsol. for λίνον. Others make λινί and λίτα derived from nom. λῖ, root of λισός, a stuff smooth, united, not embroidered. — 447. See 437.—448. θήν, in H. gives to the speech a touch of irony: "Assuredly, you have not fatigued yourselves, &c." — 457, sqq. See 4,

- 461 Ἥρη δ' οὐκ ἔχαδε στῆθος χόλον, ἀλλὰ προσηύδα·
 Αἰνύτατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες·
 εὔ νυ καὶ ἡμεῖς ἴδμεν, ὃ τοι σθένος οὐκ ἀλαπαδνόν·
 464 ἀλλ' ἔμψης Δαναῶν ὀλοφυρόμεθ' αἰχμητῶν,
 οἳ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται.
 [Ἄλλ' ἦτοι πολέμου μὲν ἀφεξόμεθ', εἰ σὺ κελεύεις·
 βουλὴν δ' Ἀργείοις ὑποθησόμεθ', ἥτις ὀνήσει,
 468 ὥς μὴ πάντες ὄλωνται, ὀδυσσαμένοιο τεοῖο.]
 Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα
 Ζεὺς·
 Ἡοῦς δὴ καὶ μᾶλλον ὑπερμενέα Κρονίωνα
 ὄψαι, αἳ κ' ἐθέλῃσθα, βυῶπις πότνια Ἥρη,
 472 ὀλλύντ' Ἀργείων πουλὺν στρατὸν αἰχμητῶν.
 Οὐ γὰρ πρὶν πολέμου ἀποπαύσεται ὄβριμος Ἐκτωρ,
 πρὶν ὄρθαι παρὰ ναῦφι ποδώκεα Πηλεΐωνα,
 ἥματι τῷ, ὅτ' ἂν οἳ μὲν ἐπὶ πρύμνῃσι μάχωνται,
 476 στείνει ἐν αἰνοτάτῳ, περὶ Πατρόκλοιο θανόντος.
 Ὡς γὰρ θέσφατόν ἐστι· σέθεν δ' ἐγὼ οὐκ ἀλεγίζω
 χωομένης, οὐδ' εἴ κε τὰ νείατα πείραθ' ἔκηαι
 γαίης καὶ πόντοιο, ἴν' Ἰαπετός τε Κρόνος τε
 480 ἦμενοι οὔτ' αὐγῆς Ὑπερίονος Ἡελίοιο

20, sqq.—466—468 are not found in the best MSS. — 470. ἡοῦς : ἦσθεν, ὄρθου, τῇ ἐπιούσῃ ἡμέρᾳ, Sch.—474. = ὦρθαι, perf. infin. of ὦρω = ὄρνυμι, εἰπάσσε. — 475, 476. These lines were cut out by the ancient critics, as not relating exactly the event which was to be accomplished : Patroclus, in fact, was not killed 'in the narrow space' (στεῖνος) of the battle fought to save the vessels. I think, however, that this circumstance is in favour of the authenticity of the passage. An interpolation would perhaps have violated the Homeric style, but it would have conformed to the fable of the Iliad. The words οἳ μὲν, not followed by οἳ δέ, appear to indicate that Zeus wished at first to enter more into detail, but stopped himself, adding only, beside the order of events, περὶ Πατρόκλοιο θανόντος. I have therefore removed the brackets employed in other editions.—477. See 1, 160.—478, sqq. We have seen (2, 755) that the oath by the Styx was for the gods themselves a redoubtable bond. What Zeus says pertains, no doubt, to the same idea. "I care not," says he, "for thy wrath, though thou shouldst go to hell (to seek the means to make me bend)." In speaking of hell, he does not fail to remind Hêrê that it is the sad abode of the Titans (Κρόνος, Saturn), and of their family; that he precipitated them thither to punish them for attempting to dethrone him.—480. Ὑπερίων, son of heaven and earth (Οὐρανοῦ καὶ Γαίης), father of Helios, who is called Ὑπεριονίδης, Od. 12, 176. After the Titan Hyperion had been cast into Tartarus, they gave his name to his son Helios, e. g. 19, 398. Some, however, regard in this case Ὑπερίων as a euphonic contrac-

481 τέρποντ' οὐτ' ἀνέμοισι, βαθὺς δέ τε Τάρταρος ἀμφίς·
οὐδ' ἦν ἐνθ' ἀφίκηαι ἀλωμένη, οὐ σευ ἔγωγε
σκυζομένης ἀλέγω, ἐπεὶ οὐ σέο κύντερον ἄλλο.

Night having put an end to the combat, Hector orders the Trojans to encamp on the spot to watch the Greeks. Fires, he says, shall be lighted on all sides to prevent surprise. To-morrow they shall attack the Greeks even in their ships.

484 Ὡς φάτο· τὸν δ' οὔτι προσέφη λευκώλενος Ἥρη.
'Εν δ' ἔπεσ' Ὡκεανῷ λαμπρὸν φάος ἡέλιιο,
ἔλκον νύκτα μέλαιναν ἐπὶ ζείδωρον ἄρουραν.
Τρωσὶν μὲν ῥ' ἀέκουσιν ἔδν φάος· αὐτὰρ Ἀχαιοῖς
488 ἀσπασίη, τρίλλιστος, ἐπήλυθε νύξ ἐρεβεννή.

Τρώων αὐτ' ἀγορὴν ποιήσατο φαίδιμος Ἔκτωρ,
νόσφι νεῶν ἀγαγὼν ποταμῷ ἐπὶ δινήεντι,
ἐν καθαρῷ, ὅθι δὴ νεκύων διεφαίνετο χῶρος.
492 Ἐξ ἵππων δ' ἀποβάντες ἐπὶ χθόνα μῦθον ἄκουον,
τόν ῥ' Ἔκτωρ ἀγόρευε, Διὶ φίλος· ἐν δ' ἄρα χειρὶ
ἔγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρὸς
αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης·

496 τῷ δ' ἔρεισάμενος ἔπεα Τρώεσσι μετῆυδα·
Κέκλυτέ μεν, Τρώες καὶ Δάρδανοι ἡδ' ἐπίκουροι·
νῦν ἐφάμην, νῆας τ' ὀλέσας καὶ πάντας Ἀχαιοὺς,
ἂψ ἀπονοστήσειν προτὶ Ἴλιον ἡνεμόεσσαν·

500 ἀλλὰ πρὶν κνέφας ἦλθε, τὸ νῦν ἐσάωσε μάλιστα
'Αργεῖους καὶ νῆας ἐπὶ ῥηγμῖνι θαλάσσης.
'Αλλ' ἦτοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ,
δόρπα τ' ἐφοπλισόμεσθα· ἀτὰρ καλλίτριχας ἵππους
504 λύσασθ' ὑπὲξ ὀχέων, παρὰ δὲ σφισι βάλλετ' ἔδωδὴν·
ἐκ πόλιος δ' ἄξασθε βόας καὶ ἴφια μῆλα
καρπαλίμως, οἶνον δὲ μελίφρονα οἶνίζεσθε,
σῖτόν τ' ἐκ μεγάρων, ἐπὶ δὲ ξύλα πολλὰ λέγεσθε,

tion for Ὑπεριονίων.—483. κύντερος, κύντατος, formed fm κύων, as we have seen κέρδιον, κέρδιστον, fm κέρδος.

486. ἔλκον is admirable. — 488. τρίλλιστος = τρίς λιτάνευτος, *ter expetitus*, for *exoriatissimus*. In like manner *τρισμακάρες καὶ τετράκις*, *terque quaterque beati*, in the Od. 5, 306. — 490. On the Scamander. — 491. καθαρῷ, neut. in loco puro. Διὰ τῶν νεκύων ἐφαίνετο, appeared between . . . — 494. δόρην, in the prop. meaning, "the wood of the lance." — 495. See 6, 320. — 498. ἐφάμην, see 2, 37. Remark here the difference of the Lat. syntax.—503. We have already stated that δπλα is said of all kinds of instruments; here this word means the utensils; in prose, σκεύη, παρασκευάζω.—507.

- 508 ὥς κεν παννύχιοι μέσφ' ἡοῦς ἥριγενείης
 καίωμεν πυρὰ πολλά, σέλας δ' εἰς οὐρανὸν ἵκη'
 μήπως καὶ διὰ νύκτα κερηκομώοντες Ἀχαιοὶ
 φεύγειν ὁρμήσονται ἐπ' εὐρέα νῶτα θαλάσσης.
- 512 Μὴ μὰν ἀσπονδί γε νεῶν ἐπιβαίεν ἔκηλοι·
 ἀλλ' ὥς τις τούτων γε βέλος καὶ οἴκοθι πέσση,
 βλήμενος ἢ ἰψ, ἢ ἔγχει ὀξυόεντι,
 νηὸς ἐπιθρώσκων· ἵνα τις στυγέησι καὶ ἄλλος,
- 516 Τρῶσιν ἐφ' ἵπποδάμοισι φέρειν πολύδακρυν Ἄρηα.
 Κήρυκες δ' ἀνὰ ἄστν Διὶ φίλοι ἀγγελλόντων,
 παῖδας πρωθήβας πολιοκροτάφους τε γέροντας
 λέξασθαι περὶ ἄστν θεοδμήτων ἐπὶ πύργων·
- 520 θηλύτεραι δὲ γυναῖκες ἐνὶ μεγάροισιν ἐκάστη
 πῦρ μέγα καιόντων· φυλακὴ δέ τις ἔμπεδος ἔστω,
 μὴ λόχος εἰσελθῇσι πόλιν, λαῶν ἀπεόντων.
 Ὡδ' ἔστω, Τρῶες μεγαλήτορες, ὥς ἀγορεύω·
- 524 μῦθος δ', δς μὲν νῦν ὑγιής, εἰρημένος ἔστω·
 τὸν δ' ἡοῦς Τρώεσσι μεθ' ἵπποδάμοις ἀγορεύσω.
 Εὐχομαι ἐλπόμενος Δίι τ' ἄλλοισιν τε θεοῖσιν
 ἐξελάαν ἐνθένδε κύνας Κηρεσσιφορήτους
- 528 [οὓς Κῆρες φορέουσι μελαινάων ἐπὶ νηῶν].
 Ἄλλ' ἦτοι ἐπὶ νυκτὶ φυλάξομεν ἡμέας αὐτούς,
 πρωτὶ δ' ὑπηοῖοι σὺν τεύχεσι θωρηχθέντες,
 νηυσὶν ἔπι γλαφυρῇσιν ἐγείρομεν ὄξυν Ἄρηα.
- 532 Εἴσομαι, εἴ κέ μ' ὁ Τυδεΐδης κρατερὸς Διομήδης

ἐκ μεγάρων, sc. ἀξασθε. λέγασθαι, to collect. — 508. μέσφα, Ionic for μέγρε. — 509. πυρὰ, pl. of πῦρ [in the sense of watch-fires, and as if of 2nd decl.]. — 512. ἀσπονδί, without great trouble. — 513. βέλος, the cause for the effect: it means, the blow, the wound. πέσσειν means *fovere*, i. e. to nourish, or digest; but not *fovere* in the phrase *fovere vulnus*, to dress a wound. Such an explanation (which the Greek word does not admit) would destroy the biting sarcasm of the verb. It is nearly as if we said in English: "let each of them carry off home (οἴκοθι) a remembrance of you, to digest it there as he best can." — 517. = ἀγγελλέτωσαν, *nunciantes*. Similarly καιόντων, 521. — 518. We ought probably to take πολιοκροτάφους literally, "whose temples are growing grey." θεοδμήτων, see 7, 452, sqq. — 523. λαοί, *viri*, those between the παῖδες πρωθήβαι and the γέροντες πολιωρόταφοι, those comprehended in what the Latins called *militaires aetas*. — 524. ὑγιής, like *sanus* [sound: "the advice is wholesome," Cp.], reasonable, sensible, altogether proper to the occasion. The translation 'salutary' may lead to a false idea of the Greek word. — 527. Τοῦς ὑπὸ εἰμαρμένῃς ἡγμένους, *Sch.*, or rather, *iniquo fato adfectos*. The following line owes its origin to a gloss. — 530. ὑπηοῖοι, as in Lat. *matutini*; in Virg. *Aeneas* *scse matutinus agebat*,

533 πὰρ νηῶν πρὸς τεῖχος ἀπώσεται. ἥ κεν ἐγὼ τὸν
χαλκῷ δρωῶσας, ἔναρα βροτόεντα φέρωμαι.
Αὔριον ἦν ἀρετὴν διαείσεται, εἴ κ' ἐμὸν ἐγχοῦς
536 μείνῃ ἐπερχόμενον· ἀλλ' ἐν πρώτοισιν, οἴῳ,
κέσεται οὔτηθείς, πολέες δ' ἀμφ' αὐτὸν ἐταῖροι,
ἡελίου ἀνιόντος ἐς αὔριον. Εἰ γὰρ ἐγὼν ὥς
εἶην ἀθάνατος καὶ ἀγήραος ἡματα πάντα,
540 τιοίμην δ', ὥς τίετ' Ἀθηναίη καὶ Ἀπόλλων,
ὥς νῦν ἡμέρη ἥδε κακὸν φέρει Ἀργείοισιν.

The Trojans sacrifice to the gods, who reject their offerings. They then go to rest in the midst of the fires, which illuminate the city and the country.

Ὡς Ἐκτωρ ἀγόρευ'· ἐπὶ δὲ Τρῶες κελάδησαν.
Οἱ δ' ἵππους μὲν λῦσαν ὑπὸ ζυγοῦ ἰδρώοντας,
544 δῆσαν δ' ἱμάντεσσι παρ' ἄρμασιν οἷσιν ἕκαστος·
ἐκ πόλιος δ' ἄξαντο βόας καὶ ἵφια μῆλα
καρπαλίμως· οἶνον δὲ μελίφρονα οἰνίζοντο,
σίτόν τ' ἐκ μεγάρων, ἐπὶ δὲ ξύλα πολλὰ λέγοντο.
548 [Ἐρδον δ' ἀθανάτοισι τεληέσας ἐκατόμβας.
Κνίσην δ' ἐκ πεδίου ἄνεμοι φέρον οὐρανὸν εἴσω,
ἠδεῖαν· τῆς δ' οὔτι θεοὶ μάκαρες δατέοντο,
οὐδ' ἔθελον· μάλα γάρ σφιν ἀπήχθετο Ἴλιος ἱρή
552 καὶ Πριάμος καὶ λαὸς εὐμμελίῳ Πριάμοιο.]

Οἱ δέ, μέγα φρονέοντες, ἐπὶ πτολέμοιο γεφύρῃ
εἶατο παννύχιοι· πυρὰ δὲ σφισι καίετο πολλά.
Ὡς δ' ὅτ' ἐν οὐρανῷ ἄστρο φαεινὴν ἀμφὶ σελήνῃν
556 φαίνεται ἀριπρεπέα, ὅτε τ' ἐπλετο νήνεμος αἰθήρ·
[ἐκ τ' ἔφανεν πᾶσαι σκοπιαὶ καὶ πρόνους ἄκροι
καὶ νάπαι· οὐρανόθεν ἄρ' ὑπερράγῃ ἄσπετος αἰθήρ·]
πάντα δὲ τ' εἶδεται ἄστρο· γέγηθε δὲ τε φρένα
ποιμήν·

560 τόσσα μεσηγὺ νεῶν ἠδὲ Ξάνθοιο ροάων,

for *mane*. From adverbs of time the Greeks often form adjectives.—531. = ἐγείρωμεν. — 535. διαγνώσεται, *Hesych.* ἦν, *suam*.—536. μένειν τι or τινά, *manere aliquem*, to await the approach of any one, and not flee.

548—552. Of these five lines only 549 is read in our MSS. Barnes has drawn the others from a quotation, which Plato makes in the Second Alcibiades, p. 249.—550. *δατέσθαι*, to part amongst themselves, take one's share in.—553. See 4, 371.—557, 558. Two lines noted by the ancient critics as having been transported hither from 16, 299, 300. There can be no doubt on the subject, and

- 561 Τρώων καιοντων, πυρὰ φαίνεται Ἰλιόθι πρό.
 Χίλι' ἄρ' ἐν πεδίῳ πυρὰ καίετο· παρ δὲ ἐκάστῳ
 εἶατο πεντήκοντα, σέλα πυρὸς αἰθομένοιο.
 564 Ἴπποι δὲ κρῖ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας,
 ἑσταότες παρ' ὄχεσφιν, ἐϋθρονον Ἡῶ μίμνον.

we shall do well to omit them in translating.—“The comparison of a calm and silent night, with those fires, which the Trojans have lighted, which are presently to spread trouble in the soul of Agamemnon, shepherd of the people, is one of these sublime beauties, which one feels even through the thick veils of our translations. This touching thought gives rise to the sweetest melancholy by the natural opposition between the peacefulness of the plains and the tumult of war.” *Dugas Month.* — 561. See the explanation of this line in the nn. on 3, 3.—564. See 5, 196.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Ι.

The Greeks are in consternation. Agamemnon convokes the assembly, and proposes to the chiefs to return to their country. Diomédès opposes this. Nestor advises to adjourn the deliberation till the end of the evening's repast. The guards of the camp are posted, and the repast prepared.

- “Ως οἱ μὲν Τρῶες φυλακὰς ἔχον· αὐτὰρ Ἀχαιῶνς
θεσπεσίῃ ἔχε φύζα, φόβου κρυνέοντος ἐταίρῃ·
πένθει δ' ἀτλήτῳ βεβολήατο πάντες ἄριστοι.
4 Ὡς δ' ἄνεμοι δύο πόντον ὀρίνετον ἰχθυόεντα,
Βορέης καὶ Ζέφυρος, τότε Θρήκηθεν ἤπτον,
ἐλθόντ' ἐξαπίνης· ἄμυδις δέ τε κύμα κελαινὸν
κορθύεται· πολλὸν δὲ παρέξ ἄλα φῦκος ἔχευαν·
8 ὥς ἐδαΐζετο θυμὸς ἐνὶ στήθεσσιν Ἀχαιῶν.
Ἀτρείδης δ', ἄχει μεγάλῳ βεβολημένος ἦτορ,
φοῖτα κηρύκεσσι λιγυφθόγγοισι κελεύων
κλήδην εἰς ἀγορὴν κικλήσκειν ἄνδρα ἕκαστον,
12 μηδὲ βοᾶν· αὐτὸς δὲ μετὰ πρώτοισι πονεῖτο.
Ἴζον δ' εἰν ἀγορῇ τετιγότες· ἂν δ' Ἀγαμέμνων

3. *βεβολήατο* (*βεβόληντο*) is in H. always used for agitations and torments of the mind; *βεβλήατο* for the tribulations and pains which assail the body. The root of this family of words shows itself in *βίλος*. BEA, whence (*βίβολα*) *βεβόλημαι*. — 5. We see, by the measure of the verse, that the Ionian form *Βορέης* might have been approached by the pronunciation *Βορῆς* (*Βορῆς*). See 2, 147. — 6. = *ἄμα* or *ὁμοῦ*. — 7. *κορθύεται* : *κορυφῶνται*, *αὐξεται*. “*Ἐνιοὶ δὲ ἐπὶ τοῦ σωρεύεσθαι ἤκουσαν (intellexerunt) ; κόρυς γὰρ ἡ σωρός.*” Sch. *παρέξ ἄλα* : *ἔξω παρὰ τὴν θάλασσαν.* Sch. — 11. *κλήδην*, *vocando*, is less explicit than *ἰξονομακλήδην*, 22, 415; so it is not “calling them by name,” that H. seems to mean here, but “calling them individually.” It is to all the Greeks that Agamemnon sends the heralds; he had charged himself to assemble the chiefs around him, *μετὰ πρώτοισι πονεῖτο*. To avoid exciting the attention of the enemy, he forbade the heralds to make a general appeal, *μηδὲ βοᾶν*.

- 14 ἴστατο δακρυχέων, ὥστε κρήνη μελάνυδρος,
 ἦτε κατ' αἰγίλιπος πέτρης δνοφερὸν χεῖε ὕδωρ·
 16 ὥς ὁ βαρυστενάχων ἔπε' Ἀργεῖοισι μετηΐδα·
 ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 Ζεὺς με μέγα Κρονίδης ἄτῃ ἐνέδθησε βαρεῖν·
 σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν
 20 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι·
 νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καὶ με κελεύει
 δυσκλέα Ἄργος ἰκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.
 Οὕτω που Διὶ μέλλει ὑπερμενεῖ φίλον εἶναι,
 24 ὃς δὴ πολλάων πολίων κατέλυσε κάρηνα,
 ἦδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.
 Ἄλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες·
 φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν·
 28 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυάγυιαν.
 ὦς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 Δὴν δ' ἄνεψ ἦσαν τετιηότες υἱές Ἀχαιῶν·
 ὁψὲ δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·
 32 Ἄτρεϊδῃ, σοὶ πρῶτα μαχήσομαι ἀφραδέοντι,
 ἧ θέμις ἐστίν, ἄναξ, ἀγορῇ· σὺ δὲ μῆτι χολωθῆς.
 Ἀλκὴν μὲν μοι πρῶτον ὀνειδίσας ἐν Δαναοῖσιν,
 φᾶς ἔμεν ἀπτόλεμον καὶ ἀνάλκιδα· ταῦτα δὲ πάντα
 36 ἴσας' Ἀργείων ἡμὲν νέοι ἡδὲ γέροντες.
 Σοὶ δὲ διάνδιχα δῶκε Κρόνου παῖς ἀγκυλομήτεω·
 σκῆπτρῳ μὲν τοι δῶκε τετιμῆσθαι περὶ πάντων·
 ἀλκὴν δ' οὗτοι δῶκεν, ὃ τε κράτος ἐστὶ μέγιστον.
 40 Δαιμόνι', οὕτω που μάλα ἔλπειαι υἱᾶς Ἀχαιῶν
 ἀπτολέμους τ' ἔμεναι καὶ ἀνάλκιδας, ὥς ἀγορεύεις·
 εἰ δὲ σοὶ αὐτῷ θυμὸς ἐπέσσυται, ὥστε νέεσθαι,
 ἔρχεο· πάρ τοι ὁδός, νῆες δέ τοι ἄγχι θαλάσσης
 44 ἐστᾶσ', αἱ τοι ἔποντο Μυκῆνηθεν μάλα πολλαί.
 Ἄλλ' ἄλλοι μενέουσι καρηκομόωντες Ἀχαιοί,

13. See 8, 437.—14. μελάνυδρος, from the effect which the depth produces on the sight, for βαθεία. — 15. αἰγίλιψ πέτρα, a very high, precipitous rock, on which even the goats (which love to pasture on heights) do not mount; “abandoned by goats,” = *unvisited, inaccessible*: hence *lofty, steep*. — 18, sqq., see 2, 111—118, and 139—141. — 33. See 2, 73. — 34. πρῶτον, *ante*. Diomédès recalls the speech of Agamemnon, 5, 370, sqq.—37. Ἐν διὰ, ἀνά, δίχα, lit. “by-in-two,” “in two distinct ways.” [*διηρημένως τοῖν δυοῖν ἕτερον, οὐχὶ ἑκάτερον. Sch.*] — 40. ἔλπομαι, has often the extended sense of “to presume, think.” — 43. = *πάρεστι, adest, patet tibi via.* —

- 46 εἰςόκε περ Τροίην διαπέρσομεν. Εἰ δὲ καὶ αὐτοί,
 φευγόντων σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν·
 48 νῶϊ δ', ἐγὼ Σθένελός τε, μαχησόμεθ', εἰςόκε τέκμωρ
 Ἴλιου εὐρώμεν· σὺν γὰρ θεῷ εἰλήλουθμεν.
 "Ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἐπίαχον υἷες Ἀχαιῶν,
 μῦθον ἀγασσάμενοι Διομήδεος ἵπποδάμοιο.
 52 Τοῖσι δ' ἀνιστάμενος μετεφώνεεν ἱππότα Νέστωρ·
 Τυδείδην, πέρι μὲν πολέμῳ ἐνὶ καρτερός ἐσσι,
 καὶ βουλῇ μετὰ πάντας ὁμήλικας ἔπλεν ἄριστος·
 οὔτις τοι τὸν μῦθον ὀνόσσεται, ὅσσοι Ἀχαιοί,
 56 οὐδὲ πάλιν ἐρέει· ἀτὰρ οὐ τέλος ἵκεο μύθων.
 Ἦ μὴν καὶ νέος ἐσσί, ἐμὸς δέ κε καὶ πάϊς εἴης
 ὀπλότατος γενεῆφιν· ἀτὰρ πεπνυμένα βάζεις
 Ἀργείων βασιλῆας, ἐπεὶ κατὰ μοῖραν ἔειπες.
 60 Ἀλλ' ἄγ' ἐγὼν, ὃς σέϊο γεραίτερος εὐχομαι εἶναι,
 ἐξείπω καὶ πάντα δίδχομαι· οὐδέ κέ τίς μοι
 μῦθον ἀτιμήσει, οὐδὲ κρείων Ἀγαμέμνων.
 Ἀφρήτωρ, ἀθέμιστος, ἀνέστιός ἐστιν ἐκεῖνος
 64 ὃς πολέμου ἔραται ἐπιδημίου, ὀκρυνέντορ.
 Ἀλλ' ἦτοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ,
 δόρπα τ' ἐφοπλισόμεσθα· φυλακτῆρες δὲ ἕκαστοι
 λεξάσθων παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτός.
 68 Κούροισιν μὲν ταῦτ' ἐπιτέλλομαι· αὐτὰρ ἔπειτα,
 Ἀτρεΐδην, σὺ μὲν ἄρχε· σὺ γὰρ βασιλευτατός ἐσσι.

46. εἰ δὲ καὶ αὐτοί, sc. βούλονται. Supply after ver. 42, εἰ δὲ σοὶ θυμὸς ἐπίσσυται. — 47. *Abouito*. — 48. τέκμωρ, see 7, 30. "This thought, and even the movement of the sentence, has been happily imitated by Racine: *Iphigénie*, act. i. sc. 2: Et quand moi seul enfin il faudrait l'assiéger, Patrocle et moi, seigneur, nous irons nous venger." *Dugas Montó*. — 55. ὀνόσσει, see 4, 539. — 56. Οὐδὲ τὰ ἐναντία σοὶ ἐρεῖ, *Sch.* In prose, the compound ἐμπαλιν is thus used. — 58. βάζειν τι τινά, "to tell any thing to any one." The construction is that of διδάσκειν τινά τι, *docere aliquem aliquid*. — 61. In prose διελύσσομαι. The same 19, 186: ἐν μοίρῃ γὰρ πάντα δίδκοι καὶ κατέλεξας. Bth. compares to this word the German verb *durchgehen* (Anglicè, *to go through*, in the same sense), "pass in review, treat methodically." — 63, sqq. These words of the wisest of heroes have often been used to inspire horror of civil war. ἀφρήτωρ, ὁ φρατρίας (see 2, 363) καὶ συγγενείας μὴ μετίχων, ἀπάνθρωπος, ἀπολις: ἀθέμιστος, παράνομος, ἀδικος: ἀνέστιος, ὁ ἐστὶαν μὴ ἔχων, ἄοικος, *Sch.* One must have renounced all the ties which bind men to each other, the ties of family, laws, property, to love civil war. — 64. ἐπιτέλλομαι, in prose ἐμψύλλος. ὀκρ., see 6, 344. — 65. πείθεσθαι, to submit oneself, do what night requires. — 67. = λεξάσθωσαν, to post oneself. — 69. ἄρχε = ἡγοῦ, as at 1, 495. — 70. δαινύναι δαῖτα, to give a banquet;

- 70 Δαῖνυ δαῖτα γέρονσιν· ἔοικέ τοι, οὔτοι ἀεικές.
 Πλεῖαί τοι οἶνου κλισίαι, τὸν νῆες Ἀχαιῶν
 72 ἡμάτιαι Θρήκηθεν ἐπ' εὐρέα πόντον ἄγουσιν·
 πᾶσά τοι ἐσθ' ὑποδεξίη· πολέεσσι δ' ἀνάσσεις.
 Πολλῶν δ' ἀγρομένων, τῷ πείσεται ὅς κεν ἀρίστην
 βουλὴν βουλεύσῃ· μάλα δὲ χρεὼ πάντας Ἀχαιοὺς
 76 ἐσθλῆς καὶ πυκινῆς, ὅτι δῆϊοι ἐγγύθι νηῶν
 καίουσιν πυρὰ πολλά· τίς ἂν τάδε γηθήσειεν;
 νυξ δ' ἦδ' ἡ διαρράσει στρατὸν ἡ σαώσει.
 Ὡς ἔφαθ'· οἱ δ' ἄρα τοῦ μάλα μὲν κλύον, ἦδ'
 ἐπίθοντο.
 80 Ἐκ δὲ φυλακτῆρες σὺν τεύχεσιν ἑσσεύοντο,
 ἀμφὶ τε Νεστορίδην Θρασυμήδεα, ποιμένα λαῶν,
 ἦδ' ἀμφ' Ἀσκάλαφον, καὶ Ἰάλμενον, υἱας Ἄρῃος,
 ἀμφὶ τε Μηριόνην, Ἀφαρῆά τε Δηῖπυρόν τε,
 84 ἦδ' ἀμφὶ Κρείοντος νιόν, Λυκομήδεα δῖον.
 Ἔπ' ἔσαν ἡγεμόνες φυλάκων, ἑκατὸν δὲ ἐκάστω
 κοῦροι ἅμα στεῖχον, δολίχ' ἔγχεα χερσὶν ἔχοντες·
 καδ δὲ μέσον τάφρου καὶ τείχεος ἴξον ἰόντες·
 88 ἔνθα δὲ πῦρ κήαντο, τίθεντο δὲ δόρπον ἕκαστος.

After the repast, Nestor proposes to appease the wrath of Achilles. Agamemnon acknowledges his fault in offending that hero, and enumerates the presents he will offer to conciliate him. Nestor names Phoenix, Ajax, and Ulysses to be sent to him. They all offer their prayers, and the deputies depart.

Ἀτρείδης δὲ γέροντας ἀολλέας ἤγεν Ἀχαιῶν
 ἐς κλισίην, παρὰ δέ σφι τίθει μενοεικέα δαῖτα.
 Οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱάλλον.

δαίνυσθαι δαῖτα, to make a repast. — 72. ἡμάτιαι, see 8, 530. The ancient fertility of the vineyards of Thrace is attested by the fables of Dionysus, part of which have Thrace for their theatre. The Maronean wine, with which Ulysses intoxicated the Cyclops, came from Thrace. — 73. ὑποδεξίη (subst. fm ὑποδέχομαι), reception, the act of receiving, treating any one. *Omnis tibi est exceptio* means, "all the means of reception;" *omnis ad excipiendum apparatus*. πολέεσσι, fm πολέες. — 74. Aor. 2 of ἀγείρω. — 75. χρεώ with the same construction as χρή, 7, 109, the accus. of the person, and gen. of the thing. H. says oftener *ικάνει με χρεῖω τινος*, and it seems that from this construction the accus. has passed to this also, *ἐμὲ δὲ χρεῖω γίγνεται νηός* (Od. 4, 634), or, *οὐδέ μιν χρεῖω ἔσται τυμβοχοῆς*, 21, 322. — 77. Terence: *hoc aliud est quod gaudeamus*. — 81, sqq. ἀμφί = οἱ ἀμφί . . ., the heroes named with their suite, the soldiers they command, *ἑκατὸν κοῦροι*, ver. 85.

89. γέροντας, see 2, 21. — 97. σύ μοι καὶ ἀρχὴ καὶ τέλος ἔσθ τῶν

- 92 Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
τοῖς ὁ γέρων πάμπρωτος ὑφαίνειν ἤρχετο μῆτιν,
Νέστωρ, οὐ καὶ πρόσθεν ἀρίστη φαίνεται βουλή
ὃ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν
- 96 Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγαμέμνων,
ἐν σοὶ μὲν λήξω, σέο δ' ἄρξομαι· οὐνεκα πολλῶν
λαῶν ἐσσι ἄναξ, καὶ τοι Ζεὺς ἐγγυάλιξεν
σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βουλεύσῃ.
- 100 Τῷ σε χρὴ περὶ μὲν φάσθαι ἔπος, ἠδ' ἐπακούσαι,
κρηῖναι δὲ καὶ ἄλλῃ, ὅτ' ἂν τινα θυμὸς ἀνώγῃ
εἰπεῖν εἰς ἀγαθόν· σέο δ' ἔξεται ὅττι κεν ἄρχῃ.
Αὐτὰρ ἐγὼν ἐρέω, ὥς μοι δοκεῖ εἶναι ἄριστα.
- 104 Οὐ γάρ τις νόον ἄλλος ἀμείνονα τοῦδε νοήσῃ,
οἷον ἐγὼ νοέω, ἡμὲν πάλαι ἠδ' ἔτι καὶ νῦν,
ἐξέτι τοῦ, ὅτε, Διογενὲς Βρισηΐδα κούρην
χωομένου Ἀχιλῆος ἔβης κλισίῃθην ἀπούρας·
- 108 οὔτι καθ' ἡμέτερόν γε νόον. Μάλα γάρ τοι ἐγωγε
πόλλ' ἀπεμυθεόμην· σὺ δὲ σῶ μεγαλήτορι θυμῷ
εἷξας, ἄνδρα φέριστον, ὃν ἀθάνατοί περ ἔτισαν,
ἠτίμησας· ἐλὼν γὰρ ἔχεις γέρας. Ἀλλ' ἔτι καὶ νῦν
- 112 φραζώμεσθ', ὥς κέν μιν ἀρεσσάμενοι πεπύθωμεν
δώροισιν τ' ἀγανοῖσιν ἔπεσσι τε μελιχίοισιν.
Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων
ᾧ γέρον, οὔτι ψεῦδος ἐμὰς ἄτας κατέλεξας.
- 116 Ἀασάμην, οὐδ' αὐτὸς ἀναίνομαι· ἀντί νυ πολλῶν
λαῶν ἐστὶν ἀνὴρ, ὅντε Ζεὺς κῆρι φιλήσῃ·
ὥς νῦν τοῦτον ἔτισε, δάμασσε δὲ λαὸν Ἀχαιῶν.
Ἀλλ' ἐπεὶ ἀασάμην, φρεσὶ λευγαλέησι πιθήσας,
- 120 ἂψ ἐθέλω ἀρέσαι δόμεναί τ' ἀπερείσι' ἄποινα.
Ἵμῖν δ' ἐν πάντεσσι περικλυτὰ δῶρ' ὀνομήνῃ

λόγων, Sch. *A te principium, tibi desinet*, Virg. — 98. ἐγγυάλιξ, see I, 353. — 99. θέμιστας, *jura*. We should say, "jurisdiction." — 100. πέρι, *super* or *pro* (*ceteris*), "speak the word," i. e. "issue a suggestion." — 101. κρηῖναι (fm *κραιαίνω*, *κραινω*): ἐπιτελείσαι, *εἰς τέλος ἀγαγεῖν*, Sch.: "to accomplish also for another," for, to accomplish what another proposes. — 102. σοῦ ἔξεται, will hold to you, will attach, relate to you, what the other has commenced (*ἄρχῃ*, mid.), that of which the other has taken the initiative. This exordium is admirably conceived to predispose the irritable mind of Agamemnon to listen to the sage old man. — 106. ἐξέτι τοῦ = ἔτι ἐκ τούτου τοῦ χρόνου, ὅτε . . . — 107. See I, 356. — 109. ἀπεμυθεόμην, *dissuadebam*, I, 248. — 112. Fm *ἀρίσκω*. — 115. ψεῦδος, adverbially, *false*. — 116.

- 122 ἔπτ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,
 αἶθωνας δὲ λῆβητας ἐείκοσι, δώδεκα δ' ἵππους
 124 πηγούς, ἀθλοφόρους, οἳ ἀέθλια ποσσὶν ἄροντο.
 Οὐ κεν ἀλήϊος εἶη ἀνὴρ, ὃ τόσσα γένοιτο,
 οὐδὲ κεν ἀκτῆμων ἐριτίμοιο χρυσοῖο,
 ὅσσα μοι ἠνείκαντο ἀέθλια μώνυχες ἵπποι.
 128 Δώσω δ' ἑπτὰ γυναῖκας, ἀμύμονα ἔργ' εἰδυίας,
 Λεσβίδας, ἧς, ὅτε Λέσβον εὐκτιμένην ἔλεν αὐτός,
 ἐξελόμην, αἱ κάλλει ἐνίκων φῦλα γυναικῶν.
 Τὰς μὲν οἱ δώσω, μετὰ δ' ἔσσεται, ἦν τότ' ἀπηύρων
 132 κούρην Βρισηὸς· καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι,
 μήποτε τῆς εὐνῆς ἐπιβήμεναι ἡδὲ μιγῇναι,
 ἣ θέμις ἀνθρώπων πέλει, ἀνδρῶν ἡδὲ γυναικῶν.

ἀσάμην : ἀτῇ περιέπεισον, Sch. See 2, 111. — 122, sqq. This long enumeration of the gifts which Agamemnon makes to Achilles is imitated by Virg. *Æn.* ix. 263—274, and by Ovid, *Heroides* iii. v. 35, seq. Athenæus (bk i. p. 11) gives a very precise explanation of the words ἀπύρους τρίποδας. "Anciently," says he, "there were two kinds of tripods, both of which were called cauldrons (λῆβητας), the one, which were meant to be placed on the fire, were the vessels in which they heated the water for the baths. It is of this kind of tripod that Æschylus speaks in this line : *the domestic tripod always placed upon the fire received it*. The other were called bowls (κρατήρ), which are those of which H. speaks : *seven tripods not destined for the fire* (ἀπύρους). In these they mixed their wine." "Thus τρίπους ἀπυρός must not be translated by a new tripod, which has not yet been on the fire, but by a tripod not destined for the fire." Dugas Month. We have seen τάλαντα, 7, 69, in the sense of "balance;" here, it is a certain weight, *decem pondo auri*, of which we have no datum to fix the value.—124. πηγούς : εὐπαγεῖς, εὐτραφεῖς, Sch. Firm, well-nurtured, vigorous. The end of the line has been considered to present an intolerable tautology, and Dugas Month. allowed himself to be led away by Payne Knight to condemn the whole verse. Certainly, if we translate "victors in the race, and which with their nimble feet have carried off prizes," the tautology is evident : but ἀθλοφόροι does not mean "victors in the race." It is the denomination of a species of horses, horses destined and trained to carry off prizes in the race. We must therefore translate : "twelve race-horses which have carried off prizes." The proof, that this explanation is the true one, is found in 11, 699 : ἀθλοφόροι ἵπποι, ἐλθόντας μετ' ἀεθλα (proceeding to the race-course). Περὶ τρίποδος γὰρ ἐμελλόν θεύσεσθαι, "they were going to run for the prize of a tripod," but they were not the less on that account ἀθλοφόροι.—125. ἀλήϊος, without goods, lackland ; fm λῆϊον, fruit-growing land, or fm ληΐς, cattle (see 11, 677).—129. αὐτός, Achilles ; see below, v. 328, sqq., 660, sqq. We have already seen that the commander-in-chief, even though absent, had a share in the booty of every expedition.—132. Aristarchus corrected κούρη, uselessly ; for the attraction, in like

- 135 Ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δέ κεν αὔτε
 136 ἄστν μέγα Πριάμοιο θεοὶ δώσω· ἀλαπάξαι,
 νῆα ἄλις χρυσοῦ καὶ χαλκοῦ νησάσθω,
 εἰσελθών, ὅτε κεν δατεώμεθα ληϊδ' Ἀχαιοί.
 Τρωϊάδας δὲ γυναικας εἵκοσιν αὐτὸς ἐλέσθω,
 140 αἱ κε μετ' Ἀργεῖν Ἑλένην κάλλισται ἔωσιν.
 Εἰ δέ κεν Ἄργος ἰκοίμεθ' Ἀχαιϊκόν, οὔθαρ ἀρούρης,
 γαμβρός κέν μοι ἔοι· τίσω δέ μιν ἴσον Ὀρίστηρ,
 ὅς μοι τηλύγετος τρέφεται θαλῇ ἐνι πολλῇ.
 144 Τρεῖς δέ μοι εἰσι θύγατρες ἐνὶ μεγάρῳ εὐπῆκτῳ,
 Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιάνασσα·
 τῶν ἦν κ' ἐθέλῃσι φίλην ἀνάεδνον ἀγέσθω
 πρὸς οἶκον Πηλῆος· ἐγὼ δ' ἐπὶ μέλεια δώσω
 148 πολλὰ μάλ', ὅσσ' οὔπω τις ἔη ἐπέδωκε θυγατρί.
 Ἐπτα δέ οἱ δώσω εὐναιόμενα πτολίεθρα,
 Καρδαμύλην, Ἐνόπην τε καὶ Ἴρην ποιήεσσαν,
 Φηράς τε Ζαθείας ἡδ' Ἀνθειαν βαθύλειμον,
 152 καλὴν τ' Αἰπείαν καὶ Πήδασον ἀμπελόεσσαν.
 Πᾶσαι δ' ἐγγυὲς ἀλός, νέεσσι Πύλου ἡμαθόεντος·
 ἐν δ' ἄνδρες ναίουσι πολὺρρήνες, πολυβοῦται,
 οἳ κέ ἐ δωτίνρσι θεὸν ὥς τιμήσουσιν,

cases, has nothing irregular. — 135. δὲ αὐτε answers to μὲν, as elsewhere δέ alone. Hence *autem*. — 137. νῆα νησάσθω, *suam navem impleto*. — 138. εἰσελθών, sc. τὸ ἄστν, *Trojam ingressus*. — 141. See 2, 681. οὔθαρ ἀρούρης, lit., the udder of the land, i. e. very fertile land. The Lat. poets have said in like manner, *uber agri*. — 143. τηλ. See 3, 175. θαλία, prop., the flower (fm θάλλω); hence, *læta abundantia*. — 145. The poets differ greatly on the number and names of Agamemnon's daughters. I shall only remark that Iphianassa is no other than Iphigenia; and that, as the ancients themselves say, H. does not know the fable of the Sacrifice of Iphigenia in Aulis. Lucretius, in the beautiful account he gives of this sacrifice, uses even the Homeric name (1, 85), &c.: "*Aulide quo pacto Triviai virginis aram Iphianassæo turparunt sanguine fœde Ductores Danaum delectei, prima virorum.*" — 146. ἔδνα was the name of the presents they made to the relations of the intended and to herself, as the price of consent to the marriage, which was in some sort a bargain. Agamemnon says beforehand that he will give his daughter to Achilles without receiving ἔδνα: ἀνάεδνον (*nullis sponsalibus redemptam*) with a double ἀ privative, like ἀνάεπτος and some other adjectives, cited by M. Lobeck. φῶλην, *suam*. — 147. μέλεια: μελίγματα (sweets), χαρίσματα, *Apollon*. Other grammarians explain it by ἐξώπρκειον, the presents given by the father over and above the dowry. — 150, sqq. All cities of Messenia. — 153. νέεσσι as in Lat. *novissimæ* for *extremæ*. — 155. δωτίνρσι, see an instance in

- 56 καὶ οἱ ὑπὸ σκήπτρῳ λιπαρὰς τελέουσι θέμιστας.
 Ταῦτά κέ οἱ τελέσαιμι μεταλλήξαντι χόλοιο.
 Δημηθίῳ· Ἀΐδης τοι ἀμείλιχος ἦδ' ἀδάμαστος·
 τοῦνεκα καὶ τε βροτοῖσι θεῶν ἐχθιστος ἀπάντων·
 60 καὶ μοι ὑποστήτω, ὅσσον βασιλεύτερός εἰμι,
 ἦδ' ὅσσον γενεῇ προγενέστερος εὐχομαι εἶναι.
 Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·
 Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγαμέμνων,
 164 δῶρα μὲν οὐκέτ' ὄνοστα διδοῖς Ἀχιλῆϊ ἄνακτι·
 ἀλλ' ἄγετε, κλητοὺς ὀτρύνομεν, οἳ κε τάχιστα
 ἔλθωσ' ἐς κλισίην Πηληϊάδῃ Ἀχιλλῆος.
 Εἰ δ' ἄγε, τοὺς ἂν ἐγὼν ἐπιόψομαι· οἳ δὲ πιθέσθων.
 168 Φοῖνιξ μὲν πρώτιστα, Διὶ φίλος, ἡγησάσθω·
 αὐτὰρ ἔπειτ' Αἴας τε μέγας καὶ δῖος Ὀδυσσεύς·
 κηρύκων δ' Ὀδῖος τε καὶ Εὐρυβάτης ἅμ' ἐπέσθων.
 Φέρτε δὲ χερσὶν ὕδωρ, εὐφημῆσαι τε κέλεσθε,
 172 ὄφρα Διὶ Κρονίδῃ ἀρησόμεθ', αἳ κ' ἐλεήσῃ.
 Ὡς φάτο· τοῖσι δὲ πᾶσιν ἑαδότα μῦθον ἔειπεν.
 Αὐτίκα κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,
 κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο·
 176 νώμησαν δ' ἄρα πᾶσιν, ἐπαρξάμενοι δεπάεσσιν.
 Αὐτὰρ ἐπεὶ σπεῖσάν τ' ἐπίον θ' ὅσον ἤθελε θυμός,
 ὠρμῶντ' ἐκ κλισίης Ἀγαμέμνωνος Ἀτρεΐδαο.
 Τοῖσι δὲ πόλλ' ἐπέτελλε Γερήνιος ἱππότα Νέστωρ,
 180 δεινδύλλων ἐς ἕκαστον, Ὀδυσσῆϊ δὲ μάλιστα,
 πειρᾶν, ὥς πεπιθοίεν ἀμύμονα Πηλεΐωνα.

6, 194, sqq., and Od. 11, 184, sqq. — 156. λιπαρὰς θέμιστας, word for word, "fat duties," i. e. rich tributes, plentiful revenues.—157. = μεταλλήξαντι, with this double shade: causing to cease, and reforming (correcting) his anger.—158. δαμασθήτω: τουτίσσι, πρῶτος καὶ ἐπιεικής γενέσθω, Sch. A metaphor borrowed from the horse.—160. Fm ὑφίσταμαι, 2 aor. act. with middle sig.: so subjiçito, submittito (miki), cedito, ὑπειξάτω (Sch.).—164. οὐκέτ' ὄνοστα: οὐ μεμπτά, Sch. Neutiquam aspernanda, for splendidissima. See 1, 330.—165. = ὀτρύνωμεν.—167. ἐπιόψομαι, inspiciam, prospiciam, nearly in the sig. of the English, "I'll see to it," which is less than, "I'll provide for it." Od. 2, 292: εἰσὶ δὲ νῆες . . . τῶν μίντοι ἐγὼν ἐπιόψομαι ἥτις ἀρίστη.—168. Phoenix had been charged with the education of Achilles, τρεφεὶς ἦν or παιδαγωγὸς Ἀχιλλεύς. See 448, sqq.—171. = φέρτε, ferite. Before prayer they performed an ablation.—173. Fm ἦδω (ἀνδάνω), placitum, an intrans. sig. of the 2 perf.—175, sqq., see 1, 470, sqq., and the nn.—180. δεινδύλλειν, to cast the eyes from side to side, regard alternately, περιβλέπω.

Achilles welcomes the deputies, and causes an abundant feast to be served ; at the end of which Ulysses exposes to him the danger of the Greeks, urging, that Achilles may still save them ; that he must come, in the name of his father Peleus. He then enumerates Agamemnon's offers ; and implores Achilles, even if these offers should be insufficient, yet still to have pity on the Greeks.

- Τῷ δὲ βάτην παρὰ θίνα πολυφλοίσβοιο θαλάσσης,
πολλὰ μάλ' εὐχομένω γαιήοχῳ Ἐννοσιγαίῳ,
184 ῥῆϊδίως πεπιθεῖν μεγάλας φρένας Αἰακίδαο.
Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην
τὸν δ' εὖρον φρένα τερπόμενον φόρμιγγι λιγείῃ,
καλῇ δαιδαλέῃ, ἐπὶ δ' ἀργύρεον ζυγὸν ἦεν·
188 τὴν ἄρει' ἐξ ἐνάρων, πόλιν Ἡερίωνος ὀλέσσας·
τῇ ὅγε θυμὸν ἔτερπεν, αἶεide δ' ἄρα κλέα ἀνδρῶν.
Πάτροκλος δέ οἱ οἶος ἐναντίος ἦστο σιωπῇ,
δέγμενος Αἰακίδαην, ὅποτε λήξειεν αἰείδων.
192 Τῷ δὲ βάτην προτέρω, ἡγείτο δὲ διος Ὀδυσσεύς·
στὰν δὲ πρόσθ' αὐτοῖο· ταφὼν δ' ἀνόρουσεν Ἀχιλ-
λεύς,
αὐτῇ σὺν φόρμιγγι, λιπὼν ἔδος, ἔνθα θάασσεν·
ὥς δ' αὐτως Πάτροκλος, ἐπεὶ ἶδε φῶτας, ἀνέστη.
196 Τῷ καὶ δεικνύμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·

182. We must not think that the dual is put here and in the following lines for the plural. Although we have here five persons, H.'s mind is principally occupied with the two deputies of the Grecian army (in Lat. *oratores*), Ajax and Ulysses. Phoenix only accompanied them to lend them a kind of moral support.—183. γαιήοχῳ : τῷ τὴν γῆν ὀχοῦντι, ὃ ἵστι βαστάζοντι. Ἐπὶ θαλάσσης γὰρ βίβηκεν (*stabilius est*) ἡ γῆ, Sch. ; an idea which is also expressed in Holy Scripture : "He hath founded it upon the seas, and established it upon the floods." Ps. 24, 2. Ἐνν., see 8, 440. — 187. ζυγόν, *jugum*, the cross-bar which unites the two arms of the lyre, and to which the pegs were attached. According to the fable, the wise Centaur Chiron had taught Achilles music. In a poem attributed to Orpheus, Achilles is represented as playing the lyre to charm his master's heart. Artists have often represented this beautiful subject, the terrible warrior playing the lyre. — 188. ἄρειο, 2 aor. mid. of αἶρω, same meaning as ἐξελόμεν at ver. 130. On Eëtion and his city, see 1, 366.—189. A line admired in all times. The inhabitants of New Troy believed themselves to possess the lyre of Paris (Ἀλεξάνδρου) which they wished to show Alexander the Great. He answered them : "shew me rather that of Achilles." — 191. ὀλέσσει, with ὅποτε, εἰκόκει may be rendered "wait until." See 10, 62. The same meaning may also apply at 2, 794. — 192. προτέρω, adv. (fm πρό) in prose προσωτέρω, with βαίνω, to advance ; with ἄγω (199), cause to advance. — 193. ταφόν, see 24, 360.—196. δεικνύμε-

197 Χαίρετον· ἡ φίλοι ἄνδρες ἰκάνετον· ἡ τι μάλα χρεώ·
οἱ μοι σκυζομένῳ περ Ἀχαιῶν φίλτατοί ἐστων.

ᾧς ἄρα φωνήσας προτέρῳ ἄγε διος Ἀχιλλεύς.

200 Εἶσεν δ' ἐν κλισμοῖσι τάπησί τε πορφυρέοισιν·
αἶψα δὲ Πάτροκλον προσεφώνεεν ἐγγὺς ἰόντα·

Μεῖζονα δὴ κρητῆρα, Μενoitίου νιέ, καθίστα·

ζωρότερον δὲ κέραιε, δέπας δ' ἔντυνον ἐκάστω.

204 Οἱ γὰρ φίλτατοι ἄνδρες ἐμῷ ὑπέασι μελάθρῳ.

ᾧς φάτο· Πατρόκλος δὲ φίλῳ ἐπεπείθειθ' ἑταίρῳ.

Αὐτὰρ ὅγε κρεῖον μέγα κάββαλεν ἐν πυρὸς ἀνγῇ,

ἐν δ' ἄρα νῶτον ἔθηκ' ὄϊος καὶ πίονος αἰγός,

208 ἐν δὲ συνὸς σιάλοιο ράχιν τεθαλυῖαν ἀλοιφῇ.

Τῷ δ' ἔχεν Αὐτομέδων, τάμνεν δ' ἄρα διος Ἀχιλλεύς·

καὶ τὰ μὲν εὖ μίστυλλε καὶ ἀμφ' ὀβελοῖσιν ἔπειρεν·

πῦρ δὲ Μενoitιάδης δαῖεν μέγα, ἰσόθεος φῶς.

212 Αὐτὰρ ἐπεὶ κατὰ πῦρ ἐκάη καὶ φλόξ ἐμαράνθη,

ἀνθρακὴν στορέσας ὀβελοὺς ἐφύπερθε τάνυσσεν·

πάσσε δ' ἄλως θείοιο, κρατευτῶν ἐπαείρας.

Αὐτὰρ ἐπεὶ ῥ' ὥπτησε καὶ εἰν ἑλεοῖσιν ἔχευεν,

vos, advancing his hand like a person who wishes to point out any thing to another; i. e. giving them his hand, in prose δεξιούμενος. This meaning of δεικνύσθαι, "to extend the hand," which is preserved in some passages of H., appears to be the primitive sig., whence that of "to show."—197. The words ἡ τι μάλα (χρεώ =) χρεώ (sc. ἵστω), "it is doubtless a great necessity [= 'some urgent cause,' Cp.] (which brings you)," form a parenthesis. — 203. ζωρότερον, in prose ἀκρατότερον, *meracius* (*vinum*). Achilles orders him to prepare for them a stronger mixture of wine, than for himself. Plutarch discusses this passage at length in his *Symposiac Questions*, bk v. qu. 4.—204. οἱ, as always, = οὔτοι.—206. κρεῖον (fm κρέας), lit. a dresser or tray, a table to prepare (serve) victuals on. Instead of "near the fire," H. says ἐν πυρὸς ἀνγῇ, in *splendore ignis*, because the fire would *light* this table. — 207. νῶτον, [back or *chine*] the choice part of the beast. See 7, 321. After καὶ we must repeat νῶτον.—208. σὺς σιάλος, and sometimes σιάλος alone, "a fat pig." θάλλειν, to flourish, and its derivatives, have often in H. the metaphorical sense of abundance. — 210. See 1, 465. — 213. ὀβελοὺς τάνυσσεν, put lengthwise, or put long spits; see 1, 486. — 214. In later times they called κρατευτήρια the crooks or hand-iron which held and turned the spit; but in H., we must understand (as Aristarchus observes) κραυεῖαι, stones on which Patroclus rested the spits. Derived fm κραίω in the sense of, to hold. The epith. divine given to salt, arises from this, that on account of its various properties, it was regarded as a sacred substance, as well as the elements. This passage also has been treated of by Plutarch, in the

- 216 Πάτροκλος μὲν σίτον ἑλὼν ἐπένειμε τραπέζῃ,
καλοῖς ἐν κανέοισιν· ἀτὰρ κρέα νεῖμεν Ἀχιλλεύς.
Αὐτὸς δ' ἀντίον ἴζεν Ὀδυσσῆος θείοιο,
τοίχου τοῦ ἐτέροιο· θεοῖσι δὲ θῦσαι ἀνώγει
- 220 Πάτροκλον, δν ἑταῖρον· ὁ δ' ἐν πυρὶ βάλλε θυηλές.
Οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
νεῦσ' Αἴας Φοῖνικι. Νόησε δὲ δῖος Ὀδυσσεύς·
- 224 πλησάμενος δ' οἴνοιο δέπας, δαΐδεκτ' Ἀχιλλῆα·
Χαῖρ', Ἀχιλεῦ· δαιτὸς μὲν εἴσης οὐκ ἐπιδενεῖς,
ἡμὲν ἐνὶ κλισίῃ Ἀγαμέμνονος Ἀτρεΐδαο,
ἡδὲ καὶ ἐνθάδε νῦν· πάρα γὰρ μενοεικέα πολλὰ
- 228 δαίνυσθ'· ἀλλ' οὐ δαιτὸς ἐπηράτου ἔργα μέμηλεν·
ἀλλὰ λίην μέγα πῆμα, Διοτρεφές, εἰσορόωντες
δαΐδιμεν· ἐν δοιῇ δὲ σωσέμεν ἢ ἀπολίσσθαι
νῆας εὖσσέλμους, εἰ μὴ σύγε δύσεαι ἀλκήν.
- 232 Ἐγγὺς γὰρ νηῶν καὶ τείχεος αὐλιν ἔθεντο
Τρῶες ὑπέρθυμοι τηλέκλητοί τ' ἐπίκουροι,
κῆάμενοι πυρὰ πολλὰ κατὰ στρατόν, οὐδ' ἔτι φασὶν
σχῆσαισθ', ἀλλ' ἐν νηυσὶ μελαίνῃσιν πεσέεσθαι.
- 236 Ζεὺς δέ σφι Κρονίδης ἐνδέξια σήματα φαίνων
ἀστράπτει· Ἐκτωρ δὲ μέγα σθένει βλεμεαίνων
μαίνεται ἐκπάγλως, πίσυνος Δίῃ, οὐδέ τι τίει
ἀνέρας οὐδέ θεούς· κρατερὴν δὲ ἐλύσσα δέδυκεν.
- 240 Ἀράται δὲ τάχιστα φανήμεναι Ἡῶ διαν·
στεύται γὰρ νηῶν ἀποκόψειν ἄκρα κόρυμβα,

book above cited, qu. 10. — 215. *ἑλῶς*, a kitchen-table. We have already seen *χίω* applied metaphorically to dry substances, e. g. 6, 147, *φύλλα ἄνεμος χαμάδις χίει*. — 219. See 24, 598. — 220. *θυηλές*, the parts of the victim consecrated to the gods, the diaphragm, &c., *ἀργματα*, Od. 14, 446. — 224. *δαΐδεκτο* has been explained above, 4, 4. — 225, sqq. See the developments, full of taste, which Rollin has made of these three speeches of Ulysses, Phoenix, and Ajax, *Traité des Études*, vol. i. p. 448, sqq. *ἐπιδενεῖς* (fm *ἐπιδενής*, sc. *ἰσμίν*). — 227. On *πάρα* (*πάρεστι*) depends *δαίνυσθαι*. — 228. *μέμηλεν* (sc. *ἡμῖν*), fm *μέλει*. — 230. *ἐν δοιῇ* (*ἰσμίν*), in *dubio*, in *anopititi sumus*. Remark here the infin. of the aor. in a parallel construction with that of the fut. — 231. *δύσεαι ἀλκήν*, as well as *θοῦριν ἐπιειμίνοι ἀλκήν*, 7, 164, a metaphor from the act of putting on armour. So in Lat. *arms induere*, *ardorem, fortitudinem induere*. — 234. Fm *καίω*. *φασὶν*, see 2, 37; 6, 108. — 238. *τίειν*, to respect. — 239. *δέδυκεν* : *ὑπερβύθην*, *ἔχει*, Sch. — 241. *στεύται*, see 2, 597, where it ought to have been added that *στεύται* never has the signification of its root *στῆναι*, "to place oneself, stand, stare." This derivative always signifies, "to

- 242 αὐτάς τ' ἐμπρήσειν μαλεροῦ πυρός· αὐτὰρ Ἀχαιοὺς
 δηρώσειν παρὰ τῇσιν, ὀρινομένους ὑπὸ καπνοῦ.
 244 Ταῦτ' αἰνῶς δειδοῖκα κατὰ φρένα, μή οἱ ἀπειλὰς
 ἐκτελέσωσι θεοί· ἡμῖν δὲ δὴ αἴσιμον εἴη
 φθίσθαι ἐπὶ Τροίῃ, ἐκὰς Ἄργεος ἵπποβότοιο.
 Ἄλλ' ἄνα, εἰ μέμονάς γε, καὶ ὄψέ περ, νῆας Ἀχαιῶν
 248 τειρομένους ἐρύεσθαι ὑπὸ Τρώων ὀρυμαγδοῦ.
 Αὐτῷ τοι μετόπισθ' ἄχος ἔσσεται· οὐδέ τι μῆχος
 ῥεχθέντος κακοῦ ἔστ' ἄκος εὐρεῖν· ἀλλὰ πολὺ πρὶν
 φράζευ, ὅπως Δαναοῖσιν ἀλεξήσεις κακὸν ἡμαρ.
 252 Ὡ πέπον, ἧ μὲν σοί γε πατὴρ ἐπετέλλετο Πηλεὺς
 ἡματι τῷ, ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπεν·
 τέκνον ἐμόν, κάρτος μὲν Ἀθηναίη τε καὶ Ἥρη
 δώσουσ', αἱ κ' ἐθέλωσι· σὺ δὲ μεγαλήτορα θυμὸν
 256 ἴσχειν ἐν στήθεσσι· φιλοφροσύνη γὰρ ἀμείνων·
 ληγέμεναι δ' ἔριδος κακομηχάνου, ὅφρα σε μᾶλλον
 τίωσ' Ἀργείων ἡμὲν νέοι ἢ δὲ γέροντες.
 Ὡς ἐπέτελλ' ὁ γέρων· σὺ δὲ λήθεται. Ἄλλ' ἔτι καὶ
 νῦν
 260 παύε', ἕα δὲ χόλον θυμαλγέα· σοὶ δ' Ἀγαμέμνων
 ἄξια δῶρα δίδωσι μεταλλήξαντι χόλοιο.
 Εἰ δέ, σὺ μὲν μευ ἄκουσον, ἐγὼ δέ κέ τοι καταλέξω
 ὅσσα τοι ἐν κλισίῃσιν ὑπέσχετο δῶρ' Ἀγαμέμνων·
 264 ἔπ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,
 αἰθωνας δὲ λέβητας εἴκοσι, δώδεκα δ' ἵππους
 πηγούς, ἀθλοφόρους, οἳ ἀέθλια ποσσὶν ἄροντο.
 Οὐ κεν ἀλγίος εἴη ἀνὴρ, ὃς τόσσα γένοιτο,
 268 οὐδέ κεν ἀκτῆμων ἐριτίμοιο χρυσοῖο,
 ὅσος Ἀγαμέμνονος ἵπποι ἀέθλια ποσσὶν ἄροντο.

have taken a firm resolution (Lat. *stat animus*) ;” and when it is a hostile resolution, “to threaten.” *κόρυμβα*, in prose *ἀκροστόλια*. The sterns were turned towards the city, the prows towards the sea. — 242. On the gen. *πυρός*, see 2, 415. — 244. *ταῦτα*, *ideo*. — 245. *αἴσιμον* : *πεπωρωμένον*, *εἰμαρμένον*, Sch. *Fatale*, fm *αἴσα*, *fatum*. — 247. *ἄνα* = *ἀνάσθητι*, *surge* ; as in English, *up* ! and in French, *sus* ! *μέμονας*, see 24, 657. — 248. We might have joined *τειρομένους* ὑπὸ Τρώων *ἐρύεσθαι* *ὀρυμαγδοῦ*, but line 17, 224, Τρώων *ἀλόχους* ῥύοισθαι ὑπ' Ἀχαιῶν, proves that we must hold to the sequence of the words in the text, *ἐρύεσθαι* ὑπὸ Τρώων *ὀρυμαγδοῦ*, to withdraw them from *under* the tumult (the tumultuous attack which oppresses them). This use of ὑπὸ answers to that with the dat. *ἐδάμην* ὑπὸ Τρωσίν, he was vanquished *under* (by) the Trojans. — 249. οὐδέ τι μῆχος, in prose *ἀμύχανόν ἐστι*. — 252. See 6, 55. — 261. See v. 157. — 262. *ei*

- 270 Δώσει δ' ἐπὶ τὰ γυναῖκας, ἀμύμονά ῥ' ἐγὼ εἰδυίας,
 Λεσβίδας, ἃς, ὅτε Λέσβον εὐκτιμένην ἔλες αὐτός,
 272 ἐξέλεθ', αἱ τότε κάλλει ἐνίκων φῦλα γυναικῶν.
 Τὰς μὲν τοι δώσει, μετὰ δ' ἔσσεται, ἣν τότε ἀπηύρα
 κούρην Βρισηὸς· καὶ ἐπὶ μέγαν ὄρκον ὁμείται,
 μήποτε τῆς εὐνῆς ἐπιβήμεναι ἠδὲ μιγῆναι,
 276 ἣ θέμις ἐστίν, ἄναξ, ἥτ' ἀνδρῶν ἥτε γυναικῶν.
 Ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δέ κεν
 αὐτε
 ἄστυ μέγα Πριάμοιο θεοὶ δώσωσ' ἀλαπάξαι,
 νῆα ἄλις χρυσοῦ καὶ χαλκοῦ νηήσασθαι,
 280 εἰσελθόν, ὅτε κεν δατεώμεθα ληῖδ' Ἀχαιοί.
 Τρωϊάδας δὲ γυναῖκας ἐείκοσιν αὐτὸς ἐλέσθαι,
 αἱ κε μετ' Ἀργεῖην Ἑλένην κάλλισται ἔωσιν.
 Εἰ δέ κεν Ἀργὸς ἰκοίμεθ' Ἀχαιϊκόν, οὐθαρ ἀρούρης,
 284 γαμβρός κεν οἱ ἔοις· τίσει δέ σε Ἴσον Ὀρέστην,
 ὃς οἱ τηλύγετος τρέφεται θαλίῃ ἐνὶ πολλῇ.
 Τρεῖς δέ οἱ εἰσι θύγατρες ἐνὶ μεγάρῳ εὐπῆκτω,
 Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιάνασσα·
 288 τῶν ἦν κ' ἐθέλῃσθα φίλην ἀνάεδνον ἄγεσθαι
 πρὸς οἶκον Πηλῆος· ὃ δ' αὐτ' ἐπὶ μείλια δώσει
 πολλὰ μάλ', ὅσσ' οὐπω τις ἐῖς ἐπέδωκε θυγατρί.
 Ἑπτὰ δέ τοι δώσει εὐναιόμενα πτολίεθρα,
 292 Καρδαμύλην, Ἐνόπην τε καὶ Ἴρην ποικήεσαν,
 Φηράς τε Ζαθίας ἠδ' Ἀνθειαν βαθύλειμον,
 καλὴν τ' Αἰπείαν καὶ Πάδαςον ἀμπελόεσσαν.
 Πᾶσαι δ' ἐγγὺς ἀλός, νέαται Πύλου ἡμαθύεντος·
 296 ἐν δ' ἄνδρες ναίουσι πολύρρηνες, πολυβοῦται,
 οἳ κέ σε δωτίνῃσι θεὸν ὥς τιμήσουσιν,
 καὶ τοι ὑπὸ σκήπτρῳ λιπαρὰς τελέουσι θέμιστας.
 Ταῦτά κε τοι τελέσειε μεταλλήξαντι χόλοιο.
 300 Εἰ δέ τοι Ἀτρεΐδης μὲν ἀπήχθετο κηρόθι μᾶλλον,
 αὐτὸς καὶ τοῦ δῶρα· σὺ δ' ἄλλους περ Παναχαιοὺς
 τειρομένους ἐλείψει κατὰ στρατόν, οἳ σε θεὸν ὥς
 τίσουσ'· ἥ γάρ κέ σφι μάλα μέγα κῦδος ἄροιο.
 304 Νῦν γάρ χ' Ἐκτορ' ἔλοισ, ἐπεὶ ἂν μάλα τοι σχεδὸν
 ἔλθοι,

84, see 1, 302.—284, sqq. See the nn. on lines 122—157. — 300. 84, after εἰ, see 1, 137.—303. The same construction as 4, 95.—304. A peroration well adapted to win the consent of Achilles.

305 λύσσαν ἔχων ὀλοήν· ἐπεὶ οὔτινά φησιν ὁμοῖον
οἷ ἔμεναι Δαναῶν, οὓς ἐνθάδε νῆες ἔνεικαν.

The answer of Achilles to Ulysses. "Achilles is inflexible; he will not serve the ungrateful; without interest in the war, he alone is deprived of recompense. And who has done more than he? Achilles renounces battles; he will none of their presents. The wrong lives in his heart. Glory touches him no longer. It is repose that he desires, and he will return to seek it by his own fireside. Troy shall not perish. If Phoenix consents, let him follow him."

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·

- 308 Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
χρὴ μὲν δὴ τὸν μῦθον ἀπηλεγέως ἀποιεπεῖν,
ἥπερ δὴ φρονέω τε καὶ ὥς τετελεσμένον ἔσται·
ὥς μή μοι τρύζητε παρήμενοι ἄλλοθεν ἄλλος.
312 Ἐχθρὸς γάρ μοι κείνος ὁμῶς Ἀΐδαο πύλῃσιν,
ὃς χ' ἕτερον μὲν κεύθῃ ἐνὶ φρεσίν, ἄλλο δὲ εἶπῃ.
Αὐτὰρ ἐγὼν ἐρέω, ὥς μοι δοκεῖ εἶναι ἄριστα·
οὔτ' ἔμεγ' Ἀτρεΐδην Ἀγαμέμνονα πεισέμεν οἶω
316 οὔτ' ἄλλους Δαναούς· ἐπεὶ οὐκ ἄρα τις χάρις ἦεν
μάρνασθαι δῆτοισιν ἐπ' ἀνδράσι νωλεμὲς αἰεὶ.
Ἴση μοῖρα μένοντι, καὶ εἰ μάλα τις πολεμίζοι·
ἐν δὲ ἱγ' τιμῇ ἡμὲν κακὸς ἡδὲ καὶ ἐσθλός·
320 κάτθαν' ὁμῶς ὃ τ' ἀεργὸς ἀνὴρ ὃ τε πολλὰ ἰοργῶς.
Οὐδέ τί μοι περίκειται, ἐπεὶ πάθον ἄλγεα θυμῷ,
αἰεὶ ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζειν.
Ὡς δ' ὄρνις ἀπτήσι νεοσσοῖσι προφέρῃσιν
324 μᾶστακ', ἐπεὶ κε λάβῃσι, κακῶς δ' ἄρα οἷ πέλει αὐτῇ·
ὥς καὶ ἐγὼ πολλὰς μὲν αὐπνους νύκτας ἵαυον,

309. ἀπηλεγέως (fm ἀλέγω, curo), nihil curando, without caring, without reservation ['with plainness,' Cp.]. ἀποιεπεῖν, see 7, 416.
— 311. τρύζειν, an imitative word: to murmur, grumble (neut.). —
312. Aliud clausum in pectore, aliud in lingua promptum habere, Salust. Cat., ch. 10. — 316. οὐ τις χάρις ἦν (sc. ἐμοί), they gave me no thanks. — 318. A varied construction for μένοντι καὶ πολεμίζοντι.
— 319. = μὴ, unā eādemque. — 320. κατέθανε, instead of καταθνήσκει. The poet might also have put θνήσκει. For what holds good of all times, it is allowed to choose indifferently of the three tenses of the verb that which seems to suit best the complexion of the speech. — 321. Neo mihi aliquid superjacet, i. e. jacet mihi super (alio), mihi pro aliis, οὐδὲν περισσὸν κείται μοι, nothing more is destined (reserved) for me; I win by my exploits no more (than the rest). — 322. παραβάλλεσθαι, παρατίθεσθαι, amounts, by another metaphor, exactly to the notion of our "to expose." — 323. προφέρειν,

- 326 ἤματα δ' αἵματόεντα διέπρησσον πολεμίζων,
 ἀνδράσι μαρνάμενος ὁάρων ἔνεκα σφετεράων.
- 328 Δώδεκα δὴ σὺν νηυσὶ πόλεις ἀλάπαξ' ἀνθρώπων,
 πεζὸς δ' ἔνδεκά φημι κατὰ Τροίην ἐρίβωλον
 τάων ἐκ πασέων κειμήλια πολλὰ καὶ ἐσθλὰ
 ἐξελόμην, καὶ πάντα φέρων Ἀγαμέμνονι δόσκον
- 332 Ἀτρεΐδῃ· ὃ δ' ὀπισθε μένων παρὰ νηυσὶ θοῇσιν,
 δεξάμενος, διὰ παῦρα δασάσκετο, πολλὰ δ' ἔχεσκεν.
 Ἄλλα δ' ἀριστήεσσι δίδου γέρα καὶ βασιλεῦσιν
 τοῖσι μὲν ἔμπεδα κεῖται, ἐμεῦ δ' ἀπὸ μούνου Ἀχαιῶν
- 336 εἶλετ', ἔχει δ' ἄλοχον θυμαρέα· τῇ παριαύων
 τερπέσθω. Τί δὲ δεῖ πολεμιζέμεναι Τρώεσσιν
 Ἀργείους; τί δὲ λαὸν ἀνήγαγεν ἐνθάδ' ἀγείρας
 Ἀτρεΐδης; ἥ οὐχ' Ἑλένης ἔνεκ' ἠϋκόμοιο;
- 340 ἦ μούνοι φιλέουσ' ἀλόχους μερόπων ἀνθρώπων
 Ἀτρεΐδαι; ἰπεί, ὅστις ἀνὴρ ἀγαθὸς καὶ ἐχέφρων,
 τὴν αὐτοῦ φιλεῖ καὶ κήδετα· ὥς καὶ ἐγὼ τὴν
 ἐκ θυμοῦ φίλεον, δουρικτητὴν περ ἐοῦσαν.
- 344 Νῦν δ' ἐπεὶ ἐκ χειρῶν γέρας εἶλετο καὶ μ' ἀπάτησεν,
 μή μεν πειράτω εὖ εἰδότος· οὐδέ με πείσει.
 Ἄλλ', Ὀδυσσεῦ, σὺν σοὶ τε καὶ ἄλλοισιν βασιλεῦσιν
 φραζέσθω, νήεσσιν ἀλεξέμεναι δῆϊον πῦρ.
- 348 Ἡ μὲν δὴ μάλα πολλὰ πονήσατο νόσφιν ἐμεῖο,
 καὶ δὴ τείχος ἔδειμε, καὶ ἤλασε τάφρον ἐπ' αὐτῇ
 εὐρείαν, μεγάλην, ἐν δὲ σκόλοπας κατέπηξεν·
 ἀλλ' οὐδ' ὥς δύναται σθένος Ἐκτορος ἀνδροφόνουο
- 352 ἴσχειν. Ὅφρα δ' ἐγὼ μετ' Ἀχαιοῖσιν πολέμιζον,
 οὐκ ἐθέλεσκε μάχην ἀπὸ τείχεος ὀρνύμεν Ἐκτωρ,
 ἀλλ' ὅσον ἐς Σκαιάς τε πύλας καὶ φηγὸν ἵκανεν
 ἐνθα ποτ' οἷον ἔμιμνε, μόγις δέ μεν ἔκφυγεν ὁρμήν.
- 356 Νῦν δ' ἐπεὶ οὐκ ἐθέλω πολεμιζέμεν Ἐκτορι δίῳ,
 αὔριον ἱρὰ Διὶ ῥέξας καὶ πᾶσι θεοῖσιν,
 νηήσας εὖ νῆας, ἐπὴν ἄλαδε προερεύσσω,
 ὄψεαι, ἣν ἐθέλῃσθα, καὶ αἶ κέν τοι τὰ μεμήλῃ,

apponat, a local sense of *πρό*, as always in H. Plutarch several times quotes this charming comparison. — 325. *ἰαύω* does not involve the notion of sleep. — 327. See 5, 486. — 333. *ἔμ* *διαδαίωμα*. — 341. *ἐπεί* relates to the reply supposed to be made to the demand *ἢ μούνοι*, an answer so natural that it need not be expressed. "*Nec solos tamq̃ Atridas iste dolor*," Virg. — 346, sqq. Agamemnon had said to Achilles: *πάρισιν ἱμοιγε καὶ ἄλλοι, &c.*, 1, 174. — 353. *ἀπὸ τείχεος*, far from the wall. — 354. *φηγόν*, see 5, 693; 6, 237. — 358. See *var.*

- 360 ἤρι μάλ' Ἑλλήσποντον ἐπ' ἰχθυόεντα πλεούσας
 νῆας ἐμάς, ἐν δ' ἄνδρας ἐρεσσέμεναι μεμαῶτας·
 εἰ δέ κεν εὐπλοίην δῶν κλυτὸς Ἐννοσίγαιος,
 ἡματί κε τριτάτῃ Φθίην ἐρίβωλον ἰκοίμην.
- 364 Ἔστι δέ μοι μάλα πολλά, τὰ κάλλιπον ἐνθάδε
 ἔρρων·
 ἄλλον δ' ἐνθένδε χρυσὸν καὶ χαλκὸν ἐρυθρόν,
 ἢ δὲ γυναικάς ἐϋζώνους πολίων τε σίδηρον
 ἄξομαι, ἅσθ' ἔλαχόν γε· γέρας δέ μοι ὅς περ ἔδωκεν,
- 368 αὐτὶς ἐφυβρίζων ἔλετο κρείων Ἀγαμέμνων
 Ἀτρείδης· (τῷ πάντ' ἀγορευέμεν, ὥς ἐπιτέλλω,
 ἀμφαδόν· ὅφρα καὶ ἄλλοι ἐπισκύζωνται Ἀχαιοὶ
 εἴ τινα πού Δαναῶν ἐτι ἔλπεται ἐξαπατήσῃν,
- 372 αἰὲν ἀναιδείην ἐπιειμένος·) οὐδ' ἂν ἔμοιγε
 τετλαίη, κύνέος περ ἐών, εἰς ὧπα ἰδέσθαι·
 οὐδέ τί οἱ βουλάς συμφράσσομαι, οὐδὲ μὲν ἔργον·
 ἐκ γὰρ δὴ μ' ἀπάτησε καὶ ἤλιτεν· οὐδ' ἂν ἔτ' αὐτὶς
- 376 ἐξαπάφοιτ' ἐπέεσσιν· ἄλις δέ οἱ, ἀλλὰ ἐκηλος
 ἔρρέτω· ἐκ γὰρ εὖ φρένας εἴλετο μητίετα Ζεὺς.
 Ἐχθρὰ δέ μοι τοῦ δῶρα, τίω δέ μιν ἐν καρὸς αἴσῃ.

137. — 363. A line that has become famous by Socrates's dream in prison, related by Plato, in a passage of the *Crito*, p. 44, which Cicero has translated, *De Divinatione*, 1, 25 : "Est apud Platonem Socrates quum esset in custodia publicâ, dicens *Critoni*, suo familiari, sibi post tertium diem esse moriendum : vidisse enim se in somnis pulchritudine eximia feminam, quæ se nomine appellans diceret Homericum quendam ejusmodi versum : Tertia te Phthiæ tempestas læta locabit." — 364. ἔρρων, see 8, 164. — 370. In prose ἀναφανδόν, φανερώς. — 372. See 1, 149. — 373. κύνέος (see 1, 159) means "impudent, insolent." — 374. οὐδὲ μὲν ἔργον, sc. συμπράξω. — 375. Fm ἀλιταίνω, to fail (in duty towards) any one ; i. e. to sin against him. — 376. ἄλις δέ οἱ (ίστιν), satis habet. — 378. The Carians, Κάρει, were said to have been the first who ever engaged themselves as mercenary troops. They were employed to guard the out-posts, as sentinels doomed to destruction, and hence the proverb ἐν Καρί κινδυνός, whence is derived the phrase still in use, *periculum fiat in animâ vili*. It is in this saying that the ancients wished to find the explanation of the words τίω δέ μιν ἐν Καρὸς αἴσῃ, lit. "I esteem him in the place which befits a Carian ; I care no more for him than for a Carian." But first, the prosody is against this interpretation (H. himself says Καρῶν βαρβαροφώνων, 2, 867, with the α long) : in the second place, it was not till long after the heroic ages that a notion of this kind could attach itself to the Carians. Three other explanations, which the ancient grammarians have tried, are as manifestly false. It was reserved to modern philology to give the true one. For it cannot be doubted that κάρ (from the root κείρω,

- 379 Οὐδ' εἴ μοι δεκάκις τε καὶ εἰκοσάκις τόσα δοίη,
 380 ὅσα τέ οἱ νῦν ἐστὶ καὶ εἴ ποθεν ἄλλα γένοιτο·
 οὐδ' ὅσ' ἐς Ὀρχομενὸν ποτινίσσεται οὐδ' ὅσα Θήβας
 Αἴγυπτίας, ὅθι πλείστα δόμοις ἐν κτήματα κεῖται·
 αἰθ' ἑκατόμυυλοι εἰσὶ, διηκόσιοι δ' ἂν ἐκάστην
 384 ἀνέρες ἐξοιχνεῦσι σὺν ἵπποισιν καὶ ὄχεσφιν·
 οὐδ' εἴ μοι τόσα δοίη ὅσα ψάμαθός τε κόνις τε,
 οὐδέ κεν ὥς ἔτι θυμὸν ἐμὸν πείσει Ἀγαμέμνων,
 πρὶν γ' ἀπὸ πᾶσαν ἐμοὶ δόμεναι θυμαλγέα λῶβην.
 388 Κούρην δ' οὐ γαμέω Ἀγαμέμνονος Ἀτρεΐδαο·
 οὐδ' εἰ χρουσεῖν Ἀφροδίτῃ κάλλος ἐρίζοι,
 ἔργα δ' Ἀθηναίῃ γλαυκῶπιδι ἰσοφαρίζοι,
 οὐδέ μιν ὥς γαμέω· ὁ δ' Ἀχαιῶν ἄλλον ἐλέσθω,
 392 ὅστις οἷ τ' ἐπέοικε καὶ ὅς βασιλεύτερός ἐστιν.
 *Ὦν γὰρ δὴ με σώωσι θεοὶ καὶ οἰκαδ' ἴκωμαι,
 Πηλεὺς θὴν μοι ἔπειτα γυναιῖκα γαμέσσεται αὐτός.
 Πολλαὶ Ἀχαιῖδες εἰσὶν ἂν Ἑλλάδα τε Φθίην τε,
 396 κοῦραι ἀριστήων, οἵτε πτολίεθρα ρύονται·
 τάων ἦν κ' ἐθέλωμι φίλην ποιήσομ' ἄκοιτιν.
 *Ἐνθα δέ μοι μάλα πολλὸν ἐπέσσυτο θυμὸς ἀγῆνωρ,
 γήμαντι μνηστὴν ἄλοχον, εἰκυῖαν ἄκοιτιν,
 400 κτήμασι τέρεσθαι, τὰ γέρων ἐκτήσατο Πηλεὺς·

2 aor. *ἐκάρην*) is an ancient word signifying, cut hair (which one throws away); and that the sense is the same as the Lat. *floci facere*. — 381. Orchomenos, a very rich town in Boeotia (2, 511). The ancient grandeur of the Ægyptian Thebes is still attested by its ruins.—382. *Αἴγυπτίας* (here, and often in the *Odyssey*) must be read in three syllables, *aigypṑtías*; see 2, 537. — 387. *ἀποδιδόναι*, to give revenge, repair.—390. *ἰσοφαρίζοι*, see 6, 101. It is difficult to say whether the rhyme is here an effect of accident, or placed here intentionally, to mark contempt. The Greeks used assonance to produce comic effects; e. g. Aristophanes, *Nubes*, 711, sqq. We know that Athênê presided over the labours of women. — 394. The meaning of the middle *γαμίσθαι*, “my father will give me a wife,” is only found here. But it is justified by the analogy of other verbs, and no one, as far as appears, has followed the correction of Aristarchus, *γυναικὰ γε μάσσειται ἀντὶ τοῦ ζητήσῃ*. — 398, sqq. It is impossible for me here to help quoting a letter of Napoleon, addressed in 1798 to his brother Joseph, and intercepted by the English in the expedition to Egypt. It was first quoted by Payne-Knight in his note on the passage: “Suppose again that I have a country-house on my arrival, either near Paris, or in Burgundy. I count on passing the winter and burying myself there. I am disgusted with human nature! I want solitude and desolation (*etc*). Greatness wearies me; the sentiment is dried up; glory is insipid. At twenty-nine I have exhausted all. Nothing remains

- 401 οὐ γάρ ἐμοὶ ψυχῆς ἀντάξιον, οὐδ' ὅσα φασὶν
 Ἴλιον ἐκτῆσθαι, εὐναιόμενον πολίεθρον,
 τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἐλθεῖν νῆας Ἀχαιῶν·
- 404 οὐδ' ὅσα λαῖνος οὐδὸς ἀφήτορος ἐντὸς ἔργει
 Φοίβου Ἀπόλλωνος, Πυθοῖ ἐνὶ πετρηέσση.
 Ληῖστοὶ μὲν γάρ τε βόες καὶ ἴφια μῆλα,
 κτητοὶ δὲ τρίποδες τε καὶ ἵππων ξανθὰ κάρηνα·
- 408 ἀνδρὸς δὲ ψυχὴ πάλιν ἐλθεῖν οὔτε λειστή
 οὔθ' ἔλετή, ἐπεὶ ἄρ κεν ἀμείψεται ἔρκος ὁδόντων.
 Μήτηρ γάρ τέ μέ φησι θεά, Θέτις ἀργυρόπεζα,
 διχθαδίας Κῆρας φερέμεν θανάτοιο τέλοςδε.
- 412 Εἰ μὲν κ' αὖθι μένων Τρώων πόλιν ἀμφιμάχωμαι,
 ὦλετο μὲν μοι νόστος, ἀτὰρ κλέος ἄφθιτον ἔσται·
 εἰ δέ κεν οἴκαδ' ἵκωμι φίλην ἐς πατρίδα γαίαν,
 ὦλετό μοι κλέος ἐσθλόν, ἐπὶ δηρὸν δέ μοι αἰὼν
- 416 ἔσσεται, οὐδέ κέ μ' ὦκα τέλος θανάτοιο κιχείη.
 Καὶ δ' ἂν τοῖς ἄλλοις ἐγὼ παραμυθησαίμην
 οἴκαδ' ἀποπλείειν· ἐπεὶ οὐκέτι δῆτε τέκμωρ
 Ἴλίου αἰπεινῆς· μάλα γάρ ἐθεν εὐρύοπα Ζεὺς
- 420 χεῖρα ἔην ὑπερέσχε, τεθαρσέκασι δὲ λαοί.
 Ἄλλ' ὑμεῖς μὲν ἰόντες, ἀριστήεσσιν Ἀχαιῶν
 ἀγγελίην ἀπόφασθε· τὸ γὰρ γέρας ἐστὶ γερόντων·
 ὄφρ' ἄλλην φράζωνται ἐνὶ φρεσὶ μῆτιν ἀμείνω,
- 424 ἧ κέ σφιν νῆās τε σύρ καὶ λαὸν Ἀχαιῶν
 νηυσὶν ἐπι γλαφυρῆς· ἐπεὶ οὐ σφισιν ἦδε γ' ἐτοίμη,
 ἦν νῦν ἐφράσσαντο, ἐμεῦ ἀπομνησίαντος.
 Φοῖνιξ δ' αὖθι παρ' ἄμμι μένων κατακοιμηθῆτω,

for me but to become downright egotistical.—403. See 18, 288, sqq.
 —404. *Lapidum limen*, for “the temple.” The word ἀφήτωρ is only found in this line. It is taken for a synonym of ἐκηβόλος, ἱερατος, fm ἀφίημι, to launch, hurl. But Aristarchus explained it by ὁμοφήτορος, fm φημί = πᾶσι προφητεύοντος, μαντευομένου : and this may not be without foundation, as we find a subst., ἀφητορία, which means μαντεία (Hesych.). Although, according to the data which we have, the celebrated treasure of Delphi does not ascend to so high an antiquity, we should be wrong, with Clavier, to regard these lines as an interpolation of later date.—405. πετρηέσση, see Justin xxiv. ch. 6.—406, 407. Ληῖστοί, lit. *prædabiles*, capable of being acquired by invasions (at that time allowed to the strongest) : κτητοί, (*pretio*) *parabiles*. — 408. (ὥς τε) πάλιν ἐλθεῖν, *ut redeat*. — 409. = ἀμείψεται, to pass, clear. — 411. φέρειν, as in Lat. *ferre* for *agere*, ἄγειν in a similar sense, 13, 602.—416. See 3, 309. — 417. In prose *παραινέσαιμι*. — 418. δῆω, an Epic verb, to find. — 419. ἐθεν (οὐ) = ἀθῆς, depending on ὑπέρ in the verb.—426. See 2, 772.

428 ὄφρα μοι ἐν νήεσσι φίλην ἐς πατρίδ' ἔπηται
αὔριον, ἣν ἐθέλῃσιν· ἀνάγκη δ' οὔτι μιν ἄξω.

Phoenix tries to bend Achilles. He will not quit his pupil; exiled, without family, he has only him in the world. Achilles will not be inexorable; the gods are not so. They listen to the Prayers which follow Wrong with timid steps. Atreides repairs his fault. The history of the war of Calydon; the anger of Meleager. Achilles must not wait, like Meleager, till necessity constrains him.

Ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,
μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀπέειπεν.
432 Ὅψε δὲ δὴ μετείπε γέρων ἱππηλάτα Φοῖνιξ,
δάκρυ' ἀναπρήσας· περὶ γὰρ διέ νηυσὶν Ἀχαιῶν·
Εἰ μὲν δὴ νόστον γε μετὰ φρεσὶ, φαίδιμ' Ἀχιλλεῦ,
βάλλεαι, οὐδ' ἔτι παμπαν ἀμύνειν νηυσὶ θεοῖσιν
436 πῦρ ἐθέλεις αἰδηλον, ἐπεὶ χόλος ἔμπεσε θυμῷ·
πῶς ἂν ἔπειτ' ἀπὸ σείο, φίλον τέκος, αὐθι λιποίμην
οἶος; Σοὶ δέ μ' ἔπεμπε γέρων ἱππηλάτα Πηλεὺς
ἡματι τῷ, ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπεν
440 νήπιον, οὐπω εἰδόθ' ὁμοίου πολέμοιο,
οὐδ' ἀγορέων, ἵνα τ' ἄνδρες ἀριπρεπέες τελέθουσιν.
Τοῦνεκά με προέηκε, διδασκόμεναι τάδε πάντα,
μῦθων τε ῥήτῃρ' ἔμεναι, πρηκτῆρά τε ἔργων.
444 Ὡς ἂν ἔπειτ' ἀπὸ σείο, φίλον τέκος, οὐκ ἐθέλοισι
λείπεσθ', οὐδ' εἴ κεν μοι ὑποσταίῃ θεὸς αὐτός,
γῆρας ἀποξύσας, θήσειν νέον ἡβώνοντα,
οἶον ὅτε πρῶτον λίπον Ἑλλάδα καλλιγύναικα,

433. It is by a mistaken analogy that they translate δάκρυα ἀναπρήσας by "inflaming his tears;" i. e. weeping scalding tears. We have seen, 1, 481, that πρήθειν means "to blow [hence, to spirt out; to make, or let any thing stream forth]." Thus, 16, 350, it is said of one dying, αἷμα δ' ἀνὰ στόμα καὶ κατὰ ῥῖνας πρήσει χανών, he blew the blood through his mouth and nose. It is in this sense that we must take δάκρυ' ἀναπρήσας. *Δίε*, see 5, 566. — 435. Similarly Od. 11, 427: τοιαῦτα μετὰ φρεσὶν ἔργα βάλλεται. — 436. See 2, 455. — 437. = ἀπολοιποίμην, with gen. — 438. σοὶ ἔπεμπε must be taken in the sense of σοὶ συνέπεμπε. — 440. ὁμοίου, see 4, 315. — 443. Cicero, de Oratore, iii. 15: "Vetus quidem illa doctrina eadem videtur et recte faciendi et bene dicendi magistra; neque disjuncti doctores, sed iidem erant vivendi præceptores atque dicendi: ut ille apud Homerum Phoenix, qui se a Peleo patre Achilli juveni comitem esse datum dicit ad bellum, ut illum efficeret oratorem verborum actoremque rerum." — 445. ὑπέστην, *recepti* (in me), *promisi*; see 2, 286. — 447. οἶον. A transition like that which Nestor often employs to arrive at his recitals of past time. What follows has the appearance of an episode; but we shall soon perceive that Phoenix, ascending into the history of his

- 448 φεύγων νέικεα πατρός Ἀμύντορος Ὀρμενίδαο·
 ὃς μοι παλλακίδος περιχώσατο καλλικόμοιο·
 τὴν αὐτὸς φιλέσκειν, ἀτιμάζεσκε δ' ἄκοιτιν,
 μητέρ' ἐμήν· ἥ δ' αἰὲν ἐμὲ λισσέσκετο γούνων,
 452 παλλακίδι προμιγῆναι, ἵν' ἐχθῆρειε γέροντα.
 Τῇ πιθόμην καὶ ἔρεξα· πατὴρ δ' ἐμὸς αὐτίκ' οἷσθεις,
 πολλὰ κατηῤατο, στυγεράς δ' ἐπεκέκλετ' Ἐρινῦς,
 μήποτε γούνασιν οἷσιν ἐφέσσεσθαι φίλον νιόν,
 456 ἐξ ἐμέθεν γεγαῶτα· θεοὶ δ' ἐτέλειον ἐπαράς,
 Ζεὺς τε καταχθόνιος καὶ ἐπαινὴ Περσεφόνεια.

youth, resembles one who runs back to ensure the success of a great leap, which he is going to make. He recounts the adventure, in consequence of which his father cursed him : He will never have any children. Having succeeded in escaping, he arrives at the house of Peleus, who becomes to him a father, and loves him as an only son. Phoenix, on his side, loves Achilles as his own child, as he is not to have any ; he has cared for him like a nurse ; and now Achilles is the staff of his old age. Ulysses has failed with Achilles. Neither the enumeration of Agamemnon's brilliant offers, nor the efforts to re-kindle in the hero the love of battles, and the rivalry which the name of Hector ought to awaken in him ; nothing has succeeded. Phoenix, in consequence, tries another way. He seeks to move the soul of Achilles by a touching recital, and when he believes him to be moved, and won over to tender feelings, he says to him : " Allow thyself to be bent : the gods themselves bend to our prayers, &c." In the discourse of Phoenix there are some details, as in the whole Iliad, which are not absolutely necessary to attain the end, but which add to the naturalness of the old man's excursive humour. The foundation of the speech presents nothing superfluous, and one cannot even qualify as an episode the recital which Phoenix gives of his youthful adventures. Nevertheless H. has had to experience, on the part of one critic of great perspicacity, a bitter censure, to which the student will now be able to do justice. Bayle, says, in his article on Achilles : " Horace had, doubtless, forgotten this harangue, charged with a thousand useless details, when he gave the author of the Iliad this eulogium, that he always goes straight to his object : '*Semper ad eventum festinat*' (Art. Poet. 148). If this were the case, would he make a deputy of the Greek army, charged with a very important and pressing mission, amuse himself with paltry nurses' tales, and the recital of his old adventures?"—448. Ὀρμενος, grandson of Æolus, had built the town of Ὀρμένιον (2, 734), in Magnesia, a part of Thessaly.—449. περισῶς ὥργισθη, Sch. The gen. often accompanies verbs expressing an affection of the mind, and indicates the cause of that affection.—451. The Greeks said λισσεσθαι τινα λαβόντα γούνων (4, 45, sqq.), and λισσεσθαι τινα Ζηνός, by Zeus. The phrase ἐμὲ λισσέσκετο γούνων, might have been taken as elliptic (sc. λαβοῦσα), and such ellipses, in very common expressions, are not without example ; but since we find in Lat. in like manner *per genera te obscuro*, we must take it literally. — 453. οἷσθεις, every where else οἷσάμενος, thinking, suspecting. — 455. Ἐμ ἐφίω (obsol.), aor. a-

- 458 Τὸν μὲν ἐγὼ βούλευσα κατακτάμεν ὅξεϊ χαλκῷ
 ἀλλὰ τις ἀθανάτων παῦσεν χόλον, ὅς ῥ' ἐνὶ θυμῷ
 460 δῆμου θῆκε φάτιν καὶ ὀνειδέα πόλλ' ἀνθρώπων
 ὥς μὴ πατροφόνος μετ' Ἀχαιοῖσιν καλεοίμην.
 "Ενθ' ἐμοὶ οὐκέτι πάμπαν ἐρητύετ' ἐν φρεσὶ θυμός,
 πατρὸς χωομένοιο, κατὰ μέγαρα στρωφᾶσθαι.
 464 Ἡ μὲν πολλὰ ἔται καὶ ἀνεψιοὶ ἀμφὶς ἰόντες
 αὐτοῦ λισσόμενοι κατερήτυον ἐν μεγάροισιν·
 πολλὰ δὲ ἴφια μῆλα καὶ εἰλίποδας ἑλικας βούς
 ἔσφαζον, πολλοὶ δὲ σύες θαλίθοντες ἀλοιφῇ
 468 εὐόμενοι τανύοντο διὰ φλογὸς Ἡφαίστοιο·
 πολλὸν δ' ἐκ κεράμων μέθυ πίνετο τοῖο γέροντος.
 Εἰνάνυχες δέ μοι ἀμφ' αὐτῷ παρὰ νύκτας ἵανον·
 οἱ μὲν ἀμειβόμενοι φυλακὰς ἔχον· οὐδέ ποτ' ἔσβη
 472 πῦρ, ἕτερον μὲν ὑπ' αἰθούσῃ εὐερκέος αὐλῆς,
 ἄλλο δ' ἐνὶ προδόμῳ, πρόσθεν θαλάμοιο θυράων.
 Ἄλλ' ὅτε δὴ δεκάτῃ μοι ἐπήλυθε νύξ ἑρεβεννή,
 καὶ τότε ἐγὼ θαλάμοιο θύρας πυκινῶς ἀραρυίας
 476 ῥήξας ἐξῆλθον, καὶ ὑπέρθορον ἐρκίον αὐλῆς

ἐφείσα, *insidere facio*. — 457. Ζεὺς καταχθόνιος. Zeus then (says Pausanias ii. ch. 24, 4) reigned also in the infernal regions. This is contrary to the formal testimony of 15, 188. Æschylus, in like manner, calls Pluto Ζεὺς κεκμηκότων, *the Zeus of the dead*. Ἐπαινή, an ancient epith. of Proserpine, doubtless for ἐπαινετή, venerable. The explanation ἐπίφοβος, terrible, derived fm αἰνός (= δεινός), is not justifiable by the rules for the composition of words. — 458. This line and the three following have disappeared from all the MSS. of H. which we possess. Aristarchus had suppressed them; φοβηθείς, says Plutarch, in a sentence probably incomplete (*De audiendis* [i. e. *legendis*] *poetis*, ch. 8, p. 32): "*through fear*," says he; "but it is difficult to imagine what fear Aristarchus can have conceived on the subject of these lines. One would like to find some details on the opinion which the great critic has formed with regard to this passage, rather than that moral reflection of Plutarch, little just as it is." These lines are very suitable here, because they show Achilles to what terrible extremities anger can carry us.—463. (ὥστε) στρωφᾶσθαι, I could no longer master myself to remain in the house.—466. εἰλ., see 6, 424. ἑλικας: ἦτοι τὰ εἶρατα ἐλικοειδῇ ἔχουσας, *Apollon*. In Lat. *cornuti boves*, opposed to *patuli*. —467. See n. on 208. —468. φλογιζόμενοι, Sch. to blaze, to burn bright. —470. νύκτας is redundant after εἰνάνυχες. It is by a like redundancy that we find in the Tragic poets μελάμπρολοι στολμοί, &c. —472, sqq. Eustathius, taking occasion by this passage, has informed us very succinctly how the houses of the ancients were disposed: "First, the enclosure where were the gates; after the enclosure was the court, then the portico, then the vestibule,

- 477 ῥεῖα, λαθὼν φύλακάς τ' ἄνδρας δμῳάς τε γυναῖκας.
 Φεῦγον ἔπειτ' ἀπάνευθε δι' Ἑλλάδος εὐρυχόριοι,
 Φθίην δ' ἐξικήμην ἐριβώλακα, μητέρα μήλων,
 480 ἐς Πηλῆα ἀναχθ'. ὁ δέ με πρόφρων ὑπέδεκτο,
 καί με φίλησ', ὥς εἰ τε πατήρ ὃν παῖδα φιλήσῃ
 μοῦνον, τηλύγετον, πολλοῖσιν ἐπὶ κτεάτεσσιν·
 καί μ' ἀφνειὸν ἔθηκε, πολὺν δέ μοι ὥπασε λαόν·
 484 ναῖον δ' ἐσχατιὴν Φθίης, Δολόπεσσιν ἀνάσσω.
 Καί σε τοσοῦτον ἔθηκα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
 ἐκ θυμοῦ φιλέων· ἐπεὶ οὐκ ἐθέλεσκες ἄμ' ἄλλῃ
 οὔτ' ἐς δαῖτ' ἵεναι οὔτ' ἐν μεγάροισι πάσασθαι,
 488 πρὶν γ' ὅτε δὴ σ' ἐπ' ἐμοῖσιν ἐγὼ γούνασσι καθίσσας
 ὄψον τ' ἄσαιμι προταμῶν καὶ οἶνον ἐπισχών·
 πολλάκι μοι κατέδευσας ἐπὶ στήθεσσι χιτῶνα
 οἶνον, ἀποβλύζων ἐν νηπιῇ ἀλεγεινῇ.
 492 Ὡς ἐπὶ σοὶ μάλα πόλλ' ἔπαθον καὶ πόλλ' ἐμόγησα,
 τὰ φρονέων, ὃ μοι οὔτι θεοὶ γόνον ἐξετέλειον
 ἐξ ἐμεῦ· ἀλλὰ σὲ παῖδα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
 ποιεύμην, ἵνα μοί ποτ' ἀεικέα λοιγὸν ἀμύνης.
 496 Ἄλλ', Ἀχιλεῦ, δάμασον θυμὸν μέγαν· οὐδέ τί σε
 χρὴ
 νηλεὲς ἤτορ ἔχειν· στρεπτοὶ δέ τε καὶ θεοὶ αὐτοί,
 τῶν περ καὶ μείζων ἀρετὴ τιμὴ τε βίη τε.
 Καὶ μὲν τοὺς θυέεσσι καὶ εὐχολῆς ἀγανῆσιν
 500 λοιβῇ τε κνίσῃ τε παρατρωπῶσ' ἀνθρωποὶ
 λισσόμενοι, ὅτε κέν τις ὑπερβῇ καὶ ἀμάρτη.

the house and the chamber." *Dugas Month.* — 478. See 2, 498. — 482. τηλ., see 3, 175. ἐπὶ πολλοῖς κτεάτεσσιν, in *multis divitiis*, with a view to possess some day great riches. 'Επί with the dat. marks the destination. — 483. It was a religious duty to receive a suppliant (ἱκέτης, and the protecting deity, Ζεὺς Ἰκέσιος), and to purify him (καθαίρειν) if he were criminal. Once received, if he were valiant, they tried to attach him to themselves still more by extraordinary kindnesses. Peleus himself, having had the misfortune to kill his brother, betook himself to Phthiôtis, to king Eurytion, who purified him and gave him his daughter and the third of his kingdom. — 487. πάσασθαι, see 1, 464. Athenæus observes, that H. always takes this verb in the sense of *to taste, touch with the tips of one's lips*, and that he uses other words to express satiety, whilst later poets have always used πάσασθαι to render the idea of *eating abundantly*. — 489. ἐπέχειν, to hold quite near one, to present, *præbere*. Μαστὸν ἐπίσχον παιδί, 22, 83. — 491. *Infantia quæ (aliis) molestias creat.* — 495. See 24, 186, sqq. — 502—512. "Prayers" does not

- 502 Καὶ γάρ τε Διταί εἰσι Διὸς κούραι μεγάλοι,
 χωλαί τε ῥυσαί τε, παραβλῶπές τ' ὀφθαλμῷ.
 504 αἱ ῥά τε καὶ μετόπισθ' Ἄτης ἀλέγουσι κιούσαι.
 Ἡ δ' Ἄτη σθεναρὴ τε καὶ ἀρτίπος· οὐνεκα πάσας
 πολλὸν ὑπεκπροθέει, φθάνει δέ τε πᾶσαν ἐπ' αἶαν,
 βλάπτουσ' ἀνθρώπους· αἱ δ' ἐξακέονται ὀπίσσω.
 508 Ὅς μὲν τ' αἰδέσεται κούρας Διὸς ἄσπον ἰούσας,
 τὸν δὲ μέγ' ὤνησαν, καὶ τ' ἔκλυον εὖξαμένοιο·
 ὃς δὲ κ' ἀνήνηται καὶ τε στερεῶς ἀποεἶπρ,
 λίσσονται δ' ἄρα ταίγε Δία Κρονίωνα κιούσαι,
 512 τῇ Ἄτην ἄμ' ἐπισθαί, ἵνα βλαφθεὶς ἀποτίσῃ.
 Ἄλλ', Ἀχιλεῦ, πύρε καὶ σὺ Διὸς κούρησιν ἐπεσθαί
 τιμὴν, ἥτ' ἄλλων περ ἐπιγνάμπει νόον ἐσθλῶν.
 Εἰ μὲν γὰρ μὴ δῶρα φέροι, τὰ δ' ὀπισθ' ὀνομάζοι
 516 Ἀτρείδης, ἀλλ' αἰὲν ἐπιζαφελῶς χαλεπαῖνοι,
 οὐκ ἂν ἐγωγέ σε μῆνιν ἀπορρήψαντα κελόιμην
 Ἀργείοισιν ἀμυνέμεναι, χατέουσι περ ἔμπης·
 νῦν δ' ἅμα τ' ἀντίκα πολλὰ διδοῖ, τὰ δ' ὀπισθεν
 ὑπέστη,
 520 ἄνδρας δὲ λίσσεσθαι ἐπιπροέηκεν ἀρίστους,
 κρινάμενος κατὰ λαὸν Ἀχαιϊκόν, οἷτε σοὶ αὐτῷ
 φίλτατοι Ἀργείων τῶν μὴ σύγῃ μῦθον ἐλέγξης,
 μηδὲ πόδας· πρὶν δ' οὔτι νεμεσσητὸν κεχολῶσθαι.
 524 Οὔτῳ καὶ τῶν πρόσθεν ἐπευθόμεθα κλέα ἀνδρῶν
 ἡρώων, ὅτε κέν τιν' ἐπιζάφελος χόλος ἴκοι·
 δωρητοὶ τε πέλοντο παράρρητοὶ τ' ἐπέεσσιν.

render completely the word Διταί. They are the prayers of a penitent, prayers to obtain pardon for a bad action. The Ἄτη which troubles the mind and urges to sin (see 2, 111), is strong and active: the Prayers inspired by repentance are slow, and wrinkled (with cares), and dare not look one in the face (παραβλῶπες). We do not find Διταί in the Greek worship. It is a pure allegory, which it would take long to explain in detail. It is worthy of profound meditation, as much for its moral and religious foundation as for its poetic form. We should find that among the numerous allegories produced by modern times, there are few which would bear comparison with this. — 504. ἀλέγουσι κιούσαι, *curant euntes* for *ire*, seek to follow the Ἄτη. — 508. ἄσπον, *fm ἀγχι*. — 509. For the presents, see n. on 320. — 513. Ἰν. καὶ σὺ πόρε (*da*, i. e. *fuo ut* ...) ἐπεσθαί τιμὴν κούραις Διός. — 514. ἥτε, *sc. τιμή: qui honoris exhibitus*). — 515. τὰ ὀπισθε (δῶρα), *futura*. — 518. χατέω, to have need; a poetic word. — 523. Μηδὲ τὴν ἐνθάδε ἀφίξιν, *Sol. πριν* (*adv.*) δὲ (ἦν) σὺ νεμ. — 526. δωρητὸς receives from the context the

- 527 Μέμνημαι τόδε ἔργον ἐγὼ πάλαι, οὔτι νέον γε,
 528 ὥς ἦν· ἐν δ' ὑμῖν ἐρέω πάντεσσι φίλοισιν.
 Κουρήτες τ' ἐμάχοντο καὶ Αἰτωλοὶ μενεχάρμαι
 ἀμφὶ πόλιν Καλυδῶνα, καὶ ἀλλήλους ἐνάριζον·
 Αἰτωλοὶ μὲν ἀμυνόμενοι Καλυδῶνος ἐραννῆς,
 532 Κουρήτες δὲ διαπραθέειν μεμαῶτες Ἄρῃ.
 Καὶ γὰρ τοῖσι κακὸν χρυσόθρονος Ἄρτεμις ὥρσεν
 χωσαμένη, ὃ οἱ οὔτι θαλύσια γουνῶ ἀλῶῃς
 Οἰνεὺς ῥέξ· ἄλλοι δὲ θεοὶ δαίνυνθ' ἐκατόμβαις·
 536 οἳ δ' οὐκ ἔρρεξε Διὸς κούρη μεγάλοι,
 ἥ λάθεται, ἥ οὐκ ἐνόησεν· ἀάσατο δὲ μέγα θυμῷ.
 Ἢ δὲ χολωσαμένη, δῖον γένος, Ἰοχέαιρα,
 ὥρσεν ἐπι χλοῦνην σὺν ἄγριον, ἀργιόδοντα,
 540 ὃς κακὰ πόλλ' ἔρδεσκεν ἔθων Οἰνῆος ἀλῶῃν·
 πολλὰ δ' ὅγε προθέλυμα χαμαὶ βάλε δένδρεα
 μακρά,
 αὐτῇσιν ῥίζησι καὶ αὐτοῖς ἄνθεσι μήλων.

sense of *muneribus placabilis*. This sense supposes a phrase *δωρεῖν* τινα with the signif. of *ὑπάγειν* or *κτᾶσθαι* δωροῖς, a phrase not found for this verb, but which has analogies in the use of other verbs. — 529, sqq. “Quo temperet iram Achillis, Phœnix proponit exemplum Meleagri, qui primum sprexit munera et preces, deinde eo redactus est, ut, quod rogatus fuerat, faceret gratis.” *Bth.* The *Curètes* inhabited the southern part of *Ætolia*, from which they were expelled after many wars, one of which is recounted here. — 531. See 12, 155. Here we may supply *Κουρήτας*. — 534. *θαλύσια*, a sacrifice, the offering of the first-fruits of the harvest; a feast which in later times was celebrated particularly in honour of *Ceres*. See the beautiful VIIth Idyl of *Theocritus*, entitled *θαλύσια*. *γουνός*, i. e. τὸ γόνιμον, γόνιμος τόπος, fertile, like *οὔθαρ*, which we have seen above. *ἀλῶῃ*, see 5, 499. — 537. Ἦτοι ἐννοήσας θῦσαι ἐπελάθετο, ἡ οὐδ' ὅλως ἐπενόησεν, *Sch.* See 5, 53. — 539. *χλοῦνης*, a word of doubtful explanation for the ancients themselves. *Aristotle* explains it by *τομίας*, *castratus*, and relates that some young wild-boars having, in consequence of some disease, lost the organs of generation, became stronger than the rest (*Hist. of Animals*, vi. ch. 25). *Aristarchus* explained it by *μονιός*, solitary. *Apollonius*, in the *Homeric Lexicon*, drawn from excellent sources, derives it from *χλόη*, grass: *χλοῦνης*, i. e. ὁ ἐν τῇ χλόῃ ἐναζόμενος, which lies in the grass. This appears the only well-founded explanation. *ἀργιόδοντα*: λευκοὺς ὀδόντας ἔχοντα, *Sch.* — 540. *ἔρδεσκεν ἔθων*, *facitabat solitius*: i. e. *faciliare solebat*. — 542. *μήλα* is regarded by some grammarians as a general designation of all kinds of fruit-trees, called by the *Attics* *ἀκρόδρυα*. As the wild-boar came after the harvest, the expression *ἀνθεσι μήλων* has been found singular. *Bth.* has answered this difficulty by a passage from *Pliny*, *Hist. Nat.* xvi. ch. 27, which speaks of a wild apple-tree bearing twice a year, *malus silvestris bifera*.

- 543 Τὸν δ' υἱὸς Οἰνῆος ἀπέκτεινεν Μελέαγρος,
 544 πολλέων ἐκ πολίων θηρήτορας ἄνδρας ἀγείρας
 καὶ κύνας· οὐ μὲν γάρ κ' ἐδάμη παύροισι βροτοῖσιν
 τόσσος ἔην, πολλοὺς δὲ πυρῆς ἐπέβησ' ἀλεγεινῆς.
 Ἡ δ' ἀμφ' αὐτῷ θῆκε πολὺν κέλαδον καὶ αὐτὴν,
 548 ἀμφὶ σὺς κεφαλῇ καὶ δέρματι λαχύνεντι,
 Κουρήτων τε μεσηγὺ καὶ Αἰτωλῶν μεγαθύμων.
 Ὅφρα μὲν οὖν Μελέαγρος Ἀρηΐφιλος πολέμιζεν,
 τόφρα δὲ Κουρήτεσσι κακῶς ἦν· οὐδ' ἐδύναντο
 552 τείχεος ἔκτοσθεν μίμνεν, πολέες περ εὔντες.
 Ἀλλ' ὅτε δὴ Μελέαγρον ἔδν χόλος, ὅς τε καὶ ἄλλων
 οἰδάνει ἐν στήθεσσι νόον πύκα περ φρονεόντων
 ἦτοι ὁ μητρὶ φίλῃ Ἀλθαίῃ χωόμενος κῆρ,
 556 κεῖτο παρὰ μνηστῇ ἀλόχῳ, καλῇ Κλεοπάτρῃ,
 κούρῃ Μαρπήσσης καλλισφύρου Εὐηνίνης,
 Ἰδεῶ θ', ὃς κάρτιστος ἐπιχθονίων γένετ' ἀνδρῶν
 τῶν τότε—καὶ ῥα ἄνακτος ἐναντίον εἶλετο τόξον
 560 Φοῖβου Ἀπόλλωνος, καλλισφύρου εἵνεκα νύμφης·
 τὴν δὲ τότ' ἐν μεγάροισι πατήρ καὶ πότνια μήτηρ
 Ἀλκυόνην καλέεσκον ἐπώνυμον, οὔνεκ' ἄρ' αὐτῆς
 μήτηρ, Ἀλκυόνος πολυπενθέος οἶτον ἔχουσα,
 564 κλαῖ', ὅτε μιν ἐκάεργος ἀνήρπασε Φοῖβος Ἀπόλ-
 λων—
 τῇ ὅγε παρκατέλεκτο, χόλον θυμαλγέα πέσσων,
 ἐξ ἀρέων μητρὸς κεχολωμένος, ἧ ῥα θεοῖσιν

—546. ἐπέβησε, lit. caused to mount. See 4, 99.—547. ἡ 84, Artemis. The narrative which the other poets and mythologists give of the chase of the Calydonian boar and the consequences of that chase, differs much from that of H. See Ovid, *Met.* viii. 270—540.—556. κείτο, see 2, 688.—557. Daughter of Εὐηνος, king of Ætolia.—558. Idas, son of Aphareus, or of Poseidōn, had carried off Marpessa, while dancing in the temple of Artemis. Apollo disputed the possession of her with him; Idas wished to fight him. But Zeus hindered the combat, and ordained that the rivals should defer to the choice of Marpessa. She chose Idas, “certain that Apollo would abandon her when advanced in age.”—561. τὴν, Cleopatra.—563. The plaintive song of the Halcyon (the king-fisher) has given rise to the fable so admirably recounted by Ovid, *Met.* xi. 410, sqq. If we take ἀλκυόνος οἶτον in the sense of “the unhappy lot of the Halcyon,” we must see in it an allusion to this fable; but οἶτος signifies also πᾶσις, θρήνος, a lugubrious, plaintive song, and Euripides uses this word of the Halcyon itself in his *Iphigenia in Tauris*, ver. 1090: Ὅρνις, ἃ παρὰ τὰς περρίνας | πόντου δειράδας, ἀλκυών, | ἔλεγον οἶτον αἰείδεις.—565. See 4, 513.—567. Gen. expressing the cause. As the myth,

- 567 πόλλ' ἀχέουσ' ἡρᾶτο κασιγνήτοιο φόνοιο·
 568 πολλὰ δὲ καὶ γαῖαν πολυφόρβην χερσὶν ἀλοῖα,
 κικλήσκουσ' Ἀἴδην καὶ ἐπαινήν Περσεφόνειαν,
 πρόχην καθεζομένην, δέοντο δὲ δάκρυσι κόλποι,
 παιδὶ δόμεν θάνατον· τῆς δ' ἡεροφῳίτις Ἐρινὺς
 572 ἔκλυεν ἐξ Ἑρέβουσφιν, ἀμείλιχον ἦτορ ἔχουσα·
 τῶν δὲ τάχ' ἀμφὶ πύλας ὁμαδος καὶ δοῦπος ὁρώρει,
 πύργων βαλλομένων· τὸν δὲ λίσσοντο γέροντες
 Αἰτωλῶν, πέμπον δὲ θεῶν ἱερῆας ἀρίστους,
 576 ἐξελθεῖν καὶ ἀμῦναι, ὑποσχόμενοι μέγα δῶρον·
 ὅππῳθι πιότατον πεδίον Καλυδῶνος ἱραννῆς,
 ἔνθα μιν ἦνωγον τέμενος περικαλλὲς ἐλέσθαι,
 πεντηκοντόγυον· τὸ μὲν ἦμισυ οἰνοπέδιοιο,
 580 ἦμισυ δὲ ψιλὴν ἄροσιν πεδίοιο ταμέσθαι.
 Πολλὰ δέ μιν λιτάνευε γέρων ἱππηλάτα Οἰνεύς,
 οὐδοῦ ἐπεμβεβαῶς ὑψηρεφέος θαλάμοιο,
 σείων κολλητὰς σανίδας, γουνούμενος υἷόν·
 584 πολλὰ δὲ τόνγε κασίγνηται καὶ πότνια μήτηρ
 ἑλλίσσονθ'· ὁ δὲ μᾶλλον ἀναίνετο· πολλὰ δ' ἑταῖροι,
 οἳ οἳ κεδνότατοι καὶ φίλτατοι ἦσαν ἀπάντων·
 ἀλλ' οὐδ' ὥς τοῦ θυμὸν ἐνὶ στήθεσσιν ἔπειθον,
 588 πρίν γ' ὅτε δὴ θάλαμος πύκα βάλλετο· τοὶ δ' ἐπὶ
 πύργων
 βαῖνον Κουρῆτες καὶ ἐνέπρηθον μέγα ἄστυ.
 Καὶ τότε δὴ Μελέαγρον ἐϋζωνος παράκοιτις

according to the account of all the other poets, speaks of *several* brothers, whom Althæa had lost at the same time, some explain κασιγνήτοιο φόνοιο by 'fraternæ necis,' just as Sophocles has said κασίγνητον κᾶρα, *fraternum caput*. — 568. πολυφόρβην: πολλοὺς τρέφουσιν ὅθεν καὶ ἱπποφόρβια καλεῖται τὰ ἵππους τρέφοντα χωρία, Sch. ἀλοῖα, to beat, strike ['oft would she smite the earth,' Cr.]. In addressing fervent prayers to the infernal gods they frequently touched the earth. — 570. πρόχην, syncope for προχόνν, *præcepit in genu*. — 571. *Quæ per caliginem ambulat, in caligine versatur*, a signification of ἀήρ which we have often seen. This is the most ancient 'evocation' of the Furies. In the Lat. and modern poets M. Eichhoff cites: Virg. *Æn.* vii. 324, sqq.; Ovid. *Met.* iv. 420; Tasso, *Jerus.* vii. 1; The *Henriade*, iv. 158. — 573. τῶν, of the enemy, the Curètes. — 576. ἐπεμπόν ἐξελθεῖν, an elliptic phrase: "they sent them (to pray him) to go forth." — 578. See 6, 194. — 579. γῆς, *jugerum*, was, according to the Scholiasts, a measure of a little less than ten fathoms (δρυγιά); or, as others say, of two stadia. — 580. ἄροσις = γῆ ἀρώσιμος. ψιλή, naked, bare, without trees. — 583. σανίδες, the planks, i. e. the doors. — 588. πύκα, dense, i. e. *densis ictibus*. —

- 591 λίσσεται ὀδυρομένη, καὶ οἱ κατέλεξεν ἅπαντα
 592 κήδε', ὅς' ἀνθρώποισι πέλει, τῶν ἄστυ ἀλγῆ·
 ἄνδρας μὲν κτείνουσι, πόλιν δέ τε πῦρ ἀμαθύνει,
 τέκνα δέ τ' ἄλλοι ἄγουσι βαθυζώνους τε γυναῖκας.
 Τοῦ δ' ὠρίνετο θυμὸς ἀκούοντος κακὰ ἔργα·
 596 βῆ δ' ἰέναι, χροὶ δ' ἔντε' ἐδύσατο παμφανόωντα.
 Ὡς ὁ μὲν Αἰτωλοῖσιν ἀπήμυνεν κακὸν ἡμαρ,
 εἶξας ᾧ θυμῷ· τῷ δ' οὐκέτι δῶρ' ἐτέλεσαν
 πολλά τε καὶ χαρίεντα, κακὸν δ' ἤμυνε καὶ αὐτῶς.
 600 Ἀλλὰ σὺ μή τοι ταῦτα νόει φρεσὶ, μηδὲ σε δαίμων
 ἐνταῦθα τρέψει, φίλος· κάκιον δέ κεν εἴη,
 νηυσὶν καιομένῃσιν ἀμυνέμεν· ἀλλ' ἐπὶ δώροις
 ἔρχεο· ἴσον γάρ σε θεῷ τίσουσιν Ἀχαιοί.
 604 Εἰ δέ κ' ἄτερ δώρων πόλεμον φθισήνορα δῦης,
 οὐκέθ' ὁμῶς τιμῆς ἔσσαι, πόλεμόν περ ἀλαλκῶν.

The answer of Achilles to Phoenix : " Phoenix ought not to take part with the enemies of Achilles ; he ought to have every thing in common with his pupil. He must stay with him. To-morrow they will deliberate whether he ought to go or remain." Ajax exerts himself again to move Achilles by reproaches ; who dismisses the deputies. " He will fight when Hector, having vanquished the other Greeks, shall come to attack him." The ambassadors retire.

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·

- Φοῖνιξ, ἅττα γεραιέ, Διοτρεφές, οὔτι με ταύτης
 608 χρεὼν τιμῆς· φρονέω δὲ τετιμῆσθαι Διὸς αἴσῃ
 ἢ μ' ἔξει παρὰ νηυσὶ κορωνίσιν, εἰςὸκ' αὐτμῇ

598. εἶξας ᾧ θυμῷ, "(after) having yielded to, obeyed his anger," does not relate to ἀπήμυνεν ; i. e. the participle is not used, as it often is, to complete the notion contained in the principal verb. H. says : " Thus Meleager saved the Ætolians (by necessity), although persisting in his anger ; but he lost (thereby) the rewards they had offered him."—601. ἐνταῦθα, on that side. — 605. Contraction of τιμήεις.

607. ἅττα : προσφώνησις νεωτέρου πρὸς πρεσβύτερον ἢ τροφία, *Apoλλ.* On the construction of the following words, see n. on v. 75. — 609. The majority of translators and annotators refer ἢ to the word τιμή, implied in τετιμῆσθαι, and understand this line of the glory which Zeus has given him, and which will never leave him but with life. There is a great deal to be said against this interpretation. Thus Sptz. rejects it, observing that the ancient Scholiasts understood the passage better, who marked the words φρονέω δὲ *ter.* Διὸς αἴσῃ as forming a parenthesis. But he is undoubtedly wrong, when he translates : " non opus est mihi iis

- 510 ἐν στήθεσσι μένη καὶ μοι φίλα γούνατ' ὀρώρη.
 Ἄλλο· δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 512 μὴ μοι σύγχει θυμὸν ὕδρὸρ μένος καὶ ἀχεύων,
 Ἀτρεΐδῃ ἥρωϊ φέρων χάριν· οὐδέ τί σε χρὴ
 τὸν φιλέειν, ἵνα μὴ μοι ἀπέχθαι φιλέοντι·
 καλὸν τοι σὺν ἐμοὶ τοῦ κήδειν ὅς κ' ἐμὲ κήδῃ.
 616 Ἴσον ἐμοὶ βασίλευε καὶ ἡμισυ μείρεο τιμῆς.
 Οὗτοι δ' ἀγγελέουσι, σὺ δ' αὐτόθι λέξω μίμνων
 εὐνῇ ἐνι μαλακῇ· ἅμα δ' ἡοῖ φαινόμενῃφιν
 φρασσόμεθ', ἥ κε νεώμεθ' ἐφ' ἡμέτερ', ἥ κε μένιμεν.
 620 Ἦ, καὶ Πατρόκλῳ ὄγ' ἐπ' ὀφρύσι νεῦσε σιωπῇ,
 Φοίνικι στορέσαι πυκινὸν λέχος, ὅφρα τάχιστα
 ἐκ κλισίης νύστοιο μεδοίαιτο. Τοῖσι δ' ἄρ' Αἴας
 ἀντίθεος Τελαμωνιάδης μετὰ μῦθον ἔειπεν·
 624 Διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
 ἴομεν· οὐ γάρ μοι δοκεῖ μῦθοιο τελευτῇ
 τῇδ' ἔγ' ὁδῷ κρανέεσθαι· ἀπαγγεῖλαι δὲ τάχιστα
 χρὴ μῦθον Δαναοῖσι, καὶ οὐκ αγαθόν περ ἰόντα,
 628 οἳ που νῦν ἔσται ποτιδέγμενοι. Αὐτὰρ Ἀχιλλεὺς
 ἄγριον ἐν στήθεσσι θέτο μεγαλήτορα θυμὸν·
 σχέτλιος, οὐδὲ μετατρέπεται φιλότῃτος ἐταίρων,
 τῆς, ἣ μιν παρὰ νηυσὶν ἐτίομεν ἔξοχον ἄλλων·
 632 νηλὴς· καὶ μὲν τίς τε κασιγνήτοιο φονῆος
 ποῖνῃν ἢ οὐ παιδὸς ἐδέξατο τεθνηῶτος·
 καὶ ῥ' ὁ μὲν ἐν δήμῳ μένει αὐτοῦ, πόλλ' ἀποτίσας·

honore . . . , qui me ad naves rostratas reddet insignem, donec vixā ac spiritu fruatur. Achilles says: "I do not want this glory of which you speak to me (besides I think Zeus himself has honoured me), a glory which will detain me near the ships, which will tie me to the camp all my life." And it is thus, in fact, that the ancients understood the passage. This is their paraphrase: "Ὁ ἴστιν οὐκ αγαθόν μοι τοιαύτη τιμή, δι' ἣν ἐγὼ μέχρι θανάτου ταῖς ναυσὶν ἐν δίατρῃ ψω. — 610. ὀρώρη: κινῆται, *Sch.*—616. The pres. μέρομαι, to receive a part (μέρος), is found only in this line. The perfects εἰμφομαι and ἔμφορα are often met with elsewhere.—617. λέξω, *pres.* ἔξετε, οἴστε, would be, as to the formation, imperatives of the fut. Buttm., however, has observed the fluctuation which exists, in the old Epic language, between the forms of the fut. and the aor.; e.g. ἐβήσετο, ἐδύσετο, for -ατο.—622. μέδοντο, sc. Ulysses and Ajax.—625. = ἴωμεν. τελευτῇ, *finis actionis*, the issue, result, oftener τέλος.—628. = ἦνται.—629. τίθημι has here its ordinary signification in this kind of phrases, *reddere: ferocem reddidit animum suum, ἡγρίαντο*, exasperated. See 678, sqq. — 630. See I, 160. — 632, sqq. See the n. on the last bk, v. 594.—633. τεθνηῶτος, because they say

- 635 τοῦ δέ τ' ἐρητύεται κραδίη καὶ θυμὸς ἀγῆνωρ,
 636 ποινὴν δεξαμένου. Σοὶ δ' ἄλληκτόν τε κακὸν τε
 θυμὸν ἐνὶ στήθεσσι θεοὶ θέσαν εἵνεκα κούρης
 οἷης. Νῦν δέ τοι ἐπτα παρίσχομεν ἔξοχ' ἀρίστας,
 ἄλλα τε πόλλ' ἐπὶ τῇσι· σὺ δ' ἴλαον ἔνθεο θυμόν,
 640 αἰδεσσαι δὲ μέλαθρον· ὑπωρόφιοι δέ τοι εἶμεν
 πληθύος ἐκ Δαναῶν, μέμαμεν δέ τοι ἔξοχον ἄλλων
 κήδιστοί τ' ἔμεναι καὶ φίλτατοι, ὅσσοι Ἀχαιοί.
 Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλ-
 λεύς·
 644 Αἴαν Διογενές, Τελαμώνιε, κοίρανε λαῶν,
 πάντα τί μοι κατὰ θυμὸν ἔισαο μυθήσασθαι·
 ἀλλὰ μοι οἰδάνεται κραδίη χόλῳ, ὅππότε' ἐκείνων
 μνήσομαι, ὥς μ' ἀσύφηλον ἐν Ἀργείοισιν ἔρεξεν
 648 Ἀτρείδης, ὥς εἴ τιν' ἀτίμητον μετανάστην.
 Ἄλλ' ὑμεῖς ἔρχεσθε καὶ ἀγγελίην ἀπόφασθε·
 οὐ γὰρ πρὶν πολέμοιο μεδήσομαι αἱματόεντος,
 πρὶν γ' υἱὸν Πριάμοιο δαΐφρονος, Ἕκτορα δῖον,
 652 Μυρμιδόνων ἐπὶ τε κλισίας καὶ νῆας ἰκέσθαι,
 κτείνοντ' Ἀργείους, κατὰ τε σμύξαι πυρὶ νῆας.
 Ἀμφὶ δέ τοι τῇ ἐμῇ κλισίῃ καὶ νηὶ μελαίνῃ
 Ἕκτορα, καὶ μεμαῶτα, μάχης σχήσεσθαι ὄτω.
 656 Ὡς ἔφαθ'· οἳ δὲ ἕκαστος ἐλὼν δέπας ἀμφικύ-
 πελλον,
 σπείσαντες, παρὰ νῆας ἴσαν πάλιν· ἦρχε δ' Ὀδυσ-
 σεύς.
 Πάτροκλος δ' ἐτάροισιν ἰδὲ δμῳῇσι κέλευσεν
 Φοῖνικι στορέσαι πυκινὸν λέχος ὅττι τάχιστα.

τεθνάναι ὑπό τινος, *interfici*. — 634. δ, the murderer. *Tlepolemus*, in a similar case, did not ransom himself, but fled from his country, 2, 662, sqq.—636. ἄλληκτος (fm λήγω): ἀκατάπανστος, ἀθεράπινστος, *Sch.* — 640. αἰδεσσαι μέλαθρον, *reverece domum (tuam)*, i. e. the duties which thy house (our arrival and reception in thy house) imposes on thee; the duties towards guests and suppliants who enter thy dwelling. — 641, sqq. We think we are nearer relatives to thee, than all the other Greeks. It is Ajax alone who is so; but "communication" greatly augments the force of the speech. See a similar case explained in the n. on 4, 343. We know that *Peleus* and *Telamôn* were brothers. — 645. πάντα, in all things. — 647. = μνήσωμαι. — 648. μετανάστης (fm ναίω), one who changes his abode, an emigrant, in prose μέτοικος. — 653. κατασμήνω, prop. to consume with a smouldering fire.—656. ἕκαστος, *quisque*, supposing always a plurality is often put, in construction, on a line with

- 660 Αἱ δ' ἐπιπειθόμεναι στόρεσαν λέχος, ὥς ἐκέλευσεν,
 κῶεά τε ῥῆγός τε λίνιοιό τε λεπτὸν ἄωτον.
 Εὐθ' ὁ γέρων κατέλεκτο καὶ Ἥῳ διὰν ἔμιμνεν.
 Αὐτὰρ Ἀχιλλεὺς εὖδε μυχῷ κλισίης εὐπήκτου·
 664 τῷ δ' ἄρα παρκατέλεκτο γυνή, τὴν Λεσβόθεν ἦγεν,
 Φόρβαντος θυγάτηρ, Διομήδη καλλιπάρης.
 Πάτροκλος δ' ἐτέρωθεν ἐλέξατο· παρ δ' ἄρα καὶ τῷ
 Ἴφρις ἐύζωνος, τὴν οἱ πόρε διος Ἀχιλλεύς,
 668 Σκύρον ἐλὼν αἰπεῖαν, Ἐνυῆος πτολίεθρον.

The deputies return to Agamemnon, who interrogates them. Ulysses answers that Achilles abandons them and keeps Phœnix with him. The chiefs of the Greeks are quite confounded, but Diomédès re-animates their courage.

- Οἱ δ' ὅτε δὴ κλισίῃσιν ἐν Ἀτρείδαο γέγοντο,
 τοὺς μὲν ἄρα χρυσείοισι κυπέλλοις νῆες Ἀχαιῶν
 δειδέχατ' ἄλλοθεν ἄλλος ἀνασταδόν, ἐκ τ' ἐρέοντο·
 672 πρῶτος δ' ἐξερέεινεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 Εἴπ' ἄγε μ', ὦ πολύαιν' Ὀδυσεῦ, μέγα κῦδος
 Ἀχαιῶν·
 ἦ ῥ' ἐθέλει νήεσσιν ἀλεξέμεναι δῆϊον πῦρ,
 ἦ ἀπέειπε, χόλος δ' ἔτ' ἔχει μεγαλήτορα θυμόν ;
 676 Τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·
 Ἀτρείδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 κείνός γ' οὐκ ἐθέλει σβέσσαι χόλον, ἀλλ' ἔτι μᾶλλον
 πιμπλάνεται μένεος· σὲ δ' ἀνείνεται ἡδὲ σά δῶρα.
 680 Αὐτὸν σὲ φράζεσθαι ἐν Ἀργείοισιν ἄνωγεν,

the plurals. ἀμφ., see 1, 584.—661. ἄωτος (says Buttm.) is the same thing as *flocus* in Lat. The one is derived fm ἀημι, the other from *flare*. It seems that here is a fresh confirmation of what we have said on the verb *πρῆσαι*, signifying first *to blow*, then *to burn* (see n. 433). *Flocus* has an evident connexion with *φλογικός*, fm φλέγω, and forms an intermediate link between *flare* and *flagrare*. These two terms signify those fine fleeces that are moveable by a breath, that down which covers new cloth or linen ; hence ἄωτος, a plushed tissue, when new, and οἶδς ἄωτος, *wool*.—668. Ἐνυεύς, son of Bacchus, king of Scyros. H. knows nothing of the story of king Lycomédès, nor of Achilles being concealed in his palace. The Cypriac poems spoke indeed of the marriage of Achilles and Deïdameia, the daughter of Lycomedes, at Scyros ; but neither do they know any thing of this last fable. We have seen above, 253 and 438, sqq., that Peleus sent his son very young to Agamemnon.

671. δειδέχατο, see 4, 4. ἀνασταδόν, *assurgendo*, out of respect.

—673. μ' = μοι.—675. ἀπειπεῖν has here the meaning which afterwards became its only one, *to refuse*. — 679. μένεος, anger ; see 1,

- 681 ὅπως κεν νῆάς τε σόης καὶ λαὸν Ἀχαιῶν
 αὐτὸς δ' ἠπειλήσεν ἅμ' ἡοῖ φαινομένῃφιν
 νῆας εὖσσέλμους ἅλαδ' ἐλκέμεν ἀμφιελίσσας·
 684 καὶ δ' ἂν τοῖς ἄλλοισιν ἔφη παραμυθήσασθαι
 οἴκαδ' ἀποπλείειν· ἐπεὶ οὐκέτι δῆτε τέκμωρ
 Ἰλίου αἰπεινῆς· μάλα γὰρ ἔθεν εὐρύσπα Ζεὺς
 χεῖρα ἔην ὑπέρεσχε, τεθαρσῆκασι δὲ λαοί.
 688 Ὡς ἔφατ'· εἰσὶ καὶ οἶδε τάδ' εἰπέμεν, οἳ μοι ἔποντο,
 Αἴας καὶ κῆρυκε δύω, πεπνυμένω ἄμφω.
 Φοῖνιξ δ' αὖθ' ὁ γέρων κατελέξατο· ὥς γὰρ ἀνώγει,
 ὄφρα οἱ ἐν νήεσσι φίλην ἐς πατρίδ' ἔπηται
 692 αὔριον, ἣν ἐθέλῃσιν· ἀνάγκη δ' οὔτι μιν ἄξει.
 Ὡς ἔφαθ'· οἳ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ
 [μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγό-
 ρευσεν].
 Δὴν δ' ἄνεψ ἦσαν τετιηότες υἷες Ἀχαιῶν
 696 ὅψε δὲ δὴ μετέειπε βοῆν ἀγαθὸς Διομήδης·
 Ατρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 μὴ ὄφελος λίσσεσθαι ἀμύμονα Πηλεΐωνα,
 μυρία δῶρα διδούς· ὁ δ' ἀγῆνωρ ἐστὶ καὶ ἄλλως·
 700 νῦν αὖ μιν πολὺ μᾶλλον ἀγηνορίησιν ἐνῆκας.
 Ἄλλ' ἥτοι κεῖνον μὲν ἐάσομεν, ἥ κεν ἴησιν,
 ἥ κε μένη· τότε δ' αὖτε μαχήσεται, ὅπποτε κέν μιν
 θυμὸς ἐνὶ στήθεσσιν ἀνώγῃ καὶ θεὸς ὄρσῃ.
 704 Ἄλλ' ἄγεθ', ὥς ἂν ἐγὼν εἶπω, πειθώμεθα πάντες·
 νῦν μὲν κοιμήσασθε, τεταρπόμενοι φίλον ἦτορ
 σίτου καὶ οἴνοιο· τὸ γὰρ μένος ἐστὶ καὶ ἀλήκη.
 Ἀὐτὰρ ἐπεὶ κε φανῇ καλὴ ῥόδοδάκτυλος Ἥως,
 708 καρπαλίμως πρὸ νεῶν ἐχέμεν λαόν τε καὶ ἵππους,
 ὀτρύνων· καὶ δ' αὐτὸς ἐνὶ πρώτοισι μάχεσθαι.
 Ὡς ἔφαθ'· οἳ δ' ἄρα πάντες ἐπῆρνησαν βασιλῆες,
 μῦθον ἀγασσάμενοι Διομήδεος ἱπποδάμοιο.
 712 Καὶ τότε δὴ σπείσαντες ἔβαν κλισίῃνδε ἕκαστος·
 ἔνθα δὲ κοιμήσαντο καὶ ὕπνου δῶρον ἔλοντο.

103. — 688. εἰσὶ τὰδ' εἰπεῖν, as in English "are here to speak." —
 694. A line erased by common consent by Zenodotus, Aristophanes,
 and Aristarchus.—695. See 13. — 700. Lit. *injiciati in superbias*; we
 say, "filled him with pride." — 705. See 24, 513. — 708, sqq. For
 the imperat. We may render *ἔχων* by *to post*, as in Lat., *casuatum*
habeas pro navibus.—713. See 7, 482.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Κ.

Alone of the Grecian chiefs, Agamemnon tastes not sleep. He rises to go and consult with Nestor. Menelaus, equally disturbed, rises and goes to seek his brother. After conferring together, they go forth to summon the chiefs to council.

Ἄλλοι μὲν παρὰ νηυσὶν ἀριστῆες Παναχαιῶν
 εὖδον παννύχιοι, μαλακῶ δεδμημένοι ὕπνῳ·
 ἀλλ' οὐκ Ἀτρεΐδην Ἀγαμέμνονα, ποιμένα λαῶν,
 4 ὕπνος ἔχε γλυκερός, πολλὰ φρεσὶν ὀρμαίνοντα.
 Ὡς δ' ὅτ' ἂν ἀστράπτῃ πόσις Ἥρης ἠΰκόμοιο,
 τεύχων ἢ πολὺν ὄμβρον ἀθέσφατον, ἢ χάλαζαν,
 ἢ νίφετον, ὅτε πέρ τε χιὼν ἐπάλυνεν ἀρούρας,
 8 ἢ ἐποθὶ πτολέμοιο μέγα στόμα πευκεδανοῖο·

1, sqq. See the opening of bk ii.—5, sqq. It is very improbable that this passage has come down to us such as H. sang it. The extreme agitation, with which Agamemnon's soul is seized, may well be compared to the atmospheric convulsions produced by a violent thunder-storm; but if we judge of it by other Homeric comparisons, the poets would have given it a better form than this accumulation, *τεύχων ἢ ὄμβρον ἢ χάλαζαν ἢ νίφετον ἢ πτολέμου στόμα*: an accumulation which paints imperfectly, and does not present a lively image, like the comparisons we admire elsewhere. See 2, 87.—7. *παλύνειν*, to besprinkle, *conspersere*. Thunder-storms during the winter are very rare, and the ancients regarded them, doubtless, as well as other unwonted phenomena, as prodigies presaging some calamity or some great public commotion. It is to such extraordinary appearances of the lightning that the following line relates: "As when Zeus launches his lightning, making (i. e. announcing, signifying that he is going to stir up) fatal war."—8. *στόμα πτολέμου*, or *ὄρνιθς* is found three times in H., and in all the passages we can render it literally: "the (yawning) jaws of war," *fauces belli*, in Cicero; "war which devours like a ferocious wild beast." The metaphor is quite natural; and I believe to translate it: "the extended lines of warlike battalions," is to lend to H. an idea which he never had. This meaning of the word *στόμα* is much more recent.

- 9 ὥς πυκίν' ἐν στήθεσσι ἀνεστενάχιζ' Ἀγαμέμνων
 νειόθεν ἐκ κραδίης· τρομέοντο δέ οἱ φρένες ἐντός.
 Ἦτοι ὄτ' ἐς πεδίον τὸ Τρωϊκὸν ἀθρήσειεν,
 12 θαύμαζεν πυρὰ πολλά, τὰ καίετο Ἰλιόθι πρό,
 αὐλῶν συρίγγων τ' ἐνοπὴν, ὁμαδόν τ' ἀνθρώπων
 αὐτὰρ ὄτ' ἐς νῆας τε ἵδοι καὶ λαὸν Ἀχαιῶν,
 πολλὰς ἐκ κεφαλῆς προθελύμνους ἔλκετο χαίτας
 16 ὑψόθ' ἐόντι Διί· μέγα δ' ἔστενε κυδάλιμον κῆρ.
 Ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή,
 Νέστορ' ἐπὶ πρῶτον Νηληϊὸν ἑλθέμεν ἀνδρῶν,
 εἴ τινα οἱ σὺν μῆτιν ἀμύμονα τεκτῆναιτο,
 20 ἥτις Ἀλεξίκακος πᾶσιν Δαναοῖσι γένοιτο.
 Ὅρθωθεις δ' ἔνδυνε περὶ στήθεσσι χιτῶνα,
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα·
 ἀμφὶ δ' ἔπειτα, δαφοινὸν ἕσσατο δέρμα λέοντος,
 24 αἰθωνος, μεγάλιοι, ποδηνέκες· εἴλετο δ' ἔγχος.
 Ὡς δ' αὐτως Μενέλαον ἔχε τρόμος· οὐδὲ γὰρ
 αὐτῷ
 ὕπνος ἐπὶ βλεφάροισιν ἐφίζανε, μήτι πάθοιεν
 Ἀργεῖοι, τοὶ δὴ ἔθεν εἵνεκα πουλὺν ἐφ' ὕγρην
 28 ἤλυθον ἐς Τροίην, πόλεμον θρασὺν ὀρμαίνοντες.
 Παρδαλή μὲν πρῶτα μετάφρενον εὐρύ κάλυψεν
 ποικίλῃ, αὐτὰρ ἐπὶ στεφάνῃν κεφαλῇφιν αἶρας
 θήκατο χαλκείην· δόρυ δ' εἴλετο χειρὶ παχείῃ.
 32 Βῆ δ' ἴμεν ἀνστήσων δὴν ἀδελφεόν, ὃς μέγα πάντων
 Ἀργείων ἥνασσε, θεὸς δ' ὥς τίετο δῆμῳ.
 Τὸν δ' εὐρ' ἀμφ' ὥμοισι τιθήμενον ἔντεα καλά,
 νηὶ πάρα πρύμνῃ· τῷ δ' ἀσπᾶσιος γένετ' ἐλθών.

It is the Att. writers who have thus named the *can* of the army, in opposition to οὐρά, the rear-guard. *πενκεδανός*, like *ἔχεπενκῆς*, l. 51. —10. *νειόθεν* : ἐκ βάθους, κάτωθεν, *Sch.* *ἦν νίος*, as in Lat. *novissimus* = *extremus, ultimus*. *Ex ultimo cordis recessu*. *φρένες*, see l. 103. —11 and 14. The optative indicates that the action has been repeated several times. For the situation, Heyne has very well compared to this place a passage of Tac., *Ann.* ch. i. 65. —12. *Ἰλιόθι πρό*, see 3, 3—15. Agamemnon tore his hair to *Zeus on high*, ὑψόθ' ἐόντι Διί, offering it to him, or (so to say) addressing to him that action, and saying to him by this deed : "Behold the desolation into which thou hast cast me, thou who hadst promised me the victory" (see 2, 111, sqq.). —19. *εἰ* . . ., see l. 66. —26. *μή τι*. See *ibidem*, v. 28. —27. *Ἐνὶ πολλὴν θάλασσαν*, *Hezych.* ὕγρῃ, like other feminine adjectives, has become subst. *πουλύς*, in the Epic language, has sometimes both genders. —30. See 7, 12. —35. *πρύμνῃ*, *adj.*, as 7, 383. —

- 36 Τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Μενέλαος·
 Τίφθ' οὕτως, ἤθεϊε, κορύσσειαι ; ἢ τιν' ἐταίρων
 ὀτρυνέεις Τρώεσσιν ἐπίσκοπον ; ἀλλὰ μάλ' αἰνῶς
 δεῖδω μὴ οὕτις τοι ὑπόσχηται τόδε ἔργον,
 40 ἄνδρας δυσμενέας σκοπιαζέμεν οἷος ἐπελθὼν
 νύκτα δι' ἀμβροσίην· μάλα τις θρασυκάρδιος ἔσται.
 Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμ-
 νων·
 Χρεῶ βουλῆς ἐμὲ καὶ σέ, Διοτρεφές ὦ Μενέλαε,
 44 κερδαλέης, ἥτις κεν ἐρύσσεται ἡδὲ σαώσει
 Ἀργείους καὶ νῆας· ἐπεὶ Διὸς ἐτράπετο φρήν.
 Ἐκτορέοις ἄρα μᾶλλον ἐπὶ φρένα θῆχ' ἱεροῖσιν.
 Οὐ γάρ πω ἰδόμεν, οὐδ' ἔκλυον αὐδῆσαντος,
 48 ἄνδρ' ἕνα τοσσάδε μέρμερ' ἐπ' ἡματι μητίσασθαι,
 ὅσσ' Ἐκτωρ ἔρρεξε, Διὶ φίλος, υἱας Ἀχαιῶν,
 αὐτως, οὔτε θεᾶς υἱὸς φίλος, οὔτε θεοῖο.
 Ἔργα δ' ἔρεξ', ὅσα φημὶ μελησέμεν Ἀργεῖοισιν
 52 δηθὰ τε καὶ δολιχόν· τόσα γὰρ κακὰ μήσατ' Ἀχαιοὺς.
 Ἄλλ' ἴθι νῦν, Αἴαντα καὶ Ἰδομενῆα κάλεσσον,
 ῥίμφα θεῶν ἐπὶ νῆας· ἐγὼ δ' ἐπὶ Νέστορα διὸν
 εἶμι, καὶ ὀτρυνέω ἀνστήμεναι· αἶ κ' ἐθέλῃσιν
 56 ἐλθεῖν ἐς φυλάκων ἱερὸν τέλος ἡδ' ἐπιτεῖλαι.
 Κεῖνψ γάρ κε μάλιστα πιθοίαιτο· τοῖο γὰρ υἱὸς
 σημαίνει φυλάκεσσι, καὶ Ἰδομενῆος ὀπάνων,
 Μηριόνης· τοῖσιν γὰρ ἐπετράπομέν γε μάλιστα.
 60 Τὸν δ' ἡμίβητ' ἐπεῖτα βοὴν ἀγαθὸς Μενέλαος·
 Πῶς γάρ μοι μύθψ ἐπιτέλλεται ἡδὲ κελεύεις ;
 αὐθι μένω μετὰ τοῖσι, δεδεγμένος εἰσόκεν ἔλθης,
 ἢ θεῷ μετὰ σ' αὐτίς, ἐπὴν εὖ τοῖς ἐπιτείλω ;
 64 Τὸν δ' αὐτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·

37. ἡθεῖε, see 6, 518. — 38. = ὀτρυνεῖς, *v* short, fut. — 43. See 9, 75, where the construction is explained. — 44. = ἐρύσσειαι. The change of *σαώσει* into *σαώσῃ* is unnecessary ; *κεν* relates only to *ἐρύσσειαι* [rather to *σαώσει* also. On *κί* c. fut. indic. cf. 1, 175]. — 46. ἄρα, then. — 48. Remark the gradation : *μητίσασθαι* and *ἔρρεξε*. — 50. αὐτός, see 6, 400 [and App. IV.]. — 53. τέλος is said of a number (of soldiers) selected for a particular service, a detachment, a *τάγμα*. *ἱερὸν* is easily explained, if we suppose them not to take their post till after a sacrifice [rather = *select, splendid*]. — 58. σημαίνει, commands ; hence *σημάντορες*. — 61. πῶς γάρ, *quonam modo* [γάρ (= enim) adds to the question an expression of (here indignant) surprise]. — 62. μένω, θέω, [deliberative] subj. δέχομαι, see 9, 191. —

- 65 Αὔθι μένειν, μήπως ἀβροτάξομεν ἀλλήλοισιν
ἐρχομένω· πολλὰ γὰρ ἀνὰ στρατόν εἰσι κέλευθοι.
Φθέγγεο δ', ἧ κεν ἴρσθα, καὶ ἐγρήγορθαι ἄνωχθι,
68 πατρόθεν ἐκ γενεῆς ὀνομάζων ἄνδρα ἕκαστον,
πάντας κυδαίνων· μηδὲ μεγαλίζεο θυμῷ.
'Αλλὰ καὶ αὐτοὶ περ πονεώμεθα· ὧδέ που ἄμμιν
Ζεὺς ἐπὶ γεινομένοισιν ἔει κακότητα βαρεῖαν.

Agamemnon awakes Nestor, who goes to look for Ulysses and Diomedes. Diomedes calls Ajax and Mægas. The chiefs of the Greeks betake themselves to the advanced posts, where they join to them the officers of the guards, Mætionês and Thrasymedês, and hold a council in the middle of the open country. Nestor speaks first.

- 72 Ὡς εἰπὼν ἀπέπεμπεν ἀδελφεόν, εὖ ἐπιτείλας.
Αὐτὰρ ὁ βῆ ῥ' ἵεναι μετὰ Νέστορα, ποιμένα λαῶν·
τὸν δ' εὔρεν παρά τε κλισίῃ καὶ νηὶ μελαίνῃ,
εὐνῇ ἐνὶ μαλακῇ· παρὰ δ' ἔντεα ποικίλ' ἔκειτο,
76 ἀσπίς καὶ δύο δοῦρε φαεινὴ τε τρυφάλεια.
Πὰρ δὲ ζωστήρ κείμε παναίολος, ὧς ῥ' ὁ γεραιὸς
ζώννυθ', ὅτ' ἐς πόλεμον φθισήνορα θωρήσσοιτο,
λαὸν ἄγων· ἐπεὶ οὐ μὲν ἐπέτρεπε γῆραϊ λυγρῷ.
80 Ὅρθωθεις δ' ἄρ' ἐπ' ἀγκῶνος, κεφαλὴν ἐπαείρας,
'Ατρείδην προσεΐειπε καὶ ἐξερεείνετο μύθῳ·

65. μένειν, for imper. ἀβροτάξω has nothing in common with βροτάς. It is a new formation in ἡμβροτον (5, 287), derived in ἀμάρτω = ἀμαρτάνω : μήπως διαμάρτῳμεν, ἀποτύχῳμεν ἀλλήλων, Sch. — 67. ἐγρήγορθαι (Æolian), or ἐγρηγόρθαι = ἐγρηγορίναι comes from a peculiar form of ἐγείρω, ἐγερῖθω, as we have seen ἐγερῖθω or ἡγερῖθω = ἀγείρω. — 68. *A pater ex genere*, i. e. *ex paterno genere*, accompanying his name with that of his father and his ancestors. The Greeks, in naming any one, added the father's name, not to distinguish persons of like names, but following a custom, the antiquity of which is established by this line. The moral effect which Agamemnon expects from it was equally manifested in the days of modern chivalry and nobility. Heyne quotes very appropriately that passage of Thucyd. vii. ch. 69. During the unfortunate expeditions to Sicily, the Athenian general Nicias, to restore the moral tone of his troop, in a disastrous situation, τῶν τριηράρχων ἕνα ἕκαστον ἀνεκάλει, πατρόθεν τε ἐπονομάζων καὶ αὐτοὺς ὀνομαστέϊ καὶ φυλῇν, ἀξίων τό τε καθ' ἑαυτὸν, ὃ ὑπῆρχε λαμπρότητός τε, μὴ προδιδόναι τινὰ, καὶ πατρικὰς ἀρετὰς, ὧν ἐπιφανεῖς ἦσαν οἱ πρόγονοι, μὴ ἀφανίζειν, &c. — 69. Μηδὲ ἐπαίρου τῇ διανοίᾳ δι' ὑπερηφανίαν, Sch. — 71. = ἐφίησιν, immittit. The word γεινομένους is added, because, according to the common belief, every good and every evil fortune was the effect of a predestination, shut up, so to speak, in the distaff of the Fates. See 24, 210.

76. See 3, 18 and 372. — 79. ἐπέτρεπε, neut., signif. 'yielded'

- 82 Τίς δ' οὔτος κατὰ νῆας ἀνὰ στρατὸν ἔρχεαι οἷος
 νύκτα δι' ὄρφναίην, ὅτε θ' εὐδουσι βροτοὶ ἄλλοι ;
 84 [ἤε τιν' οὐρήων, διζήμενος, ἢ τιν' ἐταίρων ;]
 φθέγγεο, μηδ' ἄκων ἐπ' ἐμ' ἔρχεο· τίπτε δέ σε χρεώ ;
 Τὸν δ' ἡμίβειτ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
 "Ω Νέστορ Νηληϊάδῃ, μέγα κῦδος Ἀχαιῶν,
 88 γνῶσθαι Ἀτρεΐδην Ἀγαμέμνονα, τὸν περὶ πάντων
 Ζεὺς ἐνέηκε πόνοισι διαμπερές, εἰσόκ' αὐτμῇ
 ἐν στήθεσσι μένῃ, καί μοι φίλα γούνατ' ὀρώρῃ.
 Πλάζομαι ὧδ', ἐπεὶ οὐ μοι ἐπ' ὄμμασι νήδυμος ὕπνος
 92 ἰζάνει, ἀλλὰ μέλει πόλεμος καὶ κῆδε' Ἀχαιῶν.
 Αἰνῶς γὰρ Δαναῶν περιδείδια, οὐδέ μοι ἦτορ
 ἔμπεδον, ἀλλ' ἀλαλύκτῃμαι· κραδίη δέ μοι ἔξω
 στήθεων ἐκθρώσκει, τρομέει δ' ὑπὸ φαίδιμα γυῖα.
 96 Ἀλλ' εἴ τι δρᾷνεις, ἐπεὶ οὐδὲ σέγ' ὕπνος ἰκάνει·
 δεῦρ' ἐς τοὺς φύλακας καταβείομεν, ὄφρα ἴδωμεν,
 μὴ τοὶ μὲν καμάτῳ ἀδηκότες ἡδὲ καὶ ὕπνῳ
 κοιμήσωνται, ἀτὰρ φυλακῆς ἐπὶ πάγχυ λάθωνται.
 100 Δυσμενέες δ' ἄνδρες σχεδὺν εἵεται· οὐδέ τι ἴδμεν,
 μήπως καὶ διὰ νύκτα μενοινήσωσι μάχεσθαι.
 Τὸν δ' ἡμίβειτ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·

[= ἐπίτρ. ἑαυτόν. IV.].—82. The complete sentence would be οὔτος ὅς ἔρχεται . . . τίς ὧν ἔρχεται ; — 84. οὐρέας, a mule, is found 1, 50. Here the grammarians regard it as synonymous with οὐρός, a guard, guardian. Others reject the line on account of this word, of which there exists no other example ; and, in general, because it is out of place here. To this judgement Wolf, Sptz., and Lehra. have subscribed. — 89, sqq., see 9, 605, 6. — 93. Or else Δαναῶν περί δεΐδια. — 94. Ἀλλὰ τισορύβημαι, Sch. The pres. ἀλυκτίω, or rather ἀλυκταίνω, to be disquieted, tormented, is found in Hippocrates. — 96. δρᾷνω, a form of δράω, "to be willing or be able to do." Hence comes ἀδρανής, one who can do nothing, good for nothing, impotent, and δλιγοδρανέων, 15, 246. — 97. = καταβείομεν = βῶμεν. — 98. ἀδίσω, ἀδησα, ἀδηκα (a long), an old verb signifying, to feel disgust, to be ill at ease. The ancient grammarians, drawn away sometimes by a species of logic, which removes them altogether from what is natural, were greatly embarrassed to explain the phrase ἀδηκότες ὕπνῳ, "ill at ease through sleep." On the contrary (thought they), sleep delivers from all uneasiness. They explained then ὕπνῳ by ἀγρυπνία, sleeplessness, or else (as Eustath.) by τῷ ὕπνῳ τῷ μὴ παρόντι, "by sleep which would not come." But 'sleep' is here 'the need of sleep ;' it is the approaches of sleep which one repels, that produce uneasiness ; and thus one is tormented by sleep, i. e. oppressed by the need of sleep, by sleepiness. [But see ἀδίσω in App. V. Cf. Hor. *ludo fatigatusque somno*.] — 101. After ἴδμεν the regular construction

- 103 Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 104 οὐ θὴν Ἑκτορι πάντα νοήματα μητίετα Ζεὺς
 ἐκτελέει, ὅσα πού νυν ἐέλπεται· ἀλλὰ μιν οἴω
 κήδεσι μοχθήσειν καὶ πλείοσιν, εἴ κεν Ἀχιλλεὺς
 ἐκ χόλου ἀργαλέοιο μεταστρέψῃ φίλον ἦτορ.
 108 Σοὶ δὲ μάλ' ἔφομ' ἐγὼ ποτὶ δ' αὖ καὶ ἐγείρομεν
 ἄλλους,
 ἡμὲν Τυδείδην δουρικλυτὸν ἢ δ' Ὀδυσῆα,
 ἢ δ' Αἴαντα ταχὺν καὶ Φυλῆος ἄλκιμον υἱόν.
 Ἀλλ' εἴ τις καὶ τούσδε μετοιχόμενος καλέσειεν,
 112 ἀντίθεόν τ' Αἴαντα καὶ Ἰδομενῆα ἄνακτα
 τῶν γὰρ νῆες ἕασιν ἑκαστάτω, οὐδὲ μάλ' ἐγγύς.
 Ἀλλὰ φίλον περ ἔοντα καὶ αἰδοῖον Μενέλαον
 νεικέσω—εἴπερ μοι νεμεσήσεται—οὐδ' ἐπικεύσω,
 116 ὥς εὔδει, σοὶ δ' οἴω ἐπέτρεψεν πονέεσθαι.
 Νῦν ὄφελεν κατὰ πάντας ἀριστῆας πονέεσθαι
 λισσόμενος· χρεὶν γὰρ ἰκάνεται οὐκέτ' ἀνεκτός.
 Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 120 ὦ γέρον, ἄλλοτε μὲν σε καὶ αἰτιάσθαι ἄνωγα·
 πολλὰκι γὰρ μεθιῇ τε καὶ οὐκ ἐθέλει πονέεσθαι,
 οὔτ' ὅκνῳ εἰκὼν οὔτ' ἀφραδίῃσι νόοιο,
 ἀλλ' ἐμέ τ' εἰσορόων καὶ ἐμὴν ποτιδέγμενος ὁρμῇν.
 124 Νῦν δ' ἐμέο πρότερος μάλ' ἐπέγρετο καὶ μοι ἐπέστη·
 τὸν μὲν ἐγὼ προέηκα καλῆμεναι, οὐς σὺ μεταλλάξ.
 Ἀλλ' ἴομεν· κείνους δὲ κιχησόμεθα πρὸ πυλάων
 ἐν φυλάκεσσ'· ἵνα γάρ σφιν ἐπέφραδον ἡγερθέσθαι.
 128 Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·
 Οὕτως οὔτις οἱ νεμεσήσεται οὐδ' ἀπιθήσει
 Ἀργείων, ὅτε κέν τιν' ἐποτρύνῃ καὶ ἀνώγῃ.
 ὦς εἰπὼν ἔνδυνε περὶ στήθεσσι χιτῶνα·

required εἰ πως . . . Μῆ adds a new shade (see 1, 28), and expresses this sentiment, "We know not, and it is to be feared that . . ." — [104. οὐ θὴν, *surely—not*.] — 105. ἐκτελέει, fut. — 106. καὶ (even) πλείοσιν (ἢ ἡμᾶς νῦν). — 108. = ἐγείρωμεν. — 110. ταχὺς is the distinctive epith. of Ajax, son of Oileus. The son of Phyleus is Meges (2, 627). — 111. See 24, 74. — 113. Superlat. of ἐκάς. The tents of Ajax were placed at one of the extremities of the camp. See 8, 224. — 116. ὥς, because he. — 120. αἰτιάσθαι, sc. Μενέλαον, *accuse* (from *causa*, *aitia*). — 121. μεθιῇ (μεθήμων ἐστὶ), see 6, 330. — 122, sqq. A very adroit apology for his brother. — 124. ἐπίστασθαι τινι, *instare alicui*, to press upon. — 126. = ἴωμεν. — 127. ἵνα, *ubi*, with the force of a relative pronoun; but, according to the regular syntax, γάρ, which follows, requires a demonstrative: ἐκεῖ γάρ . . .

- 132 ποσσί δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα·
 ἀμφὶ δ' ἄρα χλαῖναν περονήσατο φοινικέεσσαν,
 διπλῆν, ἐκταδίην, οὐλῇ δ' ἐπενήνοθε λάχνη.
 Εἴλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὃξέϊ χαλκῷ·
- 136 βῆ δ' ἰέναι κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
 Πρῶτον ἔπειτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,
 ἐξ ὕπνου ἀνέγειρε Γερήνιος ἱππότης Νέστωρ,
 φθεγγάμενος· τὸν δ' αἶψα περὶ φρένας ἤλυθ' ἰωή,
- 140 ἐκ δ' ἤλθε κλισίης, καὶ σφεας πρὸς μῦθον ἔειπεν·
 Τίφθ' οὕτω κατὰ νῆας ἀνὰ στρατὸν οἷοι ἀλᾶσθε
 νύκτα δι' ἀμβροσίην; ὃ τι δὴ χρεῖώ τόσον ἔκει;
 Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ·
- 144 Διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
 μὴ νεμέσα· τοῖον γὰρ ἄχος βεβίηκεν Ἀχαιοῦς.
 Ἄλλ' ἔπειν, ὅφρα καὶ ἄλλον ἐγείρομεν, ὄντ' ἐπέοικεν
 βουλὰς βουλεύειν, ἢ φευγέμεν, ἢ μάχεσθαι.
- 148 Ὡς φάθ'· ὃ δὲ κλισίηνδε κιὼν πολύμητις Ὀδυσσεὺς
 ποικίλον ἀμφ' ὤμοισι σάκος θέτο, βῆ δὲ μετ' αὐτούς.
 Βὰν δ' ἐπὶ Τυδείδῃν Διομήδεα· τὸν δ' ἐκίχανον
 ἐκτὸς ἀπὸ κλισίης σὺν τεύχεσιν· ἀμφὶ δ' ἑταῖροι
- 152 εὗδον· ὑπὸ κρασὶν δ' ἔχον ἀσπίδας· ἔγχεα δὲ σφιν
 ὄρθ' ἐπὶ σαυρωτῆρος ἐλήλατο· τῇλε δὲ χαλκὸς
 λάμφ', ὥστε στεροπὴ πατρὸς Διός. Αὐτὰρ ὃγ' ἦρωες
 εὗδ', ὑπὸ δ' ἔστρωτο ρινὸν βοὸς ἀγραύλοιο·
- 156 αὐτὰρ ὑπὸ κράτεσφι τάπης τετάνυστο φαεινός.
 Τὸν παρστὰς ἀνέγειρε Γερήνιος ἱππότης Νέστωρ,
 λαῖξ ποδὶ κινήσας, ὥτρυνέ τε, νείκεσέ τ' ἄντην·
 Ἔγρεο, Τυδέος υἱέ· τί πάννυχον ὕπνον ἄωτέϊς;

ἡγερέσθαι, see the n. on 67, and 3, 231.—134. ἐκτάδιος, fm ἐκτείνω, *extensa* = *magna, lata*. On the following words, see 2, 219. — 135. ἀκαχμένον, perf. partep., the only form which exists of a verb (*ἀκω*) of which the meaning is indicated by the substantives *ἀκή* and *ἀκωκή*, the point, and the Lat. *acuio*. — 139. ἰωή, sound, voice; see 4, 276. In an oracle (in Hdt.), the Pythia uses a similar expression: *ὁμῇ μ' ἐς φρένας ἤλθε κραταιόρρινοιο χελώνης*.—[142. ὃ τι δὴ, *quid tandem necessitas tantopere urget*. Füssi.] — 145. Fm βιάζω. — 147. The two last infin. depend on βουλεύειν. ἢ...ἢ..., *utrum...an*. — 149. ποικίλον, *ornamented* with designs in relief on the brass, or otherwise; τεύχεα ποικίλα, 4, 432, and elsewhere ποικίλα χαλκῷ. — 152. Fm (κράς), *κρατός* = *κάρη*, the only nom. used by the Epic poets. — 153. Fm ἐλαύνω, *to drive* into the ground; planted. — 155. Τοῦ ἐν ἀγροῖς ἀνιζομένου, *Sch.*—158. Because Diomedes lay on the ground. We must not suppose any expression of

- 160 οὐκ αἶψα, ὡς Τρῶες ἐπὶ θρωσμῷ πεδίῳ
 εἶται ἄγχι νεῶν, ὀλίγος δ' ἔτι χῶρος ἐρύκει;
 ὧς φάθ'· ὁ δ' ἐξ ὕπνοιο μάλα κραιπνῶς ἀνό-
 ρουσεν,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 164 Σχέτλιός ἐσσι, γεραί· σὺ μὲν πόνου οὐποτε λή-
 γεις.
 Οὐ νυ καὶ ἄλλοι ἔασι νεώτεροι υἱες Ἀχαιῶν,
 οἳ κεν ἔπειτα ἕκαστον ἐγείρειαν βασιλῆων,
 πάντα ἐποιχόμενοι; σὺ δ' ἀμήχανός ἐσσι, γεραί.
 168 Τὸν δ' αὖτε προσέειπε Γερήνιος ἱππότης Νέστωρ·
 Ναὶ δὴ ταῦτά γε πάντα, φίλος, κατὰ μοῖραν ξειπες.
 Εἰσὶν μὲν μοι παῖδες ἀμύμονες, εἰσὶ δὲ λαοὶ
 καὶ πολέες, τῶν κέν τις ἐποιχόμενος καλέσειεν·
 172 ἀλλὰ μάλα μεγάλη χρεῖ᾽ βεβίηκεν Ἀχαιοὺς.
 Νῦν γὰρ δὴ πάντεσσιν ἐπὶ ξυροῦ ἴσταται ἀκμῆς
 ἢ μάλα λυγρὸς ὄλεθρος Ἀχαιοῖς, ἢ βιῶναι.
 Ἄλλ' ἴθι νῦν, Αἴαντα ταχὺν καὶ Φυλῆος υἱὸν
 176 ἄνστησον—σὺ γάρ ἐσσι νεώτερος—εἰ μ' ἐλεαίρεις.
 ὧς φάθ'· ὁ δ' ἀμφ' ὤμοισιν ἐέσσατο δέρμα
 λέοντος,
 αἰθωνος, μεγάλιο, ποδηνεκές· εἴλετο δ' ἔγχος.
 Βῆ δ' ἵκναι, τοὺς δ' ἐνθεν ἀναστήσας ἄγεν ἥρως.
 180 Οἱ δ' ὅτε δὴ φυλάκεσσιν ἐν ἀγρομένοισιν ἐμιχθεν,

contempt to be implied by the description.—159. ἀπειν, a lengthening of αἶν, *flare* (see 9, 661), snore; hence, sleep. [Cf. App. V.] — 160. θρωσμός: βουνοειδὲς τόπος, ἀπὸ τοῦ ἀποβαίνοντα θορῆν (aor. of θρώσκω, to leap), *Apoll.* Height, the most elevated part of the plain. H. uses this word twice more to design the position of the Trojan ranks; but nothing authorizes us to consider it the proper name of a definite place. — 161. εἶται = ἦνται. ἐρύκει: διείργει (ἡμῶν), *Sch.*—164. H. does not know the meaning “unfortunate,” which afterwards became the ordinary one of σχέτλιος. The root is σχίθειν = σχεῖν (aor. of ἔχω), *tenere, sustinere*, to hold to a thing, support, endure. Σχέτλιος signifies, then, applied to a person, is “one who endures, indefatigable, strong, impetuous;” to things, “that which causes to endure, hard, rude.” — [165. νυ = νῦν, “then.”]—167. ἀμήχανος here is not “feeble;” but, as elsewhere, “irresistible” [one against whom no μηχανή avails]. See especially 13, 726. — 173. Word for word: “For all the affair is set upon the edge of a razor;” i. e. on a point where it must instantly fall, either on one side or the other. This image has passed into a proverb, and is sometimes expressed by ἐπὶ ξυροῦ alone. Hdt. has reproduced the entire turn of this phrase, vi. ch. 11: ἐπὶ ξυροῦ γὰρ ἀκμῆς ἔχεται ἡμῖν τὰ πρήγματα, ἄνδρες Ἴωνες, ἢ

- 181 οὐδὲ μὲν εὐδοντας φυλάκων ἡγήτορας εὖρον·
 ἀλλ' ἐγρηγορτὶ σὺν τεύχεσιν εἶατο πάντες.
 Ὡς δὲ κύνες περὶ μῆλα δυσωρήσωσιν ἐν αὐλῇ,
 184 θηρὸς ἀκούσαντες κρατερόφρονος, ὅστε καθ' ἕλην
 ἔρχεται δι' ὄρεσφι· πολὺς δ' ὄρυμαγδὸς ἐπ' αὐτῷ
 ἀνδρῶν ἡδὲ κυνῶν· ἀπὸ τέ σφισιν ὕπνος ὀλωλεν·
 ὥς τῶν νήδυμος ὕπνος ἀπὸ βλεφάροϊν ὀλώλει,
 188 νύκτα φυλασσομένοισι κακὴν· πεδίοι δὲ γὰρ αἰεὶ
 τέτραφαθ', ὀππότ' ἐπὶ Τρώων αἴτιον ἰόντων.
 Τοὺς δ' ὁ γέρον γήθησεν ἰδὼν θάρσυνέ τε μύθῳ·
 [καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·]
 192 Οὕτω νῦν, φίλα τέκνα, φυλάσσετε· μηδέ τιν'
 ὕπνος
 αἰρείτω, μὴ χάρμα γενώμεθα δυσμενέεσσιν.
 Ὡς εἰπὼν, τάφροιο διέσσυτο· τοὶ δ' ἅμ' ἔποντο
 Ἀργείων βασιλῆες, ὅσοι κεκλήατο βουλὴν.
 196 Τοῖς δ' ἅμα Μηριόνης καὶ Νέστορος ἀγλαὸς υἱὸς
 ἦσαν· αὐτοὶ γὰρ κάλεον συμμαχτιάσθαι.
 Τάφρον δ' ἐκδιαβάντες ὀρυκτὴν ἐδριόωντο
 ἐν καθαρῷ, ὅθι δὴ νεκύων διεφαίνετο χῶρος
 200 πιπτόντων· ὅθεν αὖτις ἀπεγράφετ' ὄβριμος Ἔκ-
 τωρ,
 ὁλλὺς Ἀργείους, ὅτε δὴ περὶ νύξ ἐκάλυψεν.
 Ἔνθα καθεζόμενοι ἔπε' ἀλλήλοισι πίφανσκον.
 Τοῖσι δὲ μύθων ἤρχε Γερήνιος ἱππῶτα Νέστωρ·

εἶναι Δευθίροισι ἢ δούλοισι.—181. These chiefs of the seven hundred guards are named, 9, 81, sqq.—183. *δυσωρεῖν* means *κακὴν φυλακὴν διαγεῖν* (*Sch.*; see 188), to keep a painful watch. I have already remarked, 3, 39, the advantages which the Greek language derives from this participle *δυσ*. — 185. = *ὄρους*. *ἐπ' αὐτῷ*, *super eo*, *propter eum*.—189. *τετραμμένοι* (*fm τρέπω*): *ἦσαν καὶ ἀπίβλειπον εἰς τὸ πιδίον*, *Sch.* = *ἐπιόντων*. — 191. A line not found in the best MSS. — 194. The following reasons are given by the different annotators for this withdrawal from the camp: 1st, To increase the confidence of the guards; 2nd, not to alarm the Greeks by a council held at such an hour; 3dly, to reconnoitre the position of the enemy's camp. — 196. Ὅσοι κεκλημένοι ἦσαν εἰς τὸ συμβούλιον, *Sch.*—199. See 8, 491. — 202, sqq. *πίφανσκον*, a lengthened form of *φάω* = *φαίνω*, bring to light, make appear, make heard, *proferte*. Virg. has borrowed from what follows the ground-work of his admirable episode of Nisus and Euryalus (*Æn.* ix. 176). I say the *groundwork*, because he introduces into his poetry new elements, which entirely change the moral object of the action. M. Eichhoff recalls, besides, chaps. 18 and 19 of *Orlando Furioso*, and ch. 12 of *Jerusalem Delivered*.

Nestor advises that one of the chiefs should go and reconnoitre the enemy's camp. Diomédès offers himself, and asks for a comrade. All propose to go with him. He chooses Ulysses, and both set out after arming themselves. Athênê sends them a lucky presage. They make vows to the goddess, and she hears them.

- 204 ὦ φίλοι, οὐκ ἂν δῆ τις ἀνὴρ πεπίθοιθ' ἐῷ αὐτοῦ
 θυμῷ τολμήεντι, μετὰ Τρῳᾶς μεγαθύμους
 ἐλθεῖν; εἴ τινά που δηίων ἔλοι ἐσχατόωντα,
 ἢ τινά που καὶ φῆμιν ἐνὶ Τρώεσσι πύθοιτο,
 208 ἄσσα τε μητιόωσι μετὰ σφίσιν· ἢ μεμάασιν
 αὐθι μένειν παρὰ νηυσὶν ἀπόπροθεν, ἢ πόλινδε
 ἄψ ἀναχωρήσουσιν, ἐπεὶ δαμάσαντό γ' Ἀχαιοῦς.
 Ταῦτά κε πάντα πύθοιτο, καὶ ἄψ εἰς ἡμέας ἔλθοι
 212 ἀσκηθῆς· μέγα κέν οἱ ὑπουράνιον κλέος εἴη
 πάντας ἐπ' ἀνθρώπους, καὶ οἱ δόσις ἔσσεται ἐσθλή.
 Ὅσσοι γὰρ νῆεσσιν ἐπικρατέουσιν ἄριστοι,
 τῶν πάντων οἱ ἕκαστος οἷν δώσουσι μέλαιναν,
 216 θῆλυν, ὑπόρρηνον· τῇ μὲν κτέρας οὐδὲν ὁμοῖον·
 αἰεὶ δ' ἐν δαίτρει καὶ εἰλαπίνῃσι παρέσται.
 Ὡς ἔφαθ'· οἳ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 Τοῖσι δὲ καὶ μετέειπε βοῆν ἀγαθὸς Διομήδης·
 220 Νέστορ, ἔμ' ὀτρύνει κραδίη καὶ θυμὸς ἀγῆνωρ
 ἀνδρῶν δυσμενέων δῦναι στρατόν, ἐγγὺς ἐόντων,
 Τρῳῶν· ἀλλ' εἴ τίς μοι ἀνὴρ ἄμ' ἔποιτο καὶ ἄλλος,
 μᾶλλον θαλπωρὴ καὶ θαρσαλέωτερον ἔσται.
 224 Σύν τε δὴ ἐρχομένω, καὶ τε πρὸ δ' τοῦ ἐνόησεν,

206. εἴ τινα, see 7, 39. — 208. = ἄτινα. The force of this relative extends also over the following sentence, ἢ μεμάασιν. The strict construction would require εἰ μεμ. The same at 309. — 212. ἀσκηθῆς, an old word: "safe and sound." Its derivation fm ἀσκήω seems improbable. ὑπουράνιον κλέος is almost synonymous with κλέος οὐρανόμεκες. — 216. In prose ὑπαρνον, which has under her (suckles) a lamb which "plus lucrî—adderet, soletque commemorari in præmiis, sicut serva in puero." *Bth.* As to the colour (μέλαιναν), the Scholiasts say that it is well chosen for the prize of a nocturnal expedition; but such allegorical fooleries are as foreign as possible to H.'s poetry. The ancients, doubtless, regarded a race of sheep of a black or dark colour as preferable to others. Thus the words, "this possession (κτέρας) is not equalled by any other," would seem exaggerated and emphatic if thereby one understood simply a sheep, and not a sheep of a superior breed. — 217. εἰλαπίνη: εὐωχία, ἐορτή, *Apoll.* — 224. Nominatives absolute, to which applies the n. on 3, 321. σύν is adverbial. They said also σύνδυο. *JN.* καὶ ὁ (οὗτος) πρὸ τοῦ (τοῦτου) ἐνόησεν or νοεῖ. *Sch.* συνερχομένων γὰρ δύο ὁμοῦ καὶ κοινῶς, ὁ ἕτερος πρὸ τοῦ ἐτέρου ἐπενόησέ τι κοινωφελές καὶ συμφέρον. The words σύν τε

- 225 ὅπως κέρδος ἔη· μῶνος δ' εἴπερ τε νοήσῃ,
 ἀλλὰ τέ οἱ βράσσων τε νόος, λεπτή δέ τε μῆτις.
 Ὡς ἔφαθ'· οἱ δ' ἔθελον Διομήδεϊ πολλοὶ ἔπεσθαι·
- 228 ἠθελήτην Αἴαντε δύω, θεράποντες Ἄρης,
 ἦθελε Μηριόνης, μάλα δ' ἦθελε Νέστορος υἱός·
 ἦθελε δ' Ἀτρείδης, δουρικλειτὸς Μενέλαος·
 ἦθελε δ' ὁ τλήμων Ὀδυσσεὺς καταδύναι ὄμιλον
- 232 Τρώων· αἰεὶ γάρ οἱ ἐνὶ φρεσὶ θυμὸς ἐτόλμα.
 Τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 Τυδείδῃ Διομήδεσ, ἐμῷ κεχαρισμένε θυμῷ,
 τὸν μὲν δὴ ἔταρόν γ' αἰρήσεται, ὃν κ' ἐθέλῃσθα,
- 236 φαινομένων τὸν ἄριστον· ἐπεὶ μεμάασί γε πολλοί.
 Μηδὲ σύ γ', αἰδόμενος σῆσι φρεσὶ, τὸν μὲν ἀρείω
 καλλείπειν, σὺ δὲ χεῖρον ὁπάσσαι, αἰδοῖ εἰκῶν,
 ἐς γενεὴν ὀρόων, μηδ' εἰ βασιλεύτερός ἐστιν.
- 240 Ὡς ἔφατ'· ἔδδεισεν δὲ περὶ Ξανθῷ Μενελάῳ.
 Τοῖς δ' αὖτις μετέειπε βοὴν ἀγαθὸς Διομήδης·
 Εἰ μὲν δὴ ἔταρόν γε κελεύετε μ' αὐτὸν ἐλέσθαι,
 πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείοιο λαθοίμην,
- 244 οὐ πέρι μὲν πρόφρων κραδίη καὶ θυμὸς ἀγῆνωρ
 ἐν πάντεσσι πόνοισι, φιλεῖ δέ ἐ Παλλὰς Ἀθήνη;
 τούτου γ' ἐσπομένοιο, καὶ ἐκ πυρὸς αἰθομένοιο
 ἄμφω νοστήσαιομεν, ἐπεὶ περίοιδε νοῆσαι.
- 248 Τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·
 Τυδείδῃ, μῆτ' ἄρ με μάλ' αἶνεε, μήτε τι νείκει·

δύ' ἐρχομένῳ have become a proverbial phrase to express, that it is better for two to go together, for the sake of mutual help. [Even our blessed Lord sent forth the seventy, two and two.] — 225. *Quomodo (factu) utile sit*. Sptz. translates the following words by: *quantumvis mentis sagacitate sit instructus*. This would give νοεῖν two different meanings in the same sentence. The sense is this: "Being two, the one will perceive before the other what is necessary to be done. They will talk it over, the one will confirm the other, and thus the whole plan is soon achieved. But one alone, even though he also should perceive what ought to be done, has more slowness of mind, more uncertainty and weakness of reflection (because he cannot be so sure of himself as in the first case)." — 226. βράσσων, compar. of βραδύς, as θάσσων of ταχύς. λεπτή 84 is equiv., in the Homeric style, to καὶ λεπτοτέρα. The reason is found in the general observation made on l, 218.—231. τλήμων, courageous; see 5, 670. — 238. καταλείπειν for the imper. in the same way as the futures. ὁπάεσθαι, to associate any one with oneself. — 243. A line often used by the ancients in similar situations. — 244. οὐ (ἴστι) περισσῶς προορατικῇ, φρονίμῃ, &c., and

- 250 εἰδόσι γάρ τοι ταῦτα μετ' Ἀργείοις ἀγορεύεις.
 Ἄλλ' ἴωμεν· μάλα γὰρ νῦν ἄνεται, ἐγγύθι δ' ἤϊος·
 252 ἄστρο δὲ δὴ προβέβηκε, παρώχην δὲ πλέων νύξ,
 τῶν δύο μοιράων, τριτάτῃ δ' ἔτι μοῖρα λέλειπται.
 Ὡς εἰπόνθ' ὄπλοισιν ἐνὶ δεινοῖσιν ἐδύτην.
 Τυδείδῃ μὲν δῶκε μενεπτόλεμος Θρασυμήδης
 256 φάσγανον ἄμφηκες—τὸ δ' ἔδν παρὰ νηὶ λέλειπτο—
 καὶ σάκος· ἀμφὶ δὲ οἱ κυνέην κεφαλῇφιν ἔθηκεν
 ταυρεῖην, ἄφαλόν τε καὶ ἄλλοφον, ἥτε καταῖτυξ
 κέκληται, ῥύεται δὲ κάρη θαλερῶν αἰζηῶν.
 260 Μηριόνης δ' Ὀδυσῇ δίδου βιὸν ἠδὲ φαρέτρην,
 καὶ ξίφος· ἀμφὶ δὲ οἱ κυνέην κεφαλῇφιν ἔθηκεν,
 ῥινοῦ ποιητήν· πολέσιν δ' ἐντοσθεν ἱμάσιν
 ἐντέτατο στερεῶς· ἔκτοσθε δὲ λευκοὶ ὀδόντες
 264 ἀργιόδοντος ὕδς θαμέες ἔχον ἔνθα καὶ ἔνθα,
 εὖ καὶ ἐπισταμένως· μέσση δ' ἐνὶ πῖλος ἀρήρει.
 Τὴν ῥά ποτ' ἐξ Ἑλεῶνος Ἀμύντορος Ὀρμενίδα,
 ἐξέλετ' Αὐτόλυκος πυκινὸν δόμον ἀντιτορήσας·
 268 Σκάνδειαν δ' ἄρα δῶκε Κυθηρίῳ Ἀμφιδάμαντι·
 Ἀμφιδάμας δὲ Μόλῳ δῶκε ξεινήιον εἶναι·
 αὐτὰρ ὁ Μηριόνη δῶκεν ᾧ παιδί φορῆναι·
 δὴ τότε Ὀδυσσεὺς πύκασεν κάρη ἀμφιτεθείσα.
 272 Τῷ δ' ἐπεὶ οὖν ὄπλοισιν ἐνὶ δεινοῖσιν ἐδύτην,
 βάν ῥ' ἰέναι, λιπέτην δὲ κατ' αὐτόθι πάντας ἀρί-
 στούς.

Τοῖσι δὲ δεξιὸν ἦκεν ἐρωδιὸν ἐγγυὺς ὕδοιο

247 = περισσῶς οἶδε. — 251. = ἴωμεν. ἄνεται is only found here. But Hdt. often uses this word (the ordinary form is ἀνύω), e. g. vii. ch. 20 : *πέμπτω ἐρεῖ ἀνομένῳ*, which Schweighäuser very well translates by *quinto anno volente*; to be accomplishing, not accomplished. — 253. The gens. τῶν δύο μοιράων not being able to depend on the comparative, have greatly embarrassed the annotators, both ancient and modern. We must, with M. Döderlein, take δύο for the nom. The greater part of the night is past, sc. two of its (three) parts, two-thirds. — 256. Ἀμφοτέρωθεν ἠκονημένον, Sch. — 258. ἀφαλόν, which has no crest (see 5, 743) ; ἄλλοφον, neither tuft nor plume. — 263. Fm ἐντρένω. — 264. ἀργιόδοντος, see 9, 539. εἶχον, intrans. signif., held to it, were attached to it. — 265. πῖλος, wool pressed, condensed ; felt :—to deaden blows. — 266. Ὀρμενίδαο (relating to δόμον), see 9, 448. Ἑλεών, a town of Boeotia. — 267. Autohycus, son of Hermès, “furtum ingeniosus ad omne, Qui facere assueat, patriæ non degener artis, Candida de nigris et de candidibus atra.” Ovid. *Met.* xi. 312. — 268. = εἰς Σκάνδειαν, a town of the Island of Cythéra (now Cerigo), on the coast of Laconia. — 274. θεξιόν, as a lucky omen. ἐρωδιός, a heron, of which there exist many kinds.

- 275 Παλλὰς Ἀθηναίη· τοὶ δ' οὐκ ἴδον ὀφθαλμοῖσιν
 276 νύκτα δι' ὀρφναίνην, ἀλλὰ κλάγξαντος ἄκουσαν.
 Χαῖρε δὲ τῷ ὄρνιθ' Ὀδυσσεύς, ἥρᾳτο δ' Ἀθήνη·
 Κλυθεῖ μεν, αἰγιόχοιο Διὸς τέκος, ἦτε μοι αἰεὶ
 ἐν πάντεσσι πόνοισι παρίστασαι, οὐδέ σε λήθω
 280 κινύμενος· νῦν αὖτε μάλιστά με φίλαι, Ἀθήνη·
 δὸς δὲ πάλιν ἐπὶ νῆας εὐκλείας ἀφικέσθαι,
 ῥέξαντας μέγα ἔργον, ὃ κε Τρώεσσι μελήσει.
 Δεύτερος αὖτ' ἥρᾳτο βοῆν ἀγαθὸς Διομήδης·
 284 Κέκλυθι νῦν καὶ ἐμεῖο, Διὸς τέκος, Ἀτρυτώνη·
 σπείδ' μοι, ὥς ὅτε πατρὶ ἄμ' ἔσπεο Τυδεΐδῳ
 ἐς Θήβας, ὅτε τε πρὸ Ἀχαιῶν ἄγγελος ἦι.
 Τοὺς δ' ἄρ' ἐπ' Ἀσωπῷ λίπε χαλκοχίτωνας Ἀχαι-
 ούς·
 288 αὐτὰρ ὁ μελίσχιον μῦθον φέρε Καδμείοισιν
 κείσ'· ἀτὰρ ἂψ ἀπιὼν μάλα μέρμερα μήσατο ἔργα,
 σὺν σοί, διὰ θεά, ὅτε οἱ πρόφρασσα παρέστη.
 Ὡς νῦν μοι ἐθέλουσα παρίστασο, καὶ με φύλασσε.
 292 Σοὶ δ' αὖ ἐγὼ ῥέξω βοῦν ἦνιν, εὐρυμέτωπον,
 ἀδμήτην, ἣν οὐπω ὑπὸ ζυγὸν ἤγαγεν ἀνὴρ·
 τήν τοι ἐγὼ ῥέξω, χρυσὸν κέρασιν περιχεύας.
 Ὡς ἔφαν εὐχόμενοι· τῶν δ' ἔκλυε Παλλὰς
 Ἀθήνη.
 296 Οἱ δ' ἐπεὶ ἡρήσαντο Διὸς κούρη μέγαλοιο,
 βάν ῥ' ἔμεν, ὥστε λέοντε δύω, διὰ νύκτα μέλαιναν,
 ἄμ φόνον, ἂν νέκυας, διὰ τ' ἔντεα καὶ μέλαν αἷμα.

It is thought to be the *ardea major* of Linnæus. — 280. φίλαι, see 5, 61. — 281. Contraction of *εὐκλείας*. — 284. See 2, 156. — 285. = σπίο, 2 aor. of *ἵπομαι*, as *ἔχειν*, *σχεῖν*. See ver. 246. The same fact is recounted more in detail, 4, 382—398. — 290. Poetic feminine of *πρόφρων*. — 292. ἦνιν, see 6, 94. — 294. *Et statuat ante aras auratâ fronte jumentum*. Virg. *Æn.* ix. 627. See particularly *Odys.* 3, 432—439, where this process of gilding is described in detail. — 298. = *ἀνὰ φόνον*, by or through blood spilt. See 24, 610. Eustath. remarks the rapidity of this comparison, the beauty of this sentence, which appears to dash on and bound along like the intrepid march of these two warriors. He adds that the ancients, in praising a sentence of Xenophon, where the same ideas are described with much more of development, said that H. knew how to concentrate all these circumstances, and to present them in one line. Here is a translation of Xenophon (*Agesilaus*, ch. 2, 14): "When the fight had ceased, one saw in these places the dead all mingled in confusion, the earth dyed with blood, friends and enemies stretched by each other's side. One saw shields pierced through, broken spears, swords out of the

Hector calls a council of the Trojan army, and offers a prize to any who will go to reconnoitre the posts of the Greeks. Dolon offers himself and is accepted; he arms himself and departs. Ulysses perceives Dolon on his way. The two Greek scouts see and pursue him. Diomédès stops him, and after having extracted some information from him, kills him. Ulysses consecrates to Athênè the arms of the vanquished.

- Οὐδὲ μὲν οὐδὲ Τρῳᾶς ἀγήνορας εἶας Ἔκτωρ
 300 εὐδειν, ἀλλ' ἄμυνδ' κικλήσκετο πάντας ἀρίστους,
 ὅσοι ἔσαν Τρῳῶν ἡγήτορες ἠδὲ μέδοντες·
 τοὺς ὄγε συγκαλέσας, πυκινὴν ἡρτύνετο βουλὴν·
 Τίς κέν μοι τόδε ἔργον ὑποσχόμενος τελέσειεν
 304 δῶρψ' ἐπὶ μεγάλῳ; μισθὸς δὲ οἱ ἄρκιος ἔσται.
 Δώσω γὰρ δίφρον τε δύω τ' ἐριαύχενας ἵππους,
 οἳ κεν ἄριστοι ἔωσι θοῆς ἐπὶ νηυσὶν Ἀχαιῶν,
 ὅστις τε τλαίῃ, οἳ τ' αὐτῷ κῦδος ἄροιο,
 308 νηῶν ὠκυπόρων σχεδὸν ἐλθέμεν, ἔκ τε πυθέσθαι
 ἢ φυλάσσονται νῆες θαλά, ὥς τὸ πάρος περ,
 ἦ ἤδη χεῖρεσσιν ὑφ' ἡμετέρῃσι δαμένετες
 φύξιν βουλευούσι μετὰ σφίσιν, οὐδ' ἐθέλουσιν
 312 νύκτα φυλασσέμεναι, καμάτῳ ἀδηκότες αἰνῶ.
 Ὡς ἔφαθ'· οἳ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 Ἦν δέ τις ἐν Τρῳέεσσι Δόλων, Εὐμήδεος υἱός,
 κήρυκος θείοιο, πολύχρυσος, πολύχαλκος·
 316 ὃς δ' ἦτοι εἶδος μὲν ἔην κακός, ἀλλὰ ποδώκης·
 αὐτὰρ ὁ μῦθος ἔην μετὰ πέντε κασιγνήτησιν.
 Ὅς ῥα τότε Τρῳσὶν τε καὶ Ἔκτορι μῦθον ἔειπεν·
 Ἔκτορ, ἔμ' ὀτρύνει κραδίη καὶ θυμὸς ἀγήνωρ
 320 νηῶν ὠκυπόρων σχεδὸν ἐλθέμεν, ἔκ τε πυθέσθαι.
 Ἀλλ' ἄγε μοι τὸ σκῆπτρον ἀνάσχεο, καὶ μοι ὁμοσσον,
 ἢ μὲν τοὺς ἵππους τε καὶ ἄρματα ποικίλα χαλκῇ
 δώσέμεν, οἳ φορέουσιν ἀμύμονα Πηλεΐωνα.
 324 Σοὶ δ' ἐγὼ οὐχ ἄλιος σκοπὸς ἔσσομαι οὐδ' ἀπὸ
 δόξης.

scabbard, some buried in the earth, some in the bosoms of the soldiers, others still clinging in the hands of the warriors." This beautiful picture is, in fact, only a pompous amplification of these two lines of H. Ernesti thinks that it is, among several other places, one of those which Quintilian had principally in view, when he praises H. for his *admirable brevity*. Dugas Month.

303. Fm *ὑπέχσθαι* or *ὑπίσχεσθαι*, *sustinere*, *susbire* (in German, *sich unterziehen*), take upon oneself. Hence *ὑπισχνεῖσθαι*. — 307. (τούτῳ), *ἔστιν*. — 309. See n. on 208. — 312. See 98. — 324. *ἀπὸ*

325 Τόφρα γὰρ ἐς στρατὸν εἶμι διαμπερές, ὅφρ' ἂν ἴκωμαι
νῇ Ἀγαμεμνονέην, ὅθι πον μέλλουσιν ἀριστοὶ
βουλὰς βουλεύειν, ἧ φευγέμεν, ἧ μάχεσθαι.

328 Ὡς φάθ'· ὁ δ' ἐν χερσὶ σκῆπτρον λάβε καὶ οἱ
ὄμοσσαν·

Ἰστω νῦν Ζεὺς αὐτός, ἐρίγδουπος πόσις Ἥρης,
μὴ μὲν τοῖς ἵπποισιν ἀνὴρ ἐποχήσεται ἄλλος
Τρώων· ἀλλὰ σέ φημι διαμπερές ἀγλαϊεῖσθαι.

332 Ὡς φάτο, καὶ ῥ' ἐπίορκον ἐπώμοσε· τὸν δ' ὀρό-
θουνεν.

Αὐτίκα δ' ἄμφ' ὤμοισιν ἐβάλλετο καμπύλα τόξα·
ἔσσατο δ' ἔκτοσθεν ῥινὸν πολιοῖο λύκοιο,
κρατὶ δ' ἐπὶ κτιδέην κυνέην· ἔλε δ' ὄξυν ἄκοντα·

336 βῆ δ' ἰέναι προτὶ νῆας ἀπὸ στρατοῦ. Οὐδ' ἄρ'
ἔμελλεν

ἐλθὼν ἐκ νηῶν ἅψ' Ἑκτορι μῦθον ἀποίσειν.

Ἄλλ' ὅτε δὴ ῥ' ἵππων τε καὶ ἀνδρῶν κάλλιφ'
ὄμιλον,

βῆ ῥ' ἂν ὁδὸν μεμαώς· τὸν δὲ φράσατο προσιόντα

340 Διογενὴς Ὀδυσσεύς, Διομήδεα δὲ προσέειπεν·

Οὗτός τοι, Διόμηδες, ἀπὸ στρατοῦ ἔρχεται ἀνὴρ,
οὐκ οἶδ' ἧ νήεσιν ἐπίσκοπος ἡμετέρησιν,
ἧ τινα συλήσων νεκύων κατατεθνηώτων.

344 Ἄλλ' ἐῷμέν μιν πρῶτα παρεξελθεῖν πεδίοιο
τυτθόν· ἔπειτα δέ κ' αὐτὸν ἐπαΐξαντες ἔλοιμεν
καρπαλίμως· εἰ δ' ἄμμε παραφθίγησι πόδεσσιν,
αἰεὶ μιν ποτὶ νῆας ἀπὸ στρατόφι προτιελεῖν,

348 ἔγχει ἐπαΐσσω, μήπως προτὶ ἄστυ ἀλύξῃ.

Ὡς ἄρα φωνήσαντε παρὲξ ὁδοῦ ἐν νεκύεσσιν
κλινθήτην· ὁ δ' ἄρ' ὦκα παρέδραμεν ἀφραδίῃσιν.

Ἄλλ' ὅτε δὴ ῥ' ἀπέην ὕσسون τ' ἐπὶ οὖρα πέλονται

δόξης, the opposite of κατὰ δόξαν, which is said of whatever answers to our expectation, to our thought. H. uses κατὰ θυμόν and ἀπὸ θυμοῦ in the same way.—327. See 147.—331. διαμπερές = διόλου, διὰ τῆς ζωῆς ὅλης καλλωπίσσεσθαι, *Eustath.*—332. At the commencement of a narrative, H. often mentions by anticipation its final issue. He has no need to excite the reader by curiosity.—333. See 2, 45.—334. Aristophanes explains πολιοῦ by τεφρώδους, of the colour of ashes (τέφρα).—335. κτιδέος, made of the skin of the κρίς or κρις, a kind of weasel or ferret.—338. = κατέλιπε.—342. οὐκ οἶδα, as a parenthesis.—344. ἐῷμεν ought to be read in two syllables as ὤμεν.—347. προτιελεῖν, lit. ἀντιτελεῖν, to cause to advance to-

- 352 ἡμιόνων—αἱ γάρ τε βοῶν προφερέστεραί εἰσιν
 ἐλκόμεναι νειοῖο βαθείης πηκτὸν ἄροτρον—
 τῷ μὲν ἐπεδραμέτην· ὁ δ' ἄρ' ἔσται δοῦπον ἀκούσας.
 Ἐλπετο γὰρ κατὰ θυμὸν ἀποστρέφοντας ἐταίρους
 356 ἐκ Τρώων ἵεναι, πάλιν Ἐκτορος ὀτρύναντος.
 Ἄλλ' ὅτε δὴ ῥ' ἄπεσαν δουρηνεκὲς ἢ καὶ ἔλασσον,
 γνῶ ῥ' ἄνδρας δητίους, λαίληρά δὲ γούνατ' ἐνώμα
 φευγέμεναι· τοὶ δ' αἶψα διώκειν ὠρμήθησαν.
 360 Ὡς δ' ὅτε καρχαρόδοντε δῶα κύνε, εἰδότε θήρης,
 ἦ κεμάδ' ἦε λαγῶν ἐπείγετον ἐμμενὲς αἰεὶ
 χῶρον ἂν ὑλήενθ', ὁ δὲ τε προθήρσι μεμηκῶς·
 ὥς τὸν Τυδείδης ἠδὲ πτολίπορθος Ὀδυσσεὺς
 364 λαοῦ ἀποτμήξαντε διώκετον ἐμμενὲς αἰεὶ.
 Ἄλλ' ὅτε δὴ τάχ' ἐμελλε μιγήσεσθαι φυλάκεσιν
 φεύγων ἐς νῆας, τότε δὴ μένος ἐμβάλ' Ἀθήνη
 Τυδείδῃ, ἵνα μή τις Ἀχαιῶν χαλκοχιτώνων
 368 φθαίῃ ἐπενζάμενος βαλείειν, ὁ δὲ δεῦτερος ἔλθοι.
 Δουρὶ δ' ἐπαίσσων προσέφη κρατερὸς Διομήδης·
 Ἥε μὲν, ἦε σε δουρὶ κιχήσομαι· οὐδέ σέ φημι
 δηρὸν ἐμῆς ἀπὸ χειρὸς ἀλύξειν αἰπὺν ὄλεθρον.
 372 Ἥ ῥα, καὶ ἔγχευ ἀφῆκεν, ἐκὼν δ' ἡμάρτανε φῶτός·

wards . . . ; to drive him towards . . . (infin. = imperat.).—351. *Jx. ἐπὶ (ἐφ') ὅσον πέλονται οὖρα (ὄρια) ἡμιόνων*, in *quantum spatium sunt* (i. e. *porriguntur*) *fines mulorum*, when Dolon was distant from them the length of a mule's furrow. A furrow is made at one draught. The point at which the beast begins to be exhausted, and seeks to take breath an instant, is its *οὖρον* or *ὄριον*, its limit. By this word, H. indicates the well-known length of the furrow which the mule traces. Then he adds, as to almost all his comparisons, a detail: "I say *mules*, for they draw a cart better than oxen." This addition has given occasion to a false interpretation which is found in several commentators and translators. They suppose two carts, one drawn by mules, the other by oxen, and, according to them, H. here designs the interval which the (more active) mules leave between their cart and that of the oxen. This notion, which offers more than one difficulty, is refuted by the poet himself. In *Od.* 8, 123, he gives the determination of a distance by the same comparison, but speaks of mules only: *Τῶν δὲ θίειν ὄχ' ἄριστος ἦν Κλυτόνηος ἀμύμων. Ὅσσον τ' ἐν νειῷ οὖρον πᾶλει ἡμιόνωιν, Τόσσον ὑπεκροθίων λαοὺς ἴκειθ', οἱ δ' ἐλίσποντο.*—353. Gen. of place, see 6, 2.—356. πάλιν, *retro*, in the sense of *contra*, as in *revolve*, &c.—360. *Τραχεῖς ὀδόντας ἔχοντες*· *κάρχαρον γὰρ τὸ ραχὺ*, *See* Sharp teeth, pointed (the canine), which tear, in opposition to the broad square teeth, the molars.—361. *ἐμμενὲς (ὥστε ἐμμένειν)*, *intendo*, without relaxation.—362. Like many middle verbs, *μηκέομαι* has a second perf. *μέμηκα*; see 4, 435.—368. ὁ δὲ, *ipse vero*.—

373 δεξιτερόν δ' ὑπὲρ ὤμων ἐύξου δουρὸς ἀκωκὴ
 ἐν γαίῃ ἐπάγῃ· ὃ δ' ἄρ' ἔστη τάρβησέν τε
 βαμβαίνων—ἄραβος δὲ διὰ στόμα γίγνεται ὀδόν-
 των—

376 χλωρὸς ὑπαὶ δέιους. Τὼ δ' ἀσθμαίνοντε κιχήτην,
 χειρῶν δ' ἀψάσθην· ὃ δὲ δακρύσας ἔπος ἠΰδα·
 Ζωγρεῖτ', αὐτὰρ ἐγὼν ἐμὲ λύσομαι. Ἔστι γὰρ
 ἔνδον

χαλκός τε χρυσός τε πολύκμητός τε σίδηρος·
 380 τῶν κ' ἔμμιν χαρίσαιο πατὴρ ἀπερείσι' ἄποινα,
 εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.
 Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσ-
 σεύς·

Θάρσει, μηδὲ τί τοι θάνατος καταθύμιος ἔστω·
 384 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον
 πῇ δ' οὕτως ἐπὶ νῆας ἀπὸ στρατοῦ ἔρχεαι οἷος
 νύκτα δι' ὀρφναίην, ὅτε θ' εὐδουσι βροτοὶ ἄλλοι ;
 ἢ τινα συλήσων νεκύων κατατεθνηώτων ;

388 ἢ σ' Ἔκτωρ προέηκε διασκοπιᾶσθαι ἕκαστα
 νῆας ἐπι γλαφυράς ; ἢ σ' αὐτὸν θυμὸς ἀνῆκεν ;
 Τὸν δ' ἡμίβητ' ἔπειτα Δόλων ὑπὸ δ' ἔτρεμε γυῖα·
 Πολλῆσιν μ' ἄτρησι παρέκ νόον ἤγαγεν Ἔκτωρ,

392 ὃς μοι Πηλείωνος ἀγαοῦ μώνυχας ἵππους
 δωσέμεναι κατένευσε καὶ ἄρματα ποικίλα χαλκῷ·
 ἠνώγει δέ μ' ἴοντα θοὴν διὰ νύκτα μέλαιναν
 ἀνδρῶν δυσμενέων σχεδὸν ἐλθέμεν, ἐκ τε πυθέσθαι

396 ἢ φυλάσσονται νῆες θαλαί, ὥς τὸ πάρος περ,
 ἢ ἤδη χεῖρεσσιν ὑφ' ἡμετέροισι δαμέντες
 φύξιν βουλευοίτε μετὰ σφίσιν, οὐδ' ἐθέλοιτε
 νύκτα φυλασσίμεναι καμάτῳ ἀδηκότες αἰνῶ.

400 Τὸν δ' ἐπιμειδήσας προσέφη πολύμητις Ὀδυσσεύς·
 Ἦ ρά νύ τοι μεγάλων δῶρων ἐπεμαίετο θυμός,

373. = εἰξέον, fm ξίω ; see 2, 390.—374. Fm πῆγνυμι.—375. βαμβαίνων, to chatter the teeth, which H. expresses in the rest of the verse. — 378, sqq. See 6, 46, sqq. — 391. *Magno meo damno*. JN. παρὲξ ἤγαγε νοῦν, has pushed my mind out of its right course, *sedulo*. This expression governs the acc. με, unless we prefer, with some, to take μ' for μοι.—394. θοή, an epith. which, as often happens with H.'s epithets, does not apply to the particular circumstance, but is only a general qualification of the night, which comes on quickly, and surprises by putting a sudden stop to the actions we are engaged in.—398. μετὰ σφίσιν = μεθ' ὑμῖν, as in the Att. style,

- 402 ἵππων Αἰακίδαο δαΐφρονος· οἱ δ' ἄλεγεινοὶ
 ἀνδράσι γε θνητοῖσι δαμήμεναι ἢδ' ὀχέεσθαι,
 404 ἄλλψ γ' ἢ Ἀχιλῆϊ, τὸν ἀθανάτη τέκε μήτηρ.
 Ἄλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως καταλέξον·
 ποῦ νῦν δεῦρο κιῶν λίπες Ἔκτορα, ποιμένα λαῶν;
 ποῦ δέ οἱ ἔντεα κείται Ἀρήϊα, ποῦ δέ οἱ ἵπποι;
 408 πῶς δ' αἱ τῶν ἄλλων Τρώων φυλακαὶ τε καὶ εὐναί;
 [ἄσσα τε μητιόωσι μετὰ σφίσιν· ἢ μεμᾶασιν
 αὐθι μένειν παρὰ νηυσὶν ἀπόπροθεν, ἢ πόλινδε
 ἄψ ἀναχωρήσουσιν, ἐπεὶ δαμάσαντό γ' Ἀχαιοὺς;]
 412 Τὸν δ' αὖτε προσέειπε Δύλων, Εὐμήδεος υἱός·
 Τοιγὰρ ἐγὼ τοι ταῦτα μάλ' ἀτρεκέως καταλέξω.
 Ἔκτωρ μὲν μετὰ τοῖσιν, ὅσοι βουλευφόροι εἰσὶν,
 βουλὰς βουλεύει θεῖου παρὰ σήματι Ἴλου,
 416 νόσφιν ἀπὸ φλοίσβον· φυλακὰς δ' ἅς εἵρεαι, ἦρωες,
 οὔτις κεκριμένη ρύεται στρατόν, οὐδὲ φυλάσσει.
 Ὅσσαι μὲν Τρώων πυρὸς ἐσχάροι, οἷσιν ἀνάγκη,
 οἱ δ' ἐγρηγόρθασι, φυλασσέμεναι τε κέλονται
 420 ἀλλήλοισι. Ἀτὰρ αὖτε πολὺκλητοὶ ἐπίκουροι
 εὐδουσι· Τρωσὶν γὰρ ἐπιτραπέουσι φυλάσσειν·
 οὐ γάρ σφιν παῖδες σχεδὸν εἴαται οὐδὲ γυναῖκες.
 Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσ-
 σεύς·
 424 Πῶς γὰρ νῦν, Τρώεσσι μεμιγμένοι ἵπποδάμοισιν
 εὐδουσ', ἢ ἀπάνευθε; δειπέ μοι, ὄφρα δαίω.
 Τὸν δ' ἡμείβετ' ἔπειτα Δύλων, Εὐμήδεος υἱός·
 Τοιγὰρ ἐγὼ καὶ ταῦτα μάλ' ἀτρεκέως καταλέξω.
 428 Πρὸς μὲν ἅλως Κᾶρες καὶ Παίονες ἀγκυλότοξοι,
 καὶ Δέλεγες καὶ Καύκωνες δίοι τε Πελασγοί.
 Πρὸς Θύμβρης δ' ἔλαχον Λύκιοι Μυσοὶ τ' ἀγέρωχοι,
 καὶ Φρύγες ἵπποδάμοι καὶ Μῆνες ἵπποκορυσταί.

we meet with αὐτῷ = *σαντῷ*.—407. ποῦ δὲ οἱ ἔντεα κείται cannot designate simply the arms, the armour of Hector. The question must be equivalent to this in Lat., *ubi est prætorium*? We perceive that Ulysses is now conceiving the plan of punishing Hector for thus presumptuously giving away by anticipation the horses of Achilles by carrying off his own. On the horses of Hector, see 8, 185, sqq. — 409—411. Lines rejected by the ancient critics. See 207, sqq. — 415. See 11, 166, sqq. — 416. Attraction = *φυλακῶν*. — 417. *κεκριμένη*, chosen and destined for that purpose. — 419. See n. on 67. — 422. = *ἵπποι*. — 425. = *δαίω* = *δαῶ*, fm *δάημι*. — 428, sqq. See 2, 840—876. — 430. Θύμβρη, according to Strabo, a plain watered by the Θύμβρις, which runs into the Scaman-

- 432 Ἀλλὰ τίη ἐμὲ ταῦτα διεξερέεσθε ἕκαστα ;
εἰ γὰρ δὴ μέματον Τρώων καταδύναι δμῖλον,
Θρηήικες οἷδ' ἀπάνευθε νεήλυδες, ἔσχατοι ἄλλων
ἐν δέ σφιν Ῥήσος βασιλεύς, πάϊς Ἡϊονῆος.
- 436 Τοῦ δὴ καλλίστους ἵππους ἶδον ἠδὲ μεγίστους·
λευκότεροι χιόνος, θείειν δ' ἀνέμοισιν ὅμοιοι,
ἄρμα δέ οἱ χρυσῷ τε καὶ ἀργύρῳ εὖ ἥσκηται·
τεύχεα δὲ χρύσεια, πελώρια, θαῦμα ἰδέσθαι,
- 440 ἦ λυθ' ἔχων· τὰ μὲν οὔτι καταβητοῖσιν ἔοικεν
ἄνδρεσσιν φορέειν, ἀλλ' ἀθανάτοισι θεοῖσιν.
Ἀλλ' ἐμὲ μὲν νῦν νηυσὶ πελάσσετον ὠκυπόροισιν,
ἡέ με δῆσαντες λίπετ' αὐτόθι νηλεῖ δεσμῷ,
- 444 ὄφρα κεν ἔλθητον καὶ πειρηθῆτον ἐμῖο,
ἧ ῥα κατ' αἴσαν ἔειπον ἐν ὑμῖν, ἡέ καὶ οὐκί. [μῆδης·
Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διο-
Μῆ δὴ μοι φύξιν γε, Δόλων, ἐμβάλλεο θυμῷ,
- 448 ἔσθλα περ ἀγγείλας, ἐπεὶ ἴκεο χεῖρας ἐς ἡμάς.
Εἰ μὲν γὰρ κέ σε νῦν ἀπολύσομεν, ἡέ μεθῶμεν,
ἧ τε καὶ ὕστερον εἴσθα θοὰς ἐπὶ νῆας Ἀχαιῶν,
ἡέ διοπτεύσων, ἧ ἐναντίβιον πολεμίζων·
- 452 εἰ δέ κ' ἐμῆς ὑπὸ χερσὶ δαμείς ἀπὸ θυμὸν ὀλέσσης,
οὐκέτ' ἔπειτα σὺ πῆμά ποτ' ἔσσαι Ἀργείοισιν.
Ἦ, καὶ ὁ μὲν μιν ἐμελλε γενεῖου χειρὶ παχείῃ
ἀψάμενος λίσσεσθαι· ὁ δ' αὐχένα μέσσον ἔλασσεν,
- 456 φασγάνῳ αἴξας, ἀπὸ δ' ἄμφω κέρσε τένοντε·
φθεγγομένου δ' ἄρα τοῦγε κάρη κονίησιν ἐμίχθη.
Τοῦ δ' ἀπὸ μὲν κτιδέην κυνέην κεφαλῇφιν ἔλοντο,
καὶ λυκέην καὶ τύξα παλίντονα καὶ δόρυ μακρόν·
- 460 καὶ τάγ' Ἀθηναίῃ ληϊτίδι διὸς Ὀδυσσεὺς
ὑπόσ' ἀνέσχεθε χειρὶ καὶ εὐχόμενος ἔπος ἤῤῥα·
Χαῖρε, θεά, τοῖςδεσσι· σέ γὰρ πρώτην ἐν Ὀλύμπῳ

der. *Ἰλαχον, sortiti sunt (locum)*.—434. οἷδε, *hi = hio sunt*. Heyne has laid down, from a passage in Conon (*Narr.*, ch. 4), that *Eione* is the ancient name of the river Strymon, and the proofs appear indubitable. Near the Strymon is situated the town *Ἡϊών* or *Ἡϊόνεια*, and all the mythographers make Strymon the father of Rhesus.—441. φορέειν, *gestare*, wear.—442. Fut. for imperative; see 238.—445. κατ' αἴσαν, as is fitting; here, "truly."—446. See 1, 148.—448. = *ἡμετέρας*.—450. = *εἰς (εἰμι)*, with fut. signif. : *ibis*.—456. *Fm ἀποκείρω*.—457. "*Tum caput orantis nequicquam et multa paran- tis Dicere deturbat terrore*," Virg. *Æn.* x. 554.—459. λυκέην, see 334.—460. ληϊτίδι. *Λαφυραγωγῷ, Hesych.*; or, *ἀγελείῃ*, 6, 260.—462. = *τοῖσιδε (τοῖςδε)*.—463. = *ἐπιβοησώμεθα*.

463 πάντων ἀθανάτων ἐπιβωσόμεθ'· ἀλλὰ καὶ αὐτὶς
464 πέμψον ἐπὶ Θρηκῶν ἀνδρῶν ἵππους τε καὶ εὐνάς.

The two chiefs arrive at the posts of the Thracians, allies of the Trojans. Rhesus, their king, is slain, with twelve of his men. Ulysses seizes his horses. Diomedes, warned by Athênê, ceases the slaughter, and both, mounted on Rhesus' chargers, return to the Grecian fleet. At the same time, Apollo perceives Athênê. He awakes Hippocoön the Thracian, who summons the Trojans to this scene of carnage.

Ὡς ἄρ' ἐφώνησεν, καὶ ἀπὸ ξθεν ὑψὸς αἰέρας
θῆκεν ἀνὰ μυρίκην· δέελον δ' ἐπὶ σῆμά τ' ἔθηκεν
συμμάριψας δόνακας μυρίκης τ' ἐριθηλέας ὄζους,
468 μὴ λάθοι αὐτὶς ἰόντε θοὴν διὰ νύκτα μέλαιναν.
Τῷ δὲ βάτην προτέρω διὰ τ' ἔντεα καὶ μέλαν αἶμα·
αἶψα δ' ἐπὶ Θρηκῶν ἀνδρῶν τέλος ἴξον ἰόντες.
Οἱ δ' εὖδον καμάτῳ ἀδηκότες, ἔντεα δέ σφιν
472 καλὰ παρ' αὐτοῖσι χθονὶ κέκλιτο, εὖ κατὰ κόσμον,
τριστοιχί'· παρὰ δέ σφιν ἐκάστω δίζυγες ἵπποι.
Ῥῆσος δ' ἐν μέσῳ εὔδε, παρ' αὐτῷ δ' ὠκέες ἵπποι
ἐξ ἐπιδιφριάδος πυμάτης ἱμάσι δέδεντο.
476 Τὸν δ' Ὀδυσσεὺς προπάρειθεν ἰδὼν Διομήδεϊ δείξεν
Οὗτός τοι, Διόμηδες, ἀνὴρ, οὔτοι δέ τοι ἵπποι,
οὓς νῶϊν πίφασκε Δόλων, δν ἐπέφνομεν ἡμεῖς.
'Αλλ' ἄγε δὴ πρόφερε κρατερόν μένος· οὐδέ τί σε χρὴ
480 ἐστάμεναι μέλεον σὺν τεύχεσιν· ἀλλὰ λυ' ἵππους
ἢ ἐσύγ' ἀνδρας ἔναιρε, μελήσουσιν δ' ἐμοὶ ἵπποι.
'Ὡς φάτο· τῷ δ' ἔμπνευσε μένος γλαυκῶπις Ἀθήνη.
κτεῖνε δ' ἐπιστροφάδην, τῶν δὲ στόνος ὤρνυτ' αἰεὶ κῆς
484 ἄορι θεινομένων· ἐρυθαίνετο δ' αἵματι γαῖα.
'Ὡς δὲ λέων μῆλοισιν ἀσημάντοισιν ἐπελθὼν,
αἴγεσιν ἢ ὀϊέσσι, κακὰ φρονέων ἐνορούσῃ·
ὥς μὲν Θρηήικας ἀνδρας ἐπώχετο Τυδέος υἱός,

465. ἀφ' ἑαυτοῦ paints the gesture. [Idem, D. 71.]—466. μυρίκη, see 6, 39. [θῆκεν ἀνὰ here is exactly our 'he placed it upon'] = δῆλον (conspicuum) δὲ σῆμα ἐπίθηκεν. The form δέελον, here preserved, is a proof of the origin of the η fm ε, of which Plato has spoken. — 470. See 56. — 475. ἐπιδιφριάς πυμάτης, the extremity of the board which rose above the seat, the αὐτοῦ; see 4, 262.—478. πίφ., see n. on 202. — 479. Προφ., *exhibe, exere.* — 480. μέλεος, inefficacious, inactive.—482. Ἄλλοτε εἰς ἄλλον ἐπιστροφόμενος, Sch. *Huc illuc eo convertendo.*—485. μῆλα is sometimes a general term: *pecudes*. ἀσημάντα means *ἀνευ σημάντορος ὄντα*, lit. without a commander; without a conductor, without a shepherd.—

- 188 ὄφρα δυνώδεκ' ἔπεφνεν ἄτὰρ πολύμητις Ὀδυσσεύς,
ὄντινα Τυδείδης ἄορι πλήξει παραστάς,
τὸν δ' Ὀδυσσεὺς μετόπισθε λαβὼν ποδὸς ἐξερύσασκε,
τὰ φρονέων κατὰ θυμόν, ὅπως καλλίτριχες ἵπποι
192 ρεῖα διέλθοιεν μηδὲ τρομεοῖατο θυμῷ
νεκροῖς ἀμβαίνοντες· ἀήθεσσον γὰρ ἔτ' αὐτῶν.
'Ἄλλ' ὅτε δὴ βασιλῆα κινήσατο Τυδέος υἱός,
τὸν τρισκαιδέκατον μελιηδέα θυμὸν ἀπηύρα,
496 ἀσθμαίνοντα· κακὸν γὰρ ὄναρ κεφαλῇφιν ἐπίσθη
[τὴν νύκτ', Οἰνείδαο πάϊς, διὰ μῆτιν Ἀθήνης].
Τόφρα δ' ἄφ' ὃ τλήμων Ὀδυσσεὺς λάβε μώνυκα
ἵππους,
σὺν δ' ἤειρεν ἱμάσι καὶ ἐξήλαυνεν ὀμίλου,
500 τόξῳ ἐπιπλήσσω, ἐπεὶ οὐ μᾶστιγα φαεινὴν
ποικίλου ἐκ δίφροιο νόησατο χερσὶν ἐλῆσθαι·
ροίζησεν δ' ἄρα πιφαύσκων Διομήδεϊ δίῳ.
Αὐτὰρ ὁ μερμήριζε μένων ὃ τι κύντατον ἔρδοι·
504 ἦ ὅγε δίφρον ἑλὼν, ὅθι ποικίλα τεύχε' ἔκειτο,
ῥυμοῦ ἐξερύοι, ἢ ἐκφέρειο ὑψόσ' αἰέρας·
ἦ ἔτι τῶν πλεόνων Θρηκῶν ἀπὸ θυμὸν ἔλοιτο.
Ἔως ὁ ταυῖθ' ὤρμαινε κατὰ φρένα, τόφρα δ' Ἀθήνη
508 ἐγγύθεν ἵσταμένη προσέφη Διομήδεα δῖον·
Νόστου δὴ μνήσαι, μεγαθύμου Τυδέος υἱέ,
νῆας ἐπὶ γλαφυράς· μὴ καὶ πεφοβημένος ἔλθης·
μή πού τις καὶ Τρῶας ἐγείρουσιν θεὸς ἄλλος.
512 Ὡς φάθ'· ὃ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης·
καρπαλίμως δ' ἵππων ἐπεβήσετο· κόπτε δ' Ὀδυσσεὺς

490. See 1, 197.—493. Ἀσυνήθεις ἦσαν, *Sch.*; formed fm ἀνηθίω.—495. See 6, 17.—497. A line properly rejected by the ancient critics.—499. ἤειρεν, fm αἰείρω, with the particular signif. of ἅμα εἴρω (see 15, 680) = συνείρεν (*συνείδησε*, *Sch.*); tied them together, *continuo* *bat*. “Virg. alludes to this passage in *Æn.* i. 469, where his hero contemplates the paintings in which are described the various actions of the siege of Troy: ‘Nec procul hinc Rhēsi niveis tentoria velis Agnoscit lacrimans, primo quæ prodita somno Tydides multa vastabat cæde cruentus; Ardentesque avertit equos in castra, priusquam Fabula gustassent Trojæ, Xanthumque bibissent.’ These last words of the Lat. poet relate to an oracle which had predicted to Rhēsus, that he should be for ever invulnerable, if he drank of the water of the Scamander, and his steeds quenched their thirst in it and fed on its banks.” *Dugas Montb.*—503. Χαλεπώτατον, δεινότατον, *Sch.*, which would be the most insolently bold.—505. ῥυμοῦ depends on ἑλὼν, by the . . .; see 490.—506. See 5, 673.—507. See 1, 193.—510. πεφοβημένος, put to flight.—513. This (and 529) is the only

- 514 τόξω· τοὶ δ' ἐπέοντο θοὰς ἐπὶ νῆας Ἀχαιῶν.
 Οὐδ' ἀλαοσκοπιὴν εἶχ' ἀργυρότοξος Ἀπόλλων,
 516 ὥς ἴδ' Ἀθηναίην μετὰ Τυδέος υἱὸν ἔπουσαν
 τῇ κοτέων. Τρώων κατεδύσατο πούλυν ὄμιλον,
 ὥρσεν δὲ Θρηκῶν βουληφόρον Ἴπποκόωντα,
 Ῥήσου ἀνεψιὸν ἐσθλόν. Ὁ δ' ἐξ ὕπνου ἀνορούσας,
 520 ὥς ἴδε χῶρον ἐρῆμον, ὅθ' ἔστασαν ὠκέες ἵπποι,
 ἄνδρας τ' ἀσπαίροντας ἐν ἀργαλέῃσι φονῇσιν,
 ὦμωξέν τ' ἄρ' ἔπειτα φίλον τ' ὀνόμηνεν ἑταῖρον.
 Τρώων δὲ κλαγγή τε καὶ ἄσπετος ὥρτο κυδοιμὸς
 524 θυνόντων ἄμυδις· θηεῦντο δὲ μέρμερα ἔργα,
 ὅσσ' ἄνδρες ῥέξαντες ἔβαν κοίλας ἐπὶ νῆας.

The two Greek heroes take up on their road the arms of Dolon. They arrive at the meeting-place of the chiefs. Nestor asks them whence come these horses. Ulysses tells him. The chiefs return to the camp. Ulysses and Diomedes bathe. All take their place at the morning meal.

- Οἱ δ' ὅτε δὴ ῥ' ἴκανον, ὅθι σκοπὸν Ἔκτορος
 ἔκταν,
 ἔνθ' Ὀδυσσεὺς μὲν ἔρυνξε, Διὶ φίλος, ὠκέας ἵππους·
 528 Τυδείδης δὲ χαμᾶζε θορῶν ἕναρα βροτόεντα
 ἐν χεῖρεσσ' Ὀδυσῇ τίθει· ἐπεβήσετο δ' ἵππων.
 Μάστιξεν δ' ἵππους, τῷ δ' οὐκ ἄκουτε πετέσθην
 [νῆας ἐπι γλαφυράς· τῇ γὰρ φίλον ἔπλετο θυμῷ].
 532 Νέστωρ δὲ πρῶτος κτύπον αἰε, φώνησέν τε·
 ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
 ψεύσομαι, ἢ ἔτυμον ἐρέω; κέλεται δέ με θυμός.
 Ἴππων μ' ὠκυπόδων ἀμφὶ κτύπος οὐατα βάλλει.
 536 Αἱ γὰρ δὴ Ὀδυσσεύς τε καὶ ὁ κρατερὸς Διομήδης

passage in H. where ἵππων ἐπιβῆναι means, to mount or be on horseback. Every where else it applies only to the warrior who mounts his chariot; see 2, 1.—515. "Sicut dicitur σκοπιὰν ἔχειν pro speculari, velut specula observare; ita ἀλαοσκοπιὴν ἔχειν est quasi dicas caecis oculis (ἀλαῶς) speculari." Henry Stephens.—516. = μεθίπουσαν.

531. A line not found in the best MSS.; see 11, 520.—534. κλέται (λίγειν). — 535. See, for the syntax, 1, 107; or 4, 350. This line formed the last words of the comedian emperor Nero. I copy the recital given by Suetonius (ch. 49) of this rare instance of baseness of soul: *Modo Sporum hortabatur ut lamentari ac plangere inciperet; modo orabat ut se aliquis ad mortem capessendam juvaret; interdum regni suam increpabat. Jamque equites appropinquabant, quibus praeceptum erat ut vivum eum attraherent. Quod ut sensit, trepidanter effatus, "Ἴππων μ' ὠκυπόδων, &c., ferrum jugulo adegit, juveni*

- 537 ὦδ' ἄφαρ ἐκ Τρώων ἐλασαίατο μώνυχας ἵππους·
 ἀλλ' αἰνῶς δείδοικα κατὰ φρένα, μήτι πάθωσιν
 Ἀργείων οἱ ἄριστοι ὑπὸ Τρώων ὀρυμαγδοῦ.
- 540 Οὐπω πᾶν εἶρητο ἔπος, ὅτ' ἄρ' ἤλυθον αὐτοί.
 Καί ῥ' οἱ μὲν κατέβησαν ἐπὶ χθόνα· τοὶ δὲ χαρέντες
 δεξιῇ ἡσπάζοντο ἔπεσσί τε μελιχίοισιν.
 Πρῶτος δ' ἐξερέεινε Γερήνιος ἱππότης Νέστωρ·
- 544 Εἴπ' ἄγε μ', ὦ πολύαιν' Ὀδυσσεῦ, μέγα κῦδος
 Ἀχαιῶν,
 ὅπως τοὺςδ' ἵππους λάβετον· καταδύντες ὄμιλον
 Τρώων; ἥ τίς σφωε πόρεν θεὸς ἀντιβολήσας;
 αἰνῶς ἀκτίνεσσιν εὐικότες ἡελίοιο.
- 548 Αἰεὶ μὲν Τρώεσσι ἐπιμίσγομαι, οὐδέ τι φημι
 μμνάζειν παρὰ νηυσί, γέρων περ ἐὼν πολεμιστῆς·
 ἀλλ' οὐπω τοίους ἵππους ἴδον οὐδ' ἐνόησα.
 Ἀλλὰ τιν' ὕμν' οἶω δόμεναι θεὸν ἀντιάσαντα·
- 552 ἀμφοτέρω γὰρ σφῶϊ φιλεῖ νεφεληγερέτα Ζεὺς,
 κούρη τ' αἰγιόχοιο Διός, γλαυκῶπις Ἀθήνη.
 Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
- ὦ Νέστορ Νηληϊάδη, μέγα κῦδος Ἀχαιῶν,
 556 ρεῖα θεός γ' ἐθέλων καὶ ἀμείνονας ἤεπερ οἶδε
 ἵππους δωρήσαιτ', ἐπειὴ πολὺν φέρτεροί εἰσιν.
 Ἴπποι δ' οἶδε, γεραιέ, νεήλυδες, οὓς ἐρεεῖνεις,
 Θρηϊκιοί· τὸν δέ σφιν ἄνακτ' ἀγαθὸς Διομήδης·
- 560 ἔκτανε, παρ δ' ἐτάρους δυοκαίδεκα πάντας ἀρίστους.
 Τὸν τρισκαίδεκατον σκοπὸν εἵλομεν ἐγγύθι νηῶν·
 τὸν ῥα διωπτῆρα στρατοῦ ἔμμεναι ἡμετέροιο
 Ἐκτωρ τε προέηκε καὶ ἄλλοι Τρῶες ἀγανοί.
- 564 Ὡς εἰπὼν, τάφροιο διήλασε μώνυχας ἵππους
 καγχαλῶν· ἅμα δ' ἄλλοι ἴσαν χαίροντες Ἀχαιοί.
 Οἱ δ' ὅτε Τυδείδew κλισίην εὐτυκτον ἴκοντο,
 ἵππους μὲν κατέδησαν εὐτμήτοισιν ἱμάσιν
- 568 φάγνῃ ἐφ' ἱππεῖρ, ὅθι περ Διομήδεος ἵπποι
 ἔστασαν ὠκύποδες, μελιηδέα πυρὸν ἔδοντες.
 Νῆτ' δ' ἐνὶ πρύμνῃ ἔναρα βροτόεντα Δόλωνος
 ἦκ' Ὀδυσσεύς, ὅφρ' ἱρὸν ἐτοιμασσαίαιτ' Ἀθήνη.

Epphrodito. — 537. 288, *huc.* — 559. Τὸν αὐτοῖς (ὄντα) ἄνακτα.
 ἐγὰρ, valiant, as at 1, 131. — 565. See 6, 514. — 570. See 7, 383.
 This is the only passage in H. where there is mention of trophies
 properly so called; i. e. of one part of the booty consecrated to the

572 Αὐτοὶ δ' ἰδρῶ πολλὸν ἀπενίζοντο θαλάσση,
 ἐςβάντες, κνήμας τε ἰδὲ λόφον ἀμφὶ τε μηρούς.
 Αὐτὰρ ἐπεὶ σφιν κῦμα θαλάσσης ἰδρῶ πολλὸν
 νύψεν ἀπὸ χρωτός, καὶ ἀνέψυχθεν φίλον ἦτορ,
 576 ἔς ῥ' ἄσαμίνθους βάντες εὐξέστας λούσαντο.
 Τῷ δὲ λοεσσαμένῳ καὶ ἀλειψαμένῳ λίπ' ἐλαίῳ
 δείπνῳ ἐφιζανέτην· ἀπὸ δὲ κρητῆρος Ἀθήνη
 πλείου ἀφυσσάμενοι λείβον μελιηδέα οἶνον.

gods.—571. *ῥα, dum, donec*, until they deposit them in a place consecrated to Athênê, in her temple. — 572. In pronouncing, we must double the *ν*, ἀπεννίζοντο.—573. *λόφος*, the nape of the neck. This is the only place where *λόφος* is used of the human neck; for in Sophocles (*Antigone*, 227) the phrase οὐδ' ὑπὸ ζυγῷ λόφον δικαίως εἶχον, the word is used figuratively.—575. = ἀνεψύχθησαν. — 577. *λίπα* (later *λίπας* and *λίπος*) means *oil* in Hippocrates. Hence the dat. *λίπαϊ*, *λίπα*, abbreviated, as often happens with words in frequent use, into *λίπα*, with the *α* short. *Λίπ' ἄλειψεν* (*Od.* 6, 227), he anointed himself with oil. But ordinarily, *ἐλαίῳ* is found joined to it, which we must understand in its primitive and etymological sense, *ἐλαιος*, adj. fm *ἐλάα*, the olive, olive-oil. This explanation of Herodian and Buttm. is the most probable.—579. *Pleni*.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Λ.

At daybreak Zeus sends Eris (Discord) to excite the Greeks to battle. Agamemnon orders preparation to be made; himself puts on his armour. Greeks and Trojans range themselves in battle array.

Ἦώς δ' ἐκ λεχέων παρ' ἀγανοῦ Τιθωνοῖο
 ὤρνυθ', ἵν' ἀθανάτοισι φώς φέροι ἠδὲ βροτοῖσιν·
 Ζεὺς δ' Ἐριδα προΐαλλε θεὰς ἐπὶ νῆας Ἀχαιῶν
 4 ἀργαλέην, πολέμοιο τέρας μετὰ χερσὶν ἔχουσαν.
 Στῇ δ' ἐπ' Ὀδυσσῆος μεγακήτεϊ νηὶ μελαίνῃ,
 ἧ ῥ' ἐν μεσσήτῳ ἔσκε, γεγωνέμεν ἀμφοτέρωσσε,
 ἡμὲν ἐπ' Αἴαντος κλισίας Τελαμωνιάδαο,
 8 ἧδ' ἐπ' Ἀχιλλῆος· τοί ῥ' ἔσχατα νῆας εἴσας
 εἵρυσαν, ἥνορέῃ πίσυνοι καὶ κάρτεϊ χειρῶν.
 Ἔνθα στάσ' ἤϋσε θεὰ μέγα τε δεινόν τε
 ὄρθι', Ἀχαιοῖσιν δὲ μέγα σθένος ἔμβαλ' ἐκάστῳ
 12 καρδίῃ, ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.
 [Τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἢ νέεσθαι
 ἐν νηυσὶ γλαφυρῇσι φίλῃν ἐς πατρίδα γαῖαν.]
 Ἀτρεΐδης δ' ἐβόησεν ἰδὲ ζώννυσθαι ἄνωγεν

1. H.'s poems contain no other allusion to the fable of Tithonus than that in this line, and *Od.* 5, 1.—4. *τέρας πολέμου* signifies elsewhere, a sign, a phenomenon which presages war. It will be more exact, then, to explain: "Eris has in her hands, brings war ready to break out;" than to translate: "the monster of war;" for this meaning of *τέρας* is more recent [*bearing the sign of battle in her hand.* Cp.].—5, sqq. See 8, 222, sqq. — 11. *ὄρθια* (adverbial), with a loud voice. The construction *ἐνέβαλεν ἐκάστῳ καρδίᾳ* is the same as that of the double acc. of which we have spoken 1, 107; 4, 350; 6, 9; and it makes it evident, how contrary it is to the genius of the language to understand *κατά*. — 13, 14. Lines 453, 454 of bk ii. improperly transported hither, and condemned by the Alex.

- 16 Ἀργείους· ἐν δ' αὐτὸς ἐδύσετο νώροπα χαλκόν.
Κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν
καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
δεύτερον αὖ θώρηκα περὶ στήθεσσι·ν ἔδυνεν,
20 τὸν ποτὲ οἱ Κινύρης δῶκε ξεινήϊον εἶναι.
Πεύθετο γὰρ Κύπρουνδε μέγα κλέος, οὐνεκ' Ἀχαιοὶ
ἔς Τροίην νήεσσιν ἀναπλεύσεσθαι ἔμελλον·
τοῦνεκά οἱ τὸν δῶκε, χαριζόμενος βασιλῆϊ.
24 Τοῦ δ' ἦτοι δέκα οἶμοι ἔσαν μέλανος κυάνοιο,
δώδεκα δὲ χρυσοῦο καὶ εἴκοσι κασσιτέριοι·
κυάνεοι δὲ δράκοντες ὠρωρέχατο προτὶ δειρὴν
τρῆς ἐκάτερθ', ἵρισσιν εἰοκύτες, ἄστε Κρονίων,
28 ἐν νέφει στήριξε, τέρας μερόπων ἀνθρώπων.
'Αμφὶ δ' ἄρ' ὥμοισιν βάλετο ξίφος· ἐν δέ οἱ ἦλοι
χρύσειοι πάμφαινον· ἀτὰρ περὶ κουλεὸν ἦεν
ἀργύρεον, χρυσεόισιν ἀορτήρεσσιν ἀρηρός.
32 Ἄν δ' ἔλετ' ἀμφιβρότην, πολυδαίδαλον ἀσπίδα
θοῦριν,
καλήν, ἣν πέρι μὲν κύκλοι δέκα χάλκεοι ἦσαν
ἐν δέ οἱ ὀμφαλοὶ ἦσαν εἴκοσι κασσιτέριοιο
λευκοί, ἐν δὲ μέσοισιν ἦεν μέλανος κυάνοιο.
36 Τῇ δ' ἐπὶ μὲν Γοργῶ βλοσυρῶπις ἔστεφάνωτο,
δεινὸν δερκομένη· περὶ δὲ Δεῖμός τε Φόβος τε.
Τῆς δ' ἐξ ἀργύρεος τελαμῶν ἦν· αὐτὰρ ἐπ' αὐτῇ
κυάνεος ἐλέλικτο δράκων, κεφαλαὶ δέ οἱ ἦσαν
40 τρεῖς ἀμφιστρεφές, ἐνὸς αὐχένος ἐκπεφυυῖαι.
Κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο, τετραφάλῃ
ρον,
ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.

andrian critics. — 15. As in Lat. *accingi* = *armari*. — 17, sqq. See 3, 330, sqq. Agamemnon's armour is described here rather than elsewhere, because the poet is going to recount his most brilliant exploits.—20. Cinyras, king of Cyprus, son of Sandacus, king of Syria, and celebrated for his riches. — 24. οἶμοι, *vices*, meaning lines, bands extended across the cuirass.—26. *fm ὀρίγομαι, to stretch*. — 28. See 17, 547. The gen. here indicates a relation less confined than usual, and at 4: "(being) a presage of men;" i. e. being a thing which men take for the presage of some great event. The religious idea of the Old Testament is more elevated: *Arctum meum ponam in nubibus, et erit signum fœderis inter me et inter terram*. — 31. ἀορτήρ, a belt (composed of several girths or straps), *fm αἰρώ*. — 35. ἦν (εἰς) κυάνου.—36, sqq. See 5, 739, sqq., and 7, 212.—38. ἐκ τῆς ἦν, *went from it, was fastened to it*.—40. Ἀλλήλαις περιπεπλεγμέ-

- 43 Εἶλετο δ' ἄλκιμα δοῦρε δύω, κεκορυθμένα χαλκῷ,
 44 ὅξεια· τῇλε δὲ χαλκὸς ἀπ' αὐτόφιν οὐρανὸν εἴσω
 λάμπ'. ἐπὶ δ' ἐγδούπησαν Ἀθηναίη τε καὶ Ἥρη,
 τιμῶσαι βασιλῆα πολυχρύσοιο Μυκίνης.
 Ἡνιόχῳ μὲν ἔπειτα ἐὼ ἐπέτελλεν ἕκαστος
 48 ἵππους εὖ κατὰ κόσμον ἐρυκέμεν αὐτ' ἐπὶ τάφρῳ·
 αὐτοὶ δὲ πρυλῆες σὺν τεύχεσι θωρηχθέντες
 ῥώοντ'. ἄσβεστος δὲ βοὴ γένετ' ἡῶθι πρό.
 Φθὰν δὲ μέγ' ἱππῶν ἐπὶ τάφρῳ κοσμηθέντες·
 52 ἱππῆες δ' ὀλίγον μετεκίαθον· ἐν δὲ κυδοιμὸν
 ὥρσε κακὸν Κρονίδης, κατὰ δ' ὑψόθεν ἤκεν ἑέρσας
 αἵματι μυδαλέας ἐξ αἰθέρος, οὐνεκ' ἔμελλεν
 πολλὰς ἰφθίμους κεφαλὰς Ἀἰδὶ προΐάφειν.
 56 Τρῶες δ' αὐτ' ἐτέρωθεν ἐπὶ θρωσμῷ πεδίον,
 Ἑκτορά τ' ἀμφὶ μέγαν καὶ ἀμύμονα Πουλυδά-
 μαντα,
 Αἰνείαν θ', ὃς Τρωσὶ θεὸς ὥς τίετο δῆμῳ,
 τρεῖς τ' Ἀντηνορίδας, Πόλυβον καὶ Ἀγήνορα
 δῖον,
 60 ἡΐθεόν τ' Ἀκάμαντ', ἐπιείκελον ἀθανάτοισιν.
 Ἑκτωρ δ' ἐν πρώτοισι φέρ' ἀσπίδα πάντοσ' εἴσῃν.
 Οἷος δ' ἐκ νεφέων ἀναφαίνεται οὐλιος ἀστήρ
 παμφαίνων, τοτὲ δ' αὖτις ἔδυν νέφεα σκιάοντα·
 64 ὥς Ἑκτωρ ὅτε μὲν τε μετὰ πρώτοισι φάνεσκεν,
 ἄλλοτε δ' ἐν πυμάτοισι, κελεύων· πᾶς δ' ἄρα
 χαλκῷ
 λάμφ' ὥστε στεροπὴ πατρὸς Διὸς αἰγίοχοιο.

ναί, Sch.—41. See 743.—42. See 3, 337.—43. See 3, 18.—45. It is not rare in the Greek poets to see Hêrê or Athênê borrow the thunderbolts of Zeus. Virg. has imitated them, *Æn.* i. 46. — 49. See 5, 744.—50. ῥώννυσθαι, or ῥώεσθαι, see 24, 616.—51. μέγα, adv., *magnopere, valde*. φθάνειν, *antevertere*, governs the acc., but it is found also, like the comparatives, with ἡ, 23, 444: *Φθήσονται τούτοις πόδες καὶ γούνα καμόντα ἢ ὑμῖν*, his *prius lassabuntur quam vobis*. Hence the gen. ἱππῶν, with this sense: *πρότερον ἱππέων ἐκοσμήθησαν*. — 53. ἑέρση or ἔρση, dew, is said, like *ros* and *rorare*, of a fine rain. *Sanguine pluit*, it rained blood, a phenomenon produced by a red liquor, which falls from the body of certain butterflies, when just hatched, was regarded as a fatal augury, and the Roman annalists or historians regularly registered all cases of this kind [*from ether down he shed Blood-tinctured dews*. Cp.]. — 55. See 1, 3. — 56. See 10, 160, sc. *ἐκοσμοῦντο*. — 62. οὐλιος, ὀλέθριος, Sch. Root ὀλλυμι.

The fight begins and is sustained with equal success till mid-day. At length the Trojans are broken. Agamemnon scatters death before him. The Trojans, overwhelmed by the Greeks, fall back.

- 67 Οἱ δ', ὥστ' ἀμητῆρες ἐναντίοι ἀλλήλοισιν
 68 ὄγμον ἐλαύνωσιν ἀνδρὸς μάκαρος κατ' ἄρουραν
 πυρῶν ἢ κριθῶν· τὰ δὲ δράγματα ταρφέα πίπτει
 ὥς Τρῶες καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισι βορόντες
 δῆρουν, οὐδ' ἕτεροι μνώνοντ' ὀλοοῖο φόβοιο·
 72 ἴσας δ' ὑσμίνῃ κεφαλὰς ἔχον· οἱ δὲ λύκοι ὥς
 θῦνον. Ἔρις δ' ἄρ' ἔχαιρε πολύστονος εἰσορόωσα·
 οἷη γάρ ῥα θεῶν παρετύγχανε μαρναμένοισιν·
 οἱ δ' ἄλλοι οὐ σφιν πάρεσαν θεοί, ἀλλὰ ἔκηλοι
 76 σφοῖσιν ἐνὶ μεγάροισι καθεῖατο, ἥχι ἐκάστῳ
 δῶματα καλὰ τέτυκτο κατὰ πτύχας Οὐλύμποιο.
 Πάντες δ' ἠτιόωντο κελαινεφέα Κρονίωνα,
 οὔνεκ' ἄρα Τρῳέσσι ἐβούλετο κῦδος ὀρέξαι.
 80 Τῶν μὲν ἄρ' οὐκ ἀλέγιζε πατὴρ· ὁ δὲ νύσφι λια-
 σθείς
 τῶν ἄλλων ἀπάνευθε καθέζετο, κύδεϊ γαίῳν,
 εἰσορόων Τρῶων τε πόλιν καὶ νῆας Ἀχαιῶν,
 χαλκοῦ τε στεροπὴν, ὀλλύντας τ' ὀλλυμένους τε.
 84 Ὅφρα μὲν ἡὼς ἦν καὶ ἀέξετο ἱερὸν ἡμαρ,
 τόφρα μάλ' ἀμφοτέρων βέλε' ἥπτετο, πίπτε δὲ λαός·
 ἦμος δὲ δρυτόμος περ ἀνὴρ ὠπλίσσατο δεῖπνον
 οὔρεος ἐν βήσσησιν, ἐπεὶ τ' ἐκορέσσατο χεῖρας
 88 τάμνων δένδρεα μάρκ', ἄδος τέ μιν ἵκετο θυμόν,

67, sqq. Dio Chrysostomus, at the head of his second discourse *περὶ βασιλείας*, reports a very interesting conversation between Philip and Alexander the Great, while still very young, on the subject of H. Philip there praises the rural pictures of Hesiod; but Alexander answers him: Πολύ γε μᾶλλον (ἀρίσκει μοι) τὰ παρ' Ὁμήρῳ γεωργικά. "But in H. (says Philip) there is none but that of the shield" (in bk 18). Then Alexander recites to him the passage before us.—88. μάκαρ, as in Lat. *beatus*, rich. (See Theocritus, Idyl 10, entitled, The Reapers.)—71. In prose they write οὐδέτεροι, *neutri* . . . —72. (ἐν) ὑσμίνῃ. The ranks remained well in line. This comparison of the wolves has been pursued in its details by Virg. *Æn.* ii. 355, sqq. —80. See I, 349, a situation imitated by Virg. I. 755, sqq. —86, sqq. H. could not indicate the time or the hour of the day, except by an action taking place ordinarily at that hour. Another time is indicated by the word βουλευτός, I, 779. Even in later times, when the day was regularly divided into hours, they still delighted in saying *πληθούσης ἀγορᾶς*, *περὶ λύχων ἀφῆν*, &c. —87. Lit. "When he had satiated his hands (with toil)," i. e. "having wearied them." —88. μάρκ', ἄδος, according to Heyne

89 σίτου τε γλυκεροῖο περὶ φρένας ἡμερος αἰρεῖ
τῆμος σφῆ ἄρετῇ Δαναοὶ ρήξαντο φάλαγγας,
κεκλόμενοι ἐτάροισι κατὰ στίχας. Ἐν δ' Ἀγαμέμ-
νων

92 πρῶτος ὄρουσ' ἔλε δ' ἄνδρα Βιήνορα, ποιμένα λαῶν,
αὐτόν, ἔπειτα δ' ἐταῖρον, Οἴληα πλῆξιππον.

"Ἦτοι ὃγ' ἐξ ἵππων κατεπάλμενος ἀντίος ἔσται
τὸν δ' ἰθὺς μεμαῶτα μετώπιον ὀξείῃ δουρί

96 νύξ, οὐδὲ στεφάνη δόρυ οἱ σκέθε χαλκοβάρεια,
ἀλλὰ δι' αὐτῆς ἦλθε καὶ ὀστέου, ἐγκέφαλος δὲ
ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα.

Καὶ τοὺς μὲν λίπεν αὐθι ἄναξ ἀνδρῶν Ἀγαμέμνων,

100 στήθεσι παμφαίνοντας, ἐπεὶ περιόδυσε χιτῶνας·
αὐτὰρ ὁ βῆ ῥ' Ἰσόν τε καὶ Ἀντιφον ἐξεναρίζων,

νῆε δ' ὧν Πριάμοιο, νόθον καὶ γνήσιον, ἄμφω
εἰν ἐνὶ δίφρῳ ἰόντας· ὁ μὲν νόθος ἡνιόχευεν,

104 Ἀντιφος αὖ παρέβασκε περικλυτός· ὦ ποτ' Ἀχιλ-
λεὺς

"Ἰδης ἐν κνημοῖσι δίδη μόσχοισι λύγοισιν,
ποιμαίνοντ' ἐπ' ὅεσσι λαβῶν, καὶ ἔλυσεν ἀποίνων.

Δὴ τότε γ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων

108 τὸν μὲν ὑπὲρ μαζοῖο κατὰ στήθος βάλε δουρί

Ἀντιφον αὖ παρὰ οὓς ἔλασε ξίφει, ἐκ δ' ἔβαλ' ἵππων.

Σπερχόμενος δ' ἀπὸ τοῖν ἐσύλα τεύχεα καλά,

and Buttm., instead of μακρά, ἄδος. See 10, 98. — 95. Τὸ με-
ταξὺ τῶν ὤπων, τὸ μεσόφρυον, Sch. Or simply for τὸ μέτωπον.
— 96. See 7, 12. σκέθε (έσχε), *retinuit*, stopped. — 98. See 7,
171. — 100. In speaking of the *dazzling whiteness* of their skin,
H. rallies them as having lived in effeminacy. *περιδύειν* has
two meanings, according as we take *δύειν* = *ἐνδύειν* or = *ἐκδύειν*,
for *inducere* or *exuere*. Here *περιδύειν* has the meaning of *περιαυρεῖν*,
to take off from around; or, to remove a thing which surrounds, *tol-
lere aliquid quod circumdat*. — 104. That is *παραβάτης ἦν*, a name
which they gave to the combatant (23, 132); lit. "Who, having
mounted the chariot (*ἱπιβαίνω*), had placed himself (*παρά*) by the
side of the *ἡνίοχος, auriga*." — 105. *Ἐν δῖω*, to bind, the conjuga-
tion in *μι* is regularly formed, *δίδημι*, but it did not remain in use.
μόσχος, an offshoot, young branch; *λύγος*, a shrub like the osier
(*vicia agnus castus*, Linn.). It is a question which of the two substan-
tives ought to play the part of adj., and different opinions have been
given. But this inquiry was useless: *μόσχοισι λύγοισι* is a juxta-
position like *σῦς κάπρος, ὄρνισιν αἰγυπιοῖσι*, 7, 59, a juxta-
position of genus and species, as in French, *mouche-guêpe*: lit. "flexible
branches, sc. osiers;" for the *λύγος* is nothing but a kind of flexible
branch, as it is a shrub which has no trunk. — 106. *ἀποίνων*, gen.

- 111 γινώσκων· καὶ γάρ σφε πάρος παρὰ νηυσὶ θεῶσιν
 112 εἶδεν, ὅτ' ἐξ Ἰδης ἄγαγεν πόδας ὠκύς Ἀχιλλεύς.
 Ὡς δὲ λέων ἐλάφοιο ταχείης νήπια τέκνα
 ῥηϊδίως συνέαξε, λαβὼν κρατεροῖσιν ὁδοῦσιν,
 ἐλθὼν εἰς εὐνὴν, ἀπαλὸν τέ σφ' ἦτορ ἀπηύρα·
 116 ἢ δ', εἴπερ τε τύχῃσι μάλα σχεδόν, οὐ δύναταί σφιν
 χραισμῆν· αὐτὴν γάρ μιν ὑπὸ τρόμος αἰνὸς ἰκάνει
 καρπαλίμως δ' ἥϊξε διὰ δρυμὰ πυκνὰ καὶ ὕλην,
 σπενδύουσα, ἰδρώουσα, κραταιοῦ θηρὸς ὑφ' ὀρμῆς·
 120 ὥς ἄρα τοῖς οὗτις δύνατο χραισμῆσαι ὄλεθρον
 Τρώων, ἀλλὰ καὶ αὐτοὶ ὑπ' Ἀργείοισι φέβοντο.
 Αὐτὰρ ὁ Πείσανδρόν τε καὶ Ἰππόλοχον μενε-
 χάρμην,
 νίεας Ἀντιμάχοιο δαίφρονος, ὅς ῥα μάλιστα,
 124 χρυσὸν Ἀλεξάνδροιο δεδεγμένος, ἀγλαὰ δῶρα,
 οὐκ εἶασχ' Ἑλένην δόμεναι ξανθῷ Μενελάῳ·
 τοῦπερ δὴ δύο παῖδε λάβε κρείων Ἀγαμέμνων,
 εἷν ἐνὶ δίφρῳ ἐόντας ὁμοῦ δ' ἔχον ὠκείας ἵππους·
 128 ἐκ γάρ σφεας χειρῶν φύγον ἡνία σιγαλόεντα,
 τῷ δὲ κυκηθήτην· ὃ δ' ἐναντίον ὤρτο λέων ὥς
 Ἀτρείδης· τῷ δ' αὖτ' ἐκ δίφρου γουναζέσθην·
 Ζῶγρει, Ἀτρέος νιέ, σὺ δ' ἄξια δέξαι ἄποινα·
 132 πολλὰ δ' ἐν Ἀντιμάχοιο δόμοις κειμήλια κεῖται,
 χαλκός τε χρυσός τε πολύκμητός τε σίδηρος·
 τῶν κέν τοι χαρίσαιο πατὴρ ἀπερείσι' ἄποινα,
 εἰ νῦν ζωὸς πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.
 136 Ὅς τῷγε κλαίοντε προσανδήτην βασιλῆα
 μελιχίοις ἐπέεσσιν· ἀμείλικτον δ' ὅπ' ἄκουσαν·
 Εἰ μὲν δὴ Ἀντιμάχοιο δαίφρονος νιέες ἐστόν,
 ὅς ποτ' ἐνὶ Τρώων ἀγορῇ Μενέλαον ἄνωγεν,
 140 ἀγγελίην ἐλθόντα σὺν ἀντιθέῳ Ὀδυσσῇ,
 αὐθι κατακτεῖναι, μηδ' ἐξέμεν ἄψ ἐς Ἀχαιοὺς·
 νῦν μὲν δὴ τοῦ πατρὸς ἀεικέα τίσετε λῶβην.
 Ἥ, καὶ Πείσανδρον μὲν ἀφ' ἵππων ὥσε χαμαῖζε,
 144 δουρὶ βαλὼν πρὸς στῆθος· ὃ δ' ὕπτιος οὐδεὶς
 ἐρείσθη.

indicating the price.—113, sqq. One of H.'s most finished comparisons.—114. Fm *συνάγνυμι*. — 116. *εἴπερ*, although. — 128. See 5, 18—129. *Ἐπαράχθησαν*, Sch. — 131, sqq. See 6, 46, sqq.—138. *δὴ* Ἀν. coalesce in one syllable; see 1, 340. The same at 386. — 140. See

- 145 Ἰππόλοχος δ' ἀπόρουσε, τὸν αὖ χαμαὶ ἐξενάριξεν,
 χεῖρας ἀπὸ ξίφει τμήξας ἀπὸ τ' αὐχένα κόψας·
 ὄλμον δ' ὥς ἔσσευε κυλίνδεσθαι δι' ὀμίλου.
- 148 Τοὺς μὲν ἔασ'· ὁ δ' ὅθι πλεῖσται κλονέοντο φάλαγ-
 γες,
 τῇ ρ' ἐνόρουσ', ἅμα δ' ἄλλοι εὐκνήμιδες Ἀχαιοί.
 Πέζοι μὲν πέζους ὄλεκον φεύγοντας ἀνάγκη,
 ἱππεῖς δ' ἱππῆας—ὑπὸ δέ σφισιν ὤρτο κονίη
- 152 ἐκ πεδίου, τὴν ὥρσαν ἐρίγδουποι πόδες ἵππων—
 χαλκῷ δηϊόωντες. Ἀτὰρ κρείων Ἀγαμέμνων
 αἰὲν ἀποκτείνων ἔπετ', Ἀργείοισι κελεύων.
 Ὡς δ' ὅτε πῦρ αἴδηλον ἐν ἀξύλῳ ἐμπέσῃ ὕλῃ·
- 156 πάντῃ τ' εἰλυφόων ἄνεμος φέρει, οἱ δέ τε θάμνοι
 πρόρριζοι πίπτουσιν, ἐπειγόμενοι πυρὸς ὁρμῇ·
 ὥς ἄρ' ὑπ' Ἀτρείδῃ Ἀγαμέμνονι πίπτε κάρηνα
 Τρώων φευγόντων, πολλοὶ δ' ἐριαύχενες ἵπποι
- 160 κεῖν' ὄχεα κροτάλιζον ἀνὰ πτολέμοιο γεφύρας,
 ἡνιόχους ποθέοντες ἀμύμονας· οἱ δ' ἐπὶ γαίῃ
 κείατο, γύπεσσιν πολὺ φίλτεροι ἢ ἀλόχοισιν.

4, 384.—141. Aor. infin. of ἐξίημι. Ἐξαφῆναι, Hes.—147. The comparison with a mortar is singular. According to an explanation of Hes., περιφερὴς λίθος μάρμαρος, it would here be a large round stone, of which, perhaps, they made mortars, by hollowing them. [Schol. κοῖλος λίθος εἰς δὲν κόπτεται ὁσπρια καὶ ἄλλα τινα, prob. shallower than our mortars.] Another explanation, in the *Onomasticon* of Pollux (11, § 162), bears a remarkable relation to this passage. According to that author, they called the part comprised between the nape of the neck and the sides (ἀπὸ αὐχένος τὸ σύμπαν ἕως ἰσχυίων), the trunk, θώραξ καὶ ὄλμος.—153. *Infestantes, invadentes*.—155. αἰδ., see 2, 455. ἀξύλος, 'woodless,' gives no sense here. We are therefore thrown back upon the *a intensitativum* (or augmentative), to explain "which has much wood." There are found, however, in all languages certain words which, though written in the same way, have different meanings, to be referred to different etymologies. If some of them have even ended by involving two directly opposite signifi., it is nevertheless impossible to admit, in any language whatever, a syllable whose meaning is regularly arbitrary. Now, to give credit to all the explanations, in which grammarians call in the intervention of a augmentative, would be to admit the existence of such a one in Greek. Let us then simply remark, in the matter of ἀξύλος, that Porphyry and others attest the employment of this word for ἀξύλιστος or ἀξύλευτος, "in which no cut has been made."—156. εἰλυφάω and εἰλυφάζω (20, 492), an elongation of εἴλω, εἰλύω, *volvo*.—160. = κενά (κενά). γεφύρας, see 4, 371.—161. ποθέοντες, see 2, 703 and 709.—162. *Gratiores (aspectu)*.

Hector is absent ; the Trojans flee towards the city. Already the king of Mycænæ approaches the walls of Ilium, when Iris, sent by Zeus, engages the son of Priam to re-commence the fight : as soon as Agamemnon is wounded, Zeus will give the Trojans the victory for the rest of the day.

- 163 Ἑκτορα δ' ἐκ βελέων ὕπαγε Ζεύς, ἔκ τε κονίης,
 164 ἔκ τ' ἀνδροκτασίης, ἔκ θ' αἵματος, ἔκ τε κυδοιμού'
 Ἀτρείδης δ' ἔπετο σφεδανὸν Δαναοῖσι κελεύων.
 Οἱ δὲ παρ' Ἴλου σῆμα παλαιοῦ Δαρδανίδαο,
 μέσσον καὶ πεδίου, παρ' ἐρινεὸν ἰσσεύοντο,
 168 ἰέμενοι πόλιος· ὁ δὲ κεκληγὼς ἔπετ' αἰεὶ
 Ἀτρείδης, λύθρῳ δὲ παλάσσετο χεῖρας ἀάπτους.
 Ἀλλ' ὅτε δὴ Σκαιάς τε πύλας καὶ φηγὸν ἴκοντο,
 ἔνθ' ἄρα δὴ ἴσταντο, καὶ ἀλλήλους ἀνέμιμνον.
 172 Οἱ δ' ἔτι καὶ μέσσον πεδίου φοβέοντο, βόες ὥς,
 ἄστε λέων ἐφόβησε μολῶν ἐν νυκτὸς ἀμολγῷ,
 πάσας τῇ δὲ τ' ἰὴ ἀναφαίνεται αἰπὺς ὄλεθρος·
 τῆς δ' ἐξ αὐχέν' ἔαξε, λαβὼν κρατεροῖσιν ὁδοῦσιν,
 176 πρῶτον, ἔπειτα δὲ θ' αἶμα καὶ ἔγκατα πάντα λα-
 φύσσει·
 ὥς τοὺς Ἀτρείδης ἔφεπε κρείων Ἀγαμέμνων,
 αἰὲν ἀποκτείνων τὸν ὀπίστατον· οἱ δ' ἐφέβοντο,
 πολλοὶ δὲ πρηνεῖς τε καὶ ὕπτιοι ἔκπεσον ἵππων
 180 Ἀτρείδew ὑπὸ χερσὶ· περιπρὸ γὰρ ἔγχρῃ θῆεν.
 Ἀλλ' ὅτε δὴ τάχ' ἔμελλεν ὑπὸ πτόλιν αἰπὺ τε τείχος
 ἵξεσθαι, τότε δὴ ρά πατήρ ἀνδρῶν τε θεῶν τε
 Ἰδης ἐν κορυφῇσι καθέζετο πιδιέσσης,
 184 οὐρανόθεν καταβάς· ἔχε δὲ στεροπὴν μετὰ χερσίν.

163, 164. Aulus Gellius says of these two verses : *Nam quum omnis ista multa et continua nomina nihil plus demonstrant quam Prælium, hujus tamen rei varia facies delectabiliter ac decore multis variisque verbis depicta est.* Dio Cassius has put them as an epigraph at the end of his Roman history (continued to the year 229 of our era).—165. σφεδανός, an old word, having the same root and very probably the same meaning as σφοδρός. — 167. = κατ(ά) πεδίου, and at 172 = κατ(ά) μέσον. ἐρινεόν, see 6, 433.—168. Ἐπιθυμοῦντες ἀνελθεῖν εἰς τὴν πόλιν, Sch. — 173. νυκτὸς ἀμολγῷ means, according to the ancients, ἐν τῇ ἀκμῇ or ἐν τῇ ἀκμαιοτάτῃ τῆς νυκτός, at midnight. The root of the word is unknown, for it cannot be referred to ἀμύλω, to milk. [App. V.]—174. Μῶ δὲ τινι αὐτῶν, Sch., i. e. the last in the general flight. See 178. In the following line the subject is still the same heifer, not a second. The comparison, besides, bears on the flight itself, and on the attack upon the least prompt of all ; not at all on the number of the victims. — 180. We have already

- 185 Ἴριν δ' ὥτρυνε χρυσόπτερον ἀγγελεύσαν·
 Βάσκ' ἴθι, Ἴρι ταχεῖα, τὸν Ἑκτορι μῦθον ἐνισπε.
 "Οφρ' ἂν μὲν κεν ὄρᾳ Ἀγαμέμνονα, ποιμένα λαῶν,
 188 θύνοντ' ἐν προμάχοισιν, ἐναίροντα στίχας ἀνδρῶν,
 τόφρ' ἀναχωρεῖτω, τὸν δ' ἄλλον λαὸν ἀνώχθω
 μάρνασθαι δηίοισι κατὰ κρατερὴν ὕσμινην.
 Αὐτὰρ ἐπεὶ κ' ἦ δουρὶ τυπεῖς ἦ βλήμενος ἰῶ,
 192 εἰς ἵππους ἄλεται, τότε οἱ κράτος ἐγγυαλίζω,
 κτείνειν εἰσόκε νῆας εὖσσέλμους ἀφίκηται,
 δῦρ τ' ἥελιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ.
 Ὡς ἔφατ'· οὐδ' ἀπίθησε ποδῆνεμος ὠκέα Ἴρις,
 196 βῆ δὲ κατ' Ἰδαίων ὄρεων εἰς Ἴλιον ἱρήν·
 εὖρ' υἷδν Πριάμοιο δαΐφρονος, Ἑκτορα δῖον,
 ἔσταότ' ἐν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσιν·
 ἀγχοῦ δ' ἵσταμένη προσέφη πόδας ὠκέα Ἴρις·
 200 Ἑκτορ, υἱὲ Πριάμοιο, Διὶ μῆτιν ἀτάλαντε,
 Ζεὺς με πατὴρ προέηκε, τέιν τάδε μυθήσασθαι.
 "Οφρ' ἂν μὲν κεν ὄρᾳ Ἀγαμέμνονα, ποιμένα λαῶν,
 θύνοντ' ἐν προμάχοισιν, ἐναίροντα στίχας ἀνδρῶν,
 204 τόφρ' ὑπόεικε μάχης, τὸν δ' ἄλλον λαὸν ἀνωχθί
 μάρνασθαι δηίοισι κατὰ κρατερὴν ὕσμινην.
 Αὐτὰρ ἐπεὶ κ' ἦ δουρὶ τυπεῖς ἦ βλήμενος ἰῶ
 εἰς ἵππους ἄλεται, τότε τοι κράτος ἐγγυαλίζει,
 208 κτείνειν, εἰσόκε νῆας εὖσσέλμους ἀφίκηται,
 δῦρ τ' ἥελιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ.

Hector exhorts his men and re-commences the combat. Agamemnon presses the Trojans. He slays Iphidamas, who has tried to wound him. Coon wishes to avenge his brother. He wounds Agamemnon with his spear, but immediately succumbs.

- Ἦ μὲν ἄρ' ὥς εἰποῦς' ἀπέβη πόδας ὠκέα Ἴρις.
 Ἑκτωρ δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμαῖζε,
 212 πᾶλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὥχετο πάντη,
 ὀτρύνων μαχέσασθαι· ἔγειρε δὲ φύλοπιν αἰνῆν.
 Οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
 Ἀργεῖοι δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας·
 216 ἀρτύνθη δὲ μάχῃ, στὰν δ' ἀντίοι· ἐν δ' Ἀγαμέμνων
 πρῶτος ὕρουσ'· ἔθελεν δὲ πολὺ προμάχεσθαι ἀπάν-
 των.

seen ἀποπρό, διαπρό.—192. = ἄληται.—201. τέιν = σοί, a Dorian form.

- 218 Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι,
 ὅστις δὴ πρῶτος Ἀγαμέμνωνος ἀντίος ἦλθεν,
 220 ἢ αὐτῶν Τρώων, ἢ ἐκλειτῶν ἐπικούρων.
 Ἴφιδάμας Ἀντηνορίδης, ἧς τε μέγας τε,
 ὃς τράφη ἐν Θρήκῃ ἐριβώλακι, μητέρι μῆλων·
 Κισσῆς τόνγ' ἔθρεψε δόμοις ἐνι τυτθὸν ἑόντα,
 224 μητροπάτωρ, ὃς τίκτε Θεανῶ καλλιπάρηον.
 Αὐτὰρ ἐπεὶ ῥ' ἦβης ἐρικυδέος ἵκετο μέτρον,
 αὐτοῦ μιν κατέρυκε, δίδου δ' ὄγε θυγατέρα ἦν
 γήμας δ', ἐκ θαλάμοιο μετὰ κλέος ἵκετ' Ἀχαιῶν,
 228 σὺν δυοκαίδεκα νηυσὶ κορωνίσιν, αἳ οἱ ἔποντο·
 τὰς μὲν ἔπειτ' ἐν Περκώτῃ λίπε νῆας εἴσας,
 αὐτὰρ ὁ πεζὸς ἐὼν εἰς Ἴλιον εἰληλούθει·
 ὃς ῥά τότ' Ἀτρεΐδew Ἀγαμέμνωνος ἀντίος ἦλθεν.
 232 Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 Ἀτρεΐδης μὲν ἄμαρτε, παραὶ δέ οἱ ἐτράπετ' ἔγχος.
 Ἴφιδάμας δὲ κατὰ ζώνην, θώρηκος ἔνερθεν,
 νύξ' ἐπὶ δ' αὐτὸς ἔρεισε, βαρεῖν χειρὶ πιθήσας·
 236 οὐδ' ἔτορε ζωστήρα παναίολον, ἀλλὰ πολὺ πρὶν
 ἀργύρῳ ἀντομένη, μόλιβος ὥς, ἐτράπετ' αἰχμῇ.
 Καὶ τότε χειρὶ λαβῶν εὐρυκρείων Ἀγαμέμνων
 ἔλκ' ἐπὶ οἷ μεμαῶς, ὥστε λίσ' ἐκ δ' ἄρα χειρὸς
 240 σπάσασατο· τὸν δ' ἄορι πληξ' αὐχένα, λῦσε δὲ γυῖα.
 Ὡς ὁ μὲν αὖθι πεσὼν κοιμήσατο χάλκεον ὕπνον,
 οἰκτρὸς, ἀπὸ μνηστῆς ἀλόχου, ἀστοῖσιν ἀρήγων,
 κουριδίης, ἧς οὔτι χάριν ἶδε, πολλὰ δ' ἔδωκεν·
 244 πρῶθ' ἑκατὸν βοῦς δῶκεν, ἔπειτα δὲ χίλι' ὑπέστη
 αἴλας ὁμοῦ καὶ οἷς, τά οἱ ἄσπετα ποιμαίνοντο.
 Δὴ τότε γ' Ἀτρεΐδης Ἀγαμέμνων ἐξενάριξεν,

218. See 2, 484.—224. According to some mythographers, Diomedes also married his aunt Ægialæa, sister of Deiphyle, his mother; both of whom were daughters of king Adrastus.—227. Μετὰ τὴν ἀκοὴν τῆς ἐπιστρατείας τῶν Ἑλλήνων κληδὸνα ἢ φῆμην ἀκούσας, ὅτι ἐπιστράτευσαν τῇ Τροίᾳ, Sch.—229. A town on the Hellespont, between Abydos and Lampsacus.—234. See 2, 479.—236. Διέκοι, Sch. Pres. τιτραίνω. — 237. Ἐκάμφθη, Sch. — 238. τότε, sc. ἔγχος (v. 233). αἰχμῇ, which precedes, must be understood of the point.—239. Like a wounded lion which bites the javelin. Virg. : *Sauvis leo* "Excuteiens cervice toros, fixumque latronis Impavidus frangit telum et fremit ore cruento," *Æn.* xii. 5, sqq.—241. "Olli dura quies oculos et ferreus urget Somnus, Virg. x. 745. *Cade, e gli occhi, ch' appena aprir si ponno, Dura quiete preme e ferreo sonno*, Tasso, *Jerus. Deliv.* iii. 45." *Eichhoff.*—243. See 1, 114. *Ua*, in the

- 247 βῆ δὲ φέρων ἀν' ὄμιλον Ἀχαιῶν τεύχεα καλά.
 248 Τὸν δ' ὥς οὖν ἐνόησε Κόων, ἀριδείκετος ἀνδρῶν,
 πρεσβυγενὴς Ἀντηνορίδης, κρατερὸν ῥά ἐ πένθος
 ὀφθαλμοὺς ἐκάλυψε, κασιγνήτοιο πεσόντος.
 Στῇ δ' εὐρὰξ σὺν δουρί, λαθὼν Ἀγαμέμνονα διόν'
 252 νύξε δέ μιν κατὰ χεῖρα μέσσην, ἀγκῶνος ἔνερθεν,
 ἀντικρὺ δὲ διέσχε φαεινοῦ δουρὸς ἀκκῆ.
 'Ρίγησέν τ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων
 ἄλλ' οὐδ' ὥς ἀπέλγη μάχης ἡδὲ πτολέμοιο,
 256 ἀλλ' ἐπόρουσε Κόωνι, ἔχων ἀνεμοτρεφὲς ἔγχος.
 Ἦτοι ὃ Ἰφιδάμαντα κασίγνητον καὶ ὄπατρον
 ἔλκε ποδὸς μεμαῶς, καὶ αὐτὶ πάντας ἀρίστους·
 τὸν δ' ἔλκοντ' ἀν' ὄμιλον ὑπ' ἀσπίδος ὀμφαλοέσσης
 260 οὔτῃσε ξυστῶ χαλκῆρεϊ, λῦσε δὲ γυνῖα·
 τοῖο δ' ἐπ' Ἰφιδάμαντι κάρη ἀπέκοψε παραστάς.
 Ἔνθ' Ἀντήνορος νῆες, ὑπ' Ἀτρεΐδῃ βασιλῆϊ
 πότμον ἀναπλήσαντες, ἔδυν δόμον Ἀΐδος εἴσω.

Agamemnon pursues his success ; but forced by the pain of his wound, he ceases to fight, and after having exhorted the Greeks to continue the resistance, regains the camp. Immediately Hector calls the attention of the Trojans to it. He excites them by promising them the victory, and rushes upon the ranks of the Greeks, who fall in crowds beneath his blows.

- 264 Αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλεῖτο στίχας ἀνδρῶν,
 ἔγχεϊ τ' ἄορι τε μέγαλοισι τε χερμαδίοισιν,
 ὄφρα οἱ αἶμ' ἔτι θερμὸν ἀνήνοθεν ἐξ ὠτειλῆς·
 αὐτὰρ ἐπεὶ τὸ μὲν ἔλκος ἐτέρσετο, παύσατο δ' αἶμα,
 268 ὁξεῖαι δ' ὀδύнай δύνον μένος Ἀτρεΐδαο.
 Ὡς δ' ὅτ' ἂν ὠδίνουσιν ἔχρ βέλος ὁξὺ γυναιῖκα,

sense of *expertus erat*. ἔδωκε, see 9, 146. — 248—259. This battle was represented on the chest of Cypselus : see Pausanias v., ch. 19. ἀριδείκετος, *valde monstratus (dignus)*, very distinguished, celebrated, ordinarily with gen. like the superlatives. — 256. ἀνεμοτρεφὲς is twice found in H., 15, 625, ἀν. κύμα, a wave swollen by the wind. Here they explain a spear nourished by the wind, and hardened by its breath. I doubt not that the explanation which follows, and which is found in the grammarians, is the true one : κοῦφον καὶ εὐκίνητον, rapid, lit. daughter of the wind. — 257. Ὀμόπατρον, Sch. See 2, 765.

268. ἀνήνοθε comes from an obsol. pres., ἀνέθω = ἀνθω, to spring forth, *emico* ; and it is thus that grammarians explain ἀνθος, *emicans*, the flower, referring it, however, wrongly to ἀναθορεῖν. [App.V.] — 268. δέ, see 1, 137. We know that the pain arising from a wound becomes

- 270 δριμύ, τό τε προΐϊσι μογοστόκοι Εἰλείθιαι,
 "Ἡρης θυγατέρες, πικράς ὠδῖνας ἔχουσαι·
 272 ὥς ὀξεῖ' ὀδύναι δύνον μένος Ἀτρεΐδαο.
 'Ες δῖφρον δ' ἀνόρουσε, καὶ ἡνιόχῳ ἐπέτελλεν
 νηυσὶν ἐπὶ γλαφυρῇσιν ἐλαυνέμεν· ἤχθετο γὰρ κῆρ.
 "Ἡυσεν δὲ διαπρύσιον Δαναοῖσι γεγωνώς·
 276 ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 ὑμεῖς μὲν νῦν νηυσὶν ἀμύνετε ποντοπόροισιν
 φύλοπιν ἀργαλήν, ἐπεὶ οὐκ ἐμὲ μητίετα Ζεὺς
 εἶασε Τρώεσσι πανημέριον πολεμίζειν.
 280 ὦς ἔφαθ'· ἡνίοχος δ' ἵμασεν καλλίτριχας ἵππους
 νῆας ἐπὶ γλαφυράς· τῷ δ' οὐκ ἄκουτε πετέσθην·
 ἄφρεον δὲ στήθεα, ραίνοντο δὲ νέρθε κονίη,
 τειρόμενον βασιλῆα μάχης ἀπάνευθε φέροντες.
 284 Ἐκτωρ δ' ὥς ἐνόησ' Ἀγαμέμνονα νόσφι κίοντα,
 Τρωσὶ τε καὶ Λυκίοισιν ἐκέκλετο μακρὸν αὔσας·
 Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς.
 288 Οἷχετ' ἀνὴρ ὠριστος, ἐμοὶ δὲ μέγ' εὖχος ἔδωκεν
 Ζεὺς Κρονίδης· ἀλλ' ἰθὺς ἐλαύνετε μῶνυχας ἵππους
 ἰφθίμων Δαναῶν, ἵν' ὑπέρτερον εὖχος ἄρησθε.
 ὦς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου.
 292 ὦς δ' ὅτε πού τις θηρητὴρ κύνας ἀργιόδοντας
 σεύη ἐπ' ἀγροτέρῳ συτὶ καπρίῳ ἢ ἐλέοντι·
 ὥς ἐπ' Ἀχαιοῖσιν σεῦε Τρῶας μεγαθύμους
 Ἐκτωρ Πριαμίδης, βροτολοιγῷ ἴσος Ἄρηϊ.
 296 Αὐτὸς δ' ἐν πρώτοισι μέγα φρονέων ἐβεβήκει·
 ἐν δ' ἔπεσ' ὑσμίνῃ, ὑπεραεῖ ἴσος ἀέλλῃ,
 ἦτε καθαλλομένη ἰοιδέα πόντον ὕρινει.
 Ἔνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξεν

more acute when the blood ceases to flow.—270. μογοστόκοι. Αἱ μό-
 γους τίκουσai, *dolorum creatrices*, the explanation of Aristarchus.
 Here and 19, 119, H. employs the plural Εἰλείθιαι, goddesses who
 preside over our birth. Elsewhere he only names one, absolutely;
 just as he sometimes says Μοῦσα, sometimes Μοῦσαι. We find in
 Plutarch an ingenious homage rendered to the poet with reference
 to this picture, *De amore proles*, p. 496, D: Ταῦτα οὐχ' Ὀμηρον αἱ γυ-
 ναῖκες, ἀλλ' Ὀμηρίδα γράψαι λέγουσι, τεκοῦσαν ἢ τίκτουςαν ἔτι,
 καὶ τὸ μίγμα τῆς ἀλγηδόνης ὁμοῦ πικρὸν καὶ δέξιν γινόμενον ἐν τοῖς
 σπλάγχνοις ἔχουσιν. — 282. Ἐφρίζον, ἀφροῦ ἐπληροῦντο, Sch.—
 288. = ὁ ἄριστος. — 290. The gen. depends on ἰθὺς.—293. καπρίῳ
 is a subst.; see 414, and the n. 105. — 297. Ἐμ ἀμῃ, which blows
 above us, or high. — 298. Violet-coloured (τὸ μέλαν ἰον, Theo-

- 300 Ἔκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκεν ;
 Ἀσαῖον μὲν πρῶτα καὶ Αὐτόνοον καὶ Ὀπίτην,
 καὶ Δόλοπα Κλυτίδην καὶ Ὀφέλτιον ἥδ' Ἀγέλαον,
 Αἴσυμνόν τ' Ὠρὺν τε καὶ Ἰππόνοον μενεχάρμην.
 304 Τοὺς ἄρ' ὄγ' ἡγεμόνας Δαναῶν ἔλεν, αὐτὰρ ἔπειτα
 πληθύν' ὥς ὅποτε νέφεα Ζέφυρος στυφελίξῃ
 ἀργεστᾶο Νότοιο, βαθείῃ λαίλαπι τύπτων·
 πολλὸν δὲ τρώφι κῦμα κυλίνδεται, ὑψόσε δ' ἄχνη
 308 σκίδνεται ἔξ ἀνέμοιο πολυπλάγκτοιο ἰωῆς·
 ὥς ἄρα πυκνὰ καρήαθ' ὑφ' Ἐκτορι δάμνατο λαῶν.

The Greeks are about to give way, when Ulysses and Diomédès dash together on the enemy, whom they throw into disorder. Hector perceives them, and rushes upon them ; but Diomédès strikes him a blow on the head, which stuns him, and forces him to retire. An arrow from Paris wounds Diomédès in the foot. Paris applauds himself for it. Diomédès answers him with contempt, and, protected by Ulysses, quits the field. Ulysses, left alone, resolves to await the onset of the Trojans.

- Ἔνθα κε λοιγὸς ἔην καὶ ἀμήχανα ἔργα γένοντο,
 καὶ νύ κεν ἐν νήεσσι πέσον φεύγοντες Ἀχαιοί,
 312 εἰ μὴ Τυδείδῃ Διομήδεϊ κέκλετ' Ὀδυσσεύς·
 Τυδείδῃ, τί παθόντε λελάσμεθα θούριδος ἀλκῆς ;
 ἀλλ' ἄγε δεῦρο, πέπον, παρ' ἐμ' ἵστασο· δὴ γὰρ
 ἔλεγχος
 ἔσσεται, εἴ κεν νῆας ἔλῃ κορυθαίολος Ἔκτωρ.
 316 Τὸν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διο-
 μῆδης·
 Ἥτοι ἐγὼ μενέω καὶ τλήσομαι· ἀλλὰ μίνυνθα
 ἡμέων ἔσσεται ἥδος, ἐπεὶ νεφεληγερέτα Ζεὺς
 Τρωσὶν δὴ βόλεται δοῦναι κράτος ἥεπερ ἡμῖν.
 320 Ἥ, καὶ Θυμβραῖον μὲν ἀφ' ἵππων ὥσε χαμαῖζε,
 δουρὶ βαλὼν κατὰ μαζὸν ἀριστερόν· αὐτὰρ Ὀδυσ-
 σεύς

phrastus), elsewhere *μίλανα*. — 305. See 2, 147. As the impetuous Zephyr dissipates the clouds piled up by Notus, in like manner Hector dissipates the compact ranks of the Greeks and clears them by death. — 306. *ἀργεστής*, adj. *rapid* ; according to others, *white* (in prose, *λευκόνοτος*, *albus Notus* in Hor.) ; *ἀργίστης*, subst., the name of a north-west wind. The gen. depends on *νέφη*, *nubes Noti* (as *Notus adductus*). — 307. *τρώφι*, neut. of an old adj. *τρώφης* = *τροφίμης*, or *γραφερός*, large, gross.

313. *Ἐπιελήσμεθα*, *Sch.* — 314. See 2, 235. — 318. See 1, 576

- 322 ἀντίθεον θεράποντα, Μολίονα, τοῖο ἄνακτος.
 Τοὺς μὲν ἔπειτ' εἶασαν, ἐπεὶ πολέμου ἀπέπαυσαν
 324 τῷ δ' ἂν' ὄμιλον ἰόντε κυδοίμεον, ὥς ὅτε κάπρω
 ἐν κυσὶ θηρευτῇσι μέγα φρονέοντε πείσητον
 ὥς ὄλεκον Τρῶας παλινορμένω· αὐτὰρ Ἀχαιοὶ
 ἀσπασίως φεύγοντες ἀνέπνεον Ἑκτορα δῖον.
 328 Ἔνθ' ἐλέτην δίφρον τε καὶ ἀνέρε, δήμου ἀρίστω,
 νῆε δύνω Μέροπος Περικωσίου, ὃς περὶ πάντων
 ἤδεε μαντοσύνας, οὐδὲ οὖς παῖδας ἔασκεν
 στείχειν ἐς πόλεμον φθισήνορα· τῷ δέ οἱ οὔτι
 332 πευθίσθη· Κῆρες γὰρ ἄγον μέλανος θανάτοιο.
 Τοὺς μὲν Τυδείδης δουρικλειτὸς Διομήδης,
 θυμοῦ καὶ ψυχῆς κεκαδών, κλυτὰ τεύχε' ἀπηύρα.
 Ἱππόδαμον δ' Ὀδυσσεὺς καὶ Ὑπείροχον ἐξενάριζεν.
 336 Ἐνθα σφιν κατὰ ἴσα μάχην ἐτάνισσε Κρονίων,
 ἐξ Ἰδης καθορῶν· τοὶ δ' ἀλλήλους ἐνάριζον.
 Ἦτοι Τυδέος υἱὸς Ἀγαστροφον οὔτασε δουρὶ
 Παιονίδην ἥρωα κατ' ἰσχύον· οὐδέ οἱ ἵπποι
 340 ἐγγὺς ἔσαν προφυγεῖν· ἀάσατο δὲ μέγα θυμῷ.
 Τοὺς μὲν γὰρ θεράπων ἀπάνευθ' ἔχεν· αὐτὰρ ὁ
 πεζὸς
 θύνε διὰ προμάχων, εἴως φίλον ὤλεσε θυμόν.
 Ἐκτωρ δ' ὀξὺ νόησε κατὰ στίχας, ὥρτο δ' ἐπ' αὐ-
 τοὺς
 344 κεκληγώς· ἅμα δὲ Τρώων εἶποντο φάλαγγες.
 Τὸν δὲ ἰδὼν ρίγησε βοὴν ἀγαθὸς Διομήδης,
 αἶψα δ' Ὀδυσσῆα προσεφώνεεν, ἐγγὺς ἔοντα·
 Νῶϊν δὴ τόδε πῆμα κυλίνδεται, ὄβριμος Ἐκτωρ·
 348 ἀλλ' ἄγε δὴ στέωμεν καὶ ἀλεξώμεσθα μένοντες.
 Ἦ ρα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
 καὶ βάλεν, οὐδ' ἀφάμαρτε, τιτυσκόμενος κεφαλῇφιν,
 ἄκρην κακὴν κύρυθα· πλάγχθη δ' ἀπὸ χαλκόφι χαλκός,
 352 οὐδ' ἔκετο χρόα καλόν· ἐρύκακε γὰρ τρυφάλεια,
 τρίπτυχος, αὐλῶπις, τήν οἱ πόρε Φοῖβος Ἀπόλλων.

Ὀφέλεια, Sch. — 319. = βούλεται. See 1, 117. — 324. Ἐθορόβον, ἐτάρασσον, Sch. — 326. Ἐκ τῆς φυγῆς ἐπιστραφέντες, εἰς τοὺς ὁρμήσαντες, Sch. — 329. See n. 229, and 2, 831—834. — 334. χάζομαι, cedo, not used in the act. χάζω, 2 aor. ἔκαδον, or Epic εἰκάδον, to cause to recoil, deprive of a thing, with the gen. In the mid. 4, 497, and elsewhere. — 336. Ὡς ἐκ μεταφορᾶς εἴρηται σχοιῖον, Eusth. — 340. See 9, 116. — 351. κατ(ά) κόμ. — 353. See 5, 182 —

- 354 Ἐκτωρ δ' ὣκ' ἀπέλεθρον ἀνέδραμε, μίκτο δ' ὀμίλῳ
 στῇ δὲ γυνὴ ἔριπὼν καὶ ἐρείσατο χειρὶ παχείῃ
 356 γαίης· ἀμφὶ δὲ ὅσσε κελαινὴ νύξ ἐκάλυψεν.
 Ὅφρα δὲ Τυδείδης μετὰ δούρατος ᾗχετ' ἐρωήν,
 τῆλε διὰ προμάχων, ὅθι οἱ καταείσατο γαίης,
 τόφρ' Ἐκτωρ ἄμπνυτο, καὶ ἅψ ἐς δίφρον ὀρούσας
 360 ἐξέλασ' ἐς πληθύν, καὶ ἀλεύατο Κῆρα μέλαιναν.
 Δουρὶ δ' ἐπαΐσσων προσέφη κρατερὸς Διομήδης·
 Ἐξ αὖ νῦν ἐφυγες θάνατον, κύον' ἥ τέ τοι ἄγχι
 ἦλθε κακόν· νῦν αὐτὲ σ' ἐρύσσατο Φοῖβος Ἀπόλ-
 λων,
 364 ᾗ μέλλεις εὐχέσθαι, ἰὼν ἐς δοῦπον ἀκόντων.
 Ἦ θὴν σ' ἐξανύω γε καὶ ὕστερον ἀντιβολήσας,
 εἴ ποὺ τις καὶ ἔμοιγε θεῶν ἐπιτάρροθός ἐστιν.
 Νῦν αὖ τοὺς ἄλλους ἐπιείσομαι, ὃν κε κιχέω.
 368 Ἦ, καὶ Παιονίδην δουρικλυτὸν ἐξενάριζεν.
 Αὐτὰρ Ἀλέξανδρος, Ἑλένης πόσις ἠυκόμοιο,
 Τυδείδῃ ἐπὶ τόξα τιταίνετο, ποιμένι λαῶν,
 στήλῃ κεκλιμένος, ἀνδροκμήτῃ ἐπὶ τύμβῳ
 372 Ἴλου Δαρδανίδαο, παλαιοῦ δημογέροντος.
 Ἦτοι ὁ μὲν θώρηκα Ἀγαστρόφου ἰφθίμοιο
 αἶνυτ' ἀπὸ στήθεσφι παναίολον, ἀσπίδα τ' ὤμων,
 καὶ κόρυθα βριαρὴν· ὁ δὲ τόξου πῆχυν ἀνελκεν,
 376 καὶ βάλεν, οὐδ' ἄρα μιν ἄλιον βέλος ἐκφυγε χει-
 ρός,
 ταρσὸν δεξιτεροῖο ποδός· διὰ δ' ἀμπερὲς ἰὸς
 ἐν γαίῃ κατέπηκτο· ὁ δὲ μάλα ἠδὺν γελάσας
 ἐκ λόχου ἀμπήδησε καὶ εὐχόμενος ἔπος ἤυδα·

354. Ἀμέτρητον, πολὺν· πῖλεθρον (πλῖεθρον) γὰρ εἶδος μέτρου, *Apoll.*
 — 355, 356. See 5, 309, 310. — 357. *Properavit ad jactum hastæ*
 = *ad petendam*, or *repetendam hastam quam jecerat* [*hastened after*,
 i. e. *to fetch*]. — 358. *Ubi deciderat humi*, aor. of *κατα-εἰμι*. See
 4, 138. We shall see the fut. *ἐπιείσομαι* at 367. — 359. See 5,
 697. — 364. Absolutely, as we say in English, “to whom thou wilt
 address thy prayers;” instead of, “to whom it is probable that
 thou addressest,” &c. The grammarians explain μέλλεις by *ἔοι-
 κας* (*verisimile est te . . .*), 14, 115, and elsewhere. — 365. *ἔξάνω*,
conficio = *conficiam*, as of a thing which cannot fail to be accom-
 plished. — 371. *Manu facto, aggesto*, in opposition to a natural mound.
 — 375. *πῆχυν*, *cubitus*, the curve of the bow, the part of the middle
 where they grasped it to bend it, and discharge the arrow. τόξα, a
 denomination proper to the two extremities, in Lat. *cornua*: hence
 the plur. in this word, though there is only question of one bow. —
 376. A union of the two constructions of *ἐκφυγεῖν τινά* and *τινός*:

380 Βέβληται, οὐδ' ἄλιον βέλος ἔκφυγεν· ὥς ὄφελόν
· τοι

νεΐατον ἐς κενεῶνα βαλὼν ἐκ θυμὸν ἐλέσθαι.
Οὕτω κεν καὶ Τρῶες ἀνέπνευσαν κακότητος,
οἷτε σε πεφρίκασι, λείονθ' ὥς μηκάδες αἶγες.

384 Τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομή-
δης·

Τοξότα, λωβητῆρ, κέρα ἀγλαέ, παρθενοπίπα.
εἰ μὲν δὴ ἀντίβιον σὺν τεύχεσι πειρηθείης,
οὐκ ἄν τοι χραίσμυσι βιὸς καὶ ταρφείες ἰοί·

388 νῦν δέ μ' ἐπιγράψας ταρσὸν ποδὸς εὐχεται αὐτως.
Οὐκ ἀλέγω, ὥσεί με γυνὴ βάλοι ἢ παῖς ἄφρων·
κωφὸν γὰρ βέλος ἀνδρὸς ἀνάλκιδος οὐτιδανοῖο.

Ἥ τ' ἄλλως ὑπ' ἐμεῖο, καὶ εἰ ὀλίγον περ ἐπαύρη,
392 ὅξυ βέλος πέλεται, καὶ ἀκήριον ἄνδρα τίθησιν·
τοῦ δὲ γυναικὸς μὲν τ' ἀμφίδρυφοί εἰσι παρειαί,
παῖδες δ' ὀρφανικοί· ὁ δὲ θ' αἵματι γαῖαν ἐρεύθων

fugit eum de manibus (darma).—377. = διαμπερὲς δέ. — 380. Pro-
nounce βέβληται.—384. “The character of Diomédès, opposed to that
of Paris, creates here a great beauty. Paris thinks he has done a
great exploit in wounding Diomédès in the foot, concealing himself
behind a tomb; and Diomédès, with his foot nailed to the earth,
treats his wound as a mere scratch, and defies his enemy still.” *Mad.*
Dacier.—385. τοξότα, equiv. to a reproach, “coward.” The force
of the word λωβητῆρ appears especially in the words of Priam, 24,
239. There was a kind of head-dress called κέρα, horn. Hence,
several commentators, both ancient and modern, have thought they
must draw the explanation of κέρα (κέρατι) ἀγλαέ, “thou who art
brilliant with (or proud of) thy hair curled to a point.” But this
explanation cannot be supported by any example in the whole of Epic
poetry. We adopt then, with Sptz., the interpretation of *Aristar-*
chus: τόξω ἀγαλλόμενε, σεμνυνόμενε, “proud of thy horn (bow).”
I see that Dugas Montb. rejects this explanation for the same reason
that we have rejected the other. “In H. (says he) the word κέρα
is always employed in the proper sense of horn, and never means a
bow.” That is true: but we must take into account the situation.
Diomédès uses a term of contempt. He names the material (see 4,
105, sqq.) instead of the thing; in the same way as Boileau says,
Sat. V.: “Si de tant de héros célèbres dans l’histoire Il ne peut
rien offrir aux yeux de l’univers Que de vieux parchemins qu’ont
épargnés les vers.” παρθενοπίπα. Παρθένους ὀπιπτεύων (see 4,
371), ὅλον περισκοπῶν, *Apoll.* The explanation recently given by a
living scholar, “one who deceives, seduces young maidens,” is false,
and of this we may be convinced by a passage of the *Od.*, 19. 67.—386.
See 138. — 388. See 4, 139, and 6. 400. — 391. ἐπαυρεῖν (acc. of
ἐπαυρίσκω, to touch, reach).—392. ἄνδρα, a reading of Aristarchus;

395 πύθεται· οἰωνοὶ δὲ περὶ πλέες ἢ γυναικες.

396 Ὡς φάτο· τοῦ δ' Ὀδυσσεὺς δουρικλυτὸς ἐγγύθεν
ἐλθὼν

ἔστη πρόσθ'· ὁ δ' ὅπισθε καθεζόμενος βέλους ὠκὺ
ἐκ ποδὸς ἔλκ'· ὁδύνη δὲ διὰ χροδὸς ἦλθ' ἀλεγεινή.

Ἐς δίφρον δ' ἀνόρουσε, καὶ ἡνιόχῳ ἐπέτελλεν,

400 νηυσὶν ἐπὶ γλαφυρῷσιν ἐλαυνέμεν· ἦχθετο γὰρ κῆρ.

Οἰώθη δ' Ὀδυσσεὺς δουρικλυτὸς, οὐδέ τις αὐτῷ

Ἀργείων παρέμεινεν, ἐπεὶ φόβος ἔλλαβε πάντας·

ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·

404 ὦμοι ἐγώ, τί πάθω ; μέγα μὲν κακόν, αἶκε φέ-
βωμαι

πληθύν ταρβήσας· τὸ δὲ ρίγιον, αἶ κεν ἀλώω
μοῦνος· τοὺς δ' ἄλλους Δαναοὺς ἐφόβησε Κρονίων.

Ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός ;

408 οἶδα γὰρ ὅττι κακοὶ μὲν ἀποίχονται πολέμοιο·

ὃς δέ κ' ἀριστεύῃσι μάχῃ ἔνι, τὸν δὲ μάλα χρεῶ
ἑστάμεναι κρατερῶς, ἥτ' ἔβλητ', ἥτ' ἔβαλ' ἄλλον.

Ulysses is isolated, and surrounded by Trojans. Socus wounds him, but falls mortally wounded by his hand. Ulysses wounded calls for help ; Menelaus exhorts Ajax to fly to his succour. Ajax protects Ulysses, while Menelaus drags him from the fight.

Ἔως ὃ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,

412 τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστῶν·

ἔλσαν δ' ἐν μέσσοισι, μετὰ σφίσι πῆμα τιθέντες.

Ὡς δ' ὅτε κάπριον ἀμφὶ κύνες θαλεροὶ τ' αἰζηοὶ
σεύωνται, ὁ δέ τ' εἴσι βαθείης ἐκ ξυλόχοιο,

416 θίγγων λευκὸν ὀδόντα μετὰ γναμπτῇσι γένυσσιν·

ἀμφὶ δέ τ' αἵσσονται· ὑπαὶ δέ τε κόμπος ὀδόντων

γίγνεται· οἱ δὲ μένουσιν ἄφαρ, δεινὸν περ ἰόντα·

ὥς ῥά τότ' ἀμφ' Ὀδυσῆα Διὶ φίλον ἑσσεύοντο

420 Τρῶες. Ὁ δὲ πρῶτον μὲν ἀμύμονα Δηϊοπίτην

οὔτασεν ὦμον ὕπερθεν ἐπάλμενος ὃξείῳ δουρί·

αὐτὰρ ἔπειτα Θόωνα καὶ Ἐννομον ἐξενάριξεν·

Χερσιδάμαντα δ' ἔπειτα, καθ' ἵππων αἵξαντα,

αἶψα in other texts. — 393. See 2, 700. — 395. *Σήπεται*, *Sch.* = *πλείονες*. See 162.—403. See 1, 517.—405. See *ibidem*, 325.

411. See *ibid.*, 193.—413. See *ibid.*, 409. — 414, sqq. Imitated by *Virg. Æn.* x. 707, sqq. The Lat. poet has left out here the detail of sharpening the teeth, but he recalls it in the *Georgics*, iii. 255 : “*Ipse ruit dentesque Sabellicus exacuit sus.*”—418. *μένουσιν* (*αὐ-*

- 424 δουρὶ κατὰ πρότμησιν ὑπ' ἀσπίδος ὀμφαλοέσσης
 νύξεν· ὁ δ' ἐν κονίρσι πεσὼν ἔλε γαῖαν ἀγοστή.
 Τοὺς μὲν ἔασ', ὁ δ' ἄρ' Ἰππασίδην Χάροπ' οὐτασε
 δουρί,
 αὐτοκασίγνητον εὐγενέος Σῶκοιο.
- 428 Τῷ δ' ἐπαλεξήσων Σῶκος κίεν, ἰσόθεος φῶς·
 στή δὲ μάλ' ἐγγὺς ἰὼν καὶ μιν πρὸς μῦθον ἔειπεν·
 ὦ Ὀδυσσεῦ πολύαινε, δόλων ἄτ' ἠδὲ πόνοιο,
 σήμερον ἢ δοιοῖσιν ἐπεύξαι Ἰππασίδησιν,
- 432 τοιῷδ' ἄνδρε κατακτείνας καὶ τεύχε' ἀπούρας·
 ἢ κεν ἐμῷ ὑπὸ δουρὶ τυπείς ἀπὸ θυμὸν ὀλέσσης·
 ὦς εἰπὼν οὔτησε κατ' ἀσπίδα πάντοσ' ἐτίσιν·
 διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὕβριμον ἔγχος,
- 436 καὶ διὰ θώρηκος πολυδαίδαλου ἠρήρειστο·
 πάντα δ' ἀπὸ πλευρῶν χροά ἐργαθεν, οὐδέ τ' ἔασεν
 Παλλὰς Ἀθηναίη μιχθήμεναι ἔγκασι φωτός.
 Γυνῶ δ' Ὀδυσσεὺς ὃ οἱ οὔτι βέλος κατὰ καίριον ἦλθεν
- 440 ἄψ δ' ἀναχωρήσας Σῶκον πρὸς μῦθον ἔειπεν·
 Ἄ δεῖλ', ἢ μάλα δὴ σε κιχάνεται αἰπὺς ὀλεθρος.
 Ἦτοι μὲν ῥ' ἐμ' ἐπαυσας ἐπὶ Τρώεσσι μάχεσθαι·
 σοὶ δ' ἐγὼ ἐνθάδε φημι φόνον καὶ Κῆρα μέλαιναν
- 444 ἤματι τῷδ' ἔσσεσθαι, ἐμῷ δ' ὑπὸ δουρὶ δαμέντα
 εὐχος ἐμοὶ δώσειν, ψυχὴν δ' Ἀῖδι κλυτοπόλῳ.
 Ἢ, καὶ ὁ μὲν φύγαδ' αὐτίς ὑποστρέψας ἐβεβήκει·
 τῷ δὲ μεταστρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν
- 448 ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν.
 Δούπησεν δὲ πεσών· ὁ δ' ἐπεύξατο δῖος Ὀδυσσεύς·
 ὦ Σῶχ', Ἰππάσου νιὲ δαΐφρωνος, ἵπποδάμοιο,
 φθῇ σε τέλος θανάτοιο κιχήμενον, οὐδ' ὑπάλυξας.
- 452 Ἄ δεῖλ', οὐ μὲν σοίγε πατήρ καὶ πότνια μήτηρ
 ὅσσε καθαιρήσουσι θανόντι περ, ἀλλ' οἰωνοὶ

τόν), *sustinent*, meet his assault.—424. *πρότμησις*, the region of the navel, the parts near the reins : lit. what is cut first (*προτίμνω*) in the victim. M. Bothe, in fixing to this etymology the sign of doubt, has not thought of the word *σφαγή*, the throat, a term which has in like manner been transferred from the victim to the human kind.—425. *Τῷ πλατεῖ τῆς χειρός, τῇ δρακί, Sch. Palma.*—427. = *εὐγενέος*.—430. See 6, 203. — 434, sqq. See 3, 356, sqq. — 437. See 5, 147. It separated the entire skin from the flesh, and took the skin off his side, but did not touch the vitals.—439. See 4, 185.—441. *δαίλος*, in the sense of *δελταίος*, unhappy.—445. See 5, 654.—448. See 8, 157.—453. *καθαιρεῖν, detrahere*, to draw down, cause to descend, lower

- 454 ὤμῃσται ἐρύουσι, περὶ πτερὰ πυκνὰ βαλόντες.
 Αὐτὰρ ἐμ', εἴ κε θάνω, κτεριοῦσί γε δίοι Ἀχαιοί.
 456 Ὡς εἰπὼν Σώκοιο δαΐφρονος ὄβριμον ἐγχορ
 ἔξω τε χροὸς ἔλκε καὶ ἀσπίδος ὀμφαλοέσσης·
 αἶμα δέ οἱ σπασθέντος ἀνέσσυτο, κῆδε δὲ θυμόν.
 Τρῶες δὲ μεγάθυμοι ὅπως ἴδον αἶμ' Ὀδυσῆος,
 460 κεκλόμενοι καθ' ὅμιλον, ἐπ' αὐτῷ πάντες ἔβησαν.
 Αὐτὰρ ὃγ' ἐξοπίσω ἀνεχάζετο, αὔε δ' ἐταίρους·
 τρὶς μὲν ἔπειτ' ἤϋσεν, ὅσον κεφαλῇ χάδε φωτός,
 τρὶς δ' αἶεν ἰάχοντος Ἀρηΐφιλος Μενέλαος·
 464 αἶψα δ' ἄρ' Αἴαντα προσεφώνεεν ἐγγὺς ἑόντα·
 Αἴαν Διογενές, Τελαμώνιε, κοίρανε λαῶν,
 ἀμφὶ μ' Ὀδυσσῆος ταλασίφρονος ἵκετ' αὐτή,
 τῷ ἱκέλῃ, ὥσει ἔβιψάτο μῦνον ἑόντα
 468 Τρῶες, ἀποτμήξαντες ἐνὶ κρατερῇ ὑσμίνῃ.
 Ἄλλ' ἵομεν καθ' ὅμιλον· ἀλεξέμεναι γὰρ ἄμεινον.
 Δεῖδω, μήτι πάθῃσιν ἐνὶ Τρώεσσι μονωθείς,
 ἔσθλός ἐών, μεγάλη δὲ ποθὴ Δαναοῖσι γένηται.
 472 Ὡς εἰπὼν ὁ μὲν ἦρχ', ὁ δ' ἄμ' ἔσπετο ἰσόθεος
 φώς·
 εὖρον ἔπειτ' Ὀδυσῆα Διὶ φίλον· ἀμφὶ δ' ἄρ' αὐτὸν
 Τρῶες ἔπονθ', ὥς εἴ τε δαφνοῖνοι θῶες ὄρεσφιν
 ἀμφ' ἔλαφον κεραδὸν βεβλημένον, ὄντ' ἔβαλ' ἀνήρ
 476 ἰὼ ἀπὸ νευρῆς· τὸν μὲν τ' ἤλυξε πόδεςσιν
 φεύγων, ὄφρ' αἶμα λιαρὸν καὶ γούνατ' ὀρώρῃ·

(the eyelids), an expression which very well paints the action of closing the eyes of the dead. — 454. Ionic fut. for ἐρύσουσι. — 455. κτερίζειν, to inter with pomp, make a solemn funeral. See 24, 38. — 458. κῆδε, see 5, 400. — 462. "Ὅσον ἡ κεφαλὴ τοῦ ἀνδρὸς ἰσχυρεῖν χωρῆσαι (lit. contain) μέγεθος φωνῆς, *Apoll.* Fm χανδάνω, ἔχαδον (whence κάδος, *cadus*). We should have expected rather to find here the word *mouth*, *throat*, as Theocritus says: Τρὶς μὲν ἔλαν αὖσιν, ὅσον βαθὺς ἦρυγε λαιμός. But H. speaks here as a spectator of the extreme effort which Ulysses makes. The whole head of one who cries out at the top of his voice, is contracted, stretched by the effort to propel the sound; which is what the poet expresses when he says, "he cried with the whole capacity of his head;" and the French language by the colloquial expressions, *crier de toute sa tête*, *crier à pleine tête*. — 474. "The hero says that in going to visit the sources of the Simois, he traversed forests filled with jackals, θῶες. These animals live in numerous troops in hot countries, and therefore H. says θῶες in the plur.; and not to make a miserable jingle of words between θῶες and Τρῶες, as say the petty Scholiasts." *Dugas Montb.* This is one of H.'s most finished pictures. According to

478 αὐτὰρ ἐπειδὴ τόνγε δαμάσσεται ὠκύς οἰστός,
 ὠμοφάγοι μιν θῶες ἐν οὔρεσι δαρδάπτουσιν
 480 ἐν νέμει σκιερῷ· ἐπὶ τε λῖν ἤγαγε δαίμων
 σίντην· θῶες μὲν τε διέτρεσαν, αὐτὰρ ὁ δάπτει·
 ὥς ῥα τότε ἄμφ' Ὀδυσῆα δαΐφρονα, ποικιλομήτην,
 Τρῶες ἔπον πολλοί τε καὶ ἄλκιμοι· αὐτὰρ ὕγ' ἦρος
 484 αἴσσω· ὃ ἔγχει ἀμύνετο νηλεὲς ἦμαρ.
 Αἴας δ' ἐγγύθεν ἦλθε, φέρων σάκος ἥτε πύργον,
 στῇ δὲ παρέξ· Τρῶες δὲ διέτρεσαν ἄλλυδις ἄλλος.
 "Ἦτοι τὸν Μενέλαος Ἀρήϊος ἔξαγ' ὀμίλου,
 488 χειρὸς ἔχων, εἴως θεράπων σχεδὸν ἤλασεν ἵππους.

Ajax scatters death among the Trojans. On the other wing, Hector vigorously presses Nestor and Idomeneus. Machaon is wounded by an arrow from Paris. Nestor, by the advice of Idomeneus, carries Machaon in his chariot out of the fight.

Αἴας δὲ Τρῶεσσιν ἐπάλμενος εἴλε Δόρυκλον
 Πριαμίδην, νόθον υἱόν· ἔπειτα δὲ Πάνδοκον οὔτα·
 οὔτα δὲ Λύσανδρον καὶ Πύρασον ἠδὲ Πυλάρτην.
 492 Ὡς δ' ὅπότε πλήθων ποταμὸς πεδίονδε κάτεισιν
 χεიმάρρους κατ' ὄρεσφιν, ὀπαζόμενος Διὸς ὄμβρῃ,
 πολλὰς δὲ δρυὺς ἀζαλέας, πολλὰς δὲ τε πεύκας
 ἐσφέρεται, πολλὸν δέ τ' ἀφυσγετὸν εἰς ἄλα βάλλει·
 496 ὥς ἔφεπε κλονέων πεδίον τότε φαίδιμος Αἴας,
 δαΐζων ἵππους τε καὶ ἀνέρας. Οὐδέ πω Ἐκτωρ
 πεύθετ', ἐπεὶ ῥα μάχης ἐπ' ἀριστερὰ μάρνατο πάσης,
 ὄχθας παρ ποταμοῖο Σκαμάνδρου· τῇ ῥα μάλιστα
 500 ἀνδρῶν πίπτε κάρηνα, βοῇ δ' ἄσβεστος ὀρώρει
 Νέστορά τ' ἀμφὶ μέγαν καὶ Ἀρήϊον Ἰδομενῆα.
 Ἐκτωρ μὲν μετὰ τοῖσιν ὀμίλει, μέρμερα ῥέζων
 ἔγχεϊ θ' ἱπποσύνῃ τε· νέων δ' ἀλάπαζε φάλαγγας.
 504 Οὐδ' ἄν πω χάζοντο κελεύθου δίοι Ἀχαιοί,

Aristotle, the jackal and the lion are enemies. — 476. τὸν ἤλυε, venatorem cervus. — 477. See 9, 610. — 478. = δαμάσσειν. — 483. ἀμφόπνιν, to be busy about, to care for. See 7, 316.

492, sqq. See Virg. *Æn.* ii. 305, sqq. — 495. Εἰς αὐτὸν φέρει, Sch. Otherwise ἐσφίρεσθαι is said of what one eats, *ingurgitare*. ἀφυσγετός, a mass of impurities and all kinds of things which the river swallows and mixes with the mud; probably fin *ἀφύσσω*, to draw. — 496. *Pervadabat, pervocabat campum*. κλονέω, to agitate, push before one, what is vulgarly called turn topsy-turvy. — 503. Τῇ τοῦ ἱππεύειν ἀρετῇ, *ἡμπερίᾳ*, Eustath. By his skill in fighting on the chariot. — 504. κατεύθου, sc. πολεμικῆς, the march against the

- 505 εἰ μὴ Ἀλέξανδρος, Ἑλένης πύσις ἠὔκομοιο,
παῦσεν ἀριστεύοντα Μαχάονα, ποιμένα λαῶν,
ἰψὲν τριγλώχινι βαλὼν κατὰ δεξιὸν ὦμον.
- 508 Τῷ ῥα περιδδειςαν μένεα πνεύοντες Ἀχαιοί,
μήπως μιν, πολέμοιο μετακλινθέντος, ἔλοιεν.
Αὐτίκα δ' Ἰδομενεὺς προσεφώνεε Νέστορα δῖον
ᾧ Νέστορ Νηληϊάδῃ, μέγα κῦδος Ἀχαιῶν,
- 512 ἄγρει, σὼν ὀχέων ἐπιβήσεο· παρ δὲ Μαχάων
βαινέτω· ἐς νῆας δὲ τάχιστ' ἔχε μώνυχας ἵππους.
Ἰητρὸς γὰρ ἀνὴρ πολλῶν ἀντάξιός ἄλλων
[ιοὺς τ' ἐκτάμνειν ἐπὶ τ' ἥπια φάρμακα πάσσειν].
- 516 Ὡς ἔφατ'· οὐδ' ἀπίθησε Γερήνιος ἱππότης Νέστωρ.
Αὐτίκα δ' ὦν ὀχέων ἐπεβήσετο· παρ δὲ Μαχάων
βαῖν', Ἀσκληπιοῦ υἱὸς ἀμύμονος ἰητρὸς·
μάστιξεν δ' ἵππους, τῷ δ' οὐκ ἄκουτε πετέσθην
- 520 νῆας ἐπὶ γλαφυράς· τῇ γὰρ φίλον ἔπλετο θυμῷ.

Hector, informed of the disorder carried by Ajax into the Trojan ranks, traverses the field, scattering death among the Greeks. But Zeus does not permit him to encounter Ajax, into whose heart he inspires fear, so that he retires fighting. Eurypylus ranges himself by his side ; but soon, wounded by an arrow of Paris, he quits the fight. At his voice the Greeks advance to support Ajax.

- Κεβριόνης δὲ Τρῶας ὀρινομένους ἐνόησεν,
Ἐκτορι παρβεβαώς, καὶ μιν πρὸς μῦθον ἔειπεν·
Ἐκτορ, νῶϊ μὲν ἐνθάδ' ὀμιλέομεν Δαναοῖσιν,
- 524 ἐσχατιῇ πολέμοιο δυσηχέος· οἱ δὲ δὴ ἄλλοι
Τρῶες ὀρίνονται ἐπιμίξῃ, ἵπποι τε καὶ αὐτοί.
Αἴας δὲ κλονέει Τελαμῶνιος· εὖ δέ μιν ἔγνω·
εὐρὺ γὰρ ἀμφ' ὦμοισιν ἔχει σάκος· ἀλλὰ καὶ ἡμεῖς
- 528 κεῖσ' ἵππους τε καὶ ἄρμ' ἰθύνομεν, ἐνθα μάλιστα
ἱππῆες πεζοί τε, κακὴν ἔριδα προβαλόντες,
ἀλλήλους ὀλέκουσι, βοή δ' ἄσβεστος ὄρωρεν.
Ὡς ἄρα φωνήσας ἵμασεν καλλίτριχας ἵππους
- 532 μάστιγι λιγυρῇ· τοὶ δὲ πληγῆς αἶοντες
ρίμφ' ἔφερον θοὸν ἄρμα μετὰ Τρῶας καὶ Ἀχαιοὺς,

enemy. — 509. μετακλίνεσθαι, to lean, incline to the other side. — 520. τῇ, sic.

529. = ἰθύνωμεν. — 529. ἔριδα προβαλεῖν, lit. to cast forward the strife : to engage in fight ; doubtless by a metaphor drawn from missile weapons. In the same way ἔριδα προφέρεσθαι, 3, 7. — 532. Πληγῆς αἰσθόμενοι, Sch. The description that follows is imitated by

- 534 στείβοντες νέκυάς τε καὶ ασπίδας· αἵματι δ' ἄζων,
νέρθεν ἅπας πεπάλακτο, καὶ ἄντυγες αἱ περὶ δίφρον,
536 ἃς ἄρ' ἄφ' ἱππέων ὀπλέων ῥαθάμιγγες ἔβαλλον,
αἱ τ' ἄπ' ἐπισσώτρων. Ὁ δὲ ἵετο δύναι ὄμιλον
ἀνδρόμεον ῥῆξαί τε, μετάλμενος· ἐν δὲ κυδοιμὸν
ἦκε κακὸν Δαναοῖσι, μίνυνθα δὲ χάζετο δουρὸς.
540 Αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλεῖτο στίχας ἀνδρῶν
ἔγχεϊ τ' ἄορί τε μεγάλοισι τε χερμαδίοισιν·
Αἴαντος δ' ἀλέεινε μάχην Τελαμωνιάδαο.
[Ζεὺς γάρ οἱ νεμεσᾷθ', ὅτ' ἀμείνονι φωτὶ μάχοιτο.]
544 Ζεὺς δὲ πατὴρ Αἴανθ' ὑψίζυγος ἐν φόβον ὤρσεν
στῇ δὲ ταφῶν, ὅπιθεν δὲ σάκος βάλεν ἐπταβόειον·
τρίσσε δὲ παπτήνας ἐφ' ὀμίλου, θηρὶ ἰοικώς,
ἐντροπαλιζόμενος, ὀλίγον γόνυ γουνὸς ἀμείβων.
548 Ὡς δ' αἰθῶνα λέοντα βοῶν ἀπὸ μεσσαύλοιο
ἑσσεύοντο κύνες τε καὶ ἀνέρες ἀγροειῶται,
οἷτε μιν οὐκ εἰῶσι βοῶν ἐκ πῖαρ ἐλέσθαι,
πάννυχτοι ἐγρήσσοντες· ὁ δὲ κρειῶν ἐρατίζων
552 ἰθύει, ἀλλ' οὐτι πρήσσει· θαμέες γὰρ ἄκοντες
ἀντίοι αἰσσοῦσι θρασειάων ἀπὸ χειρῶν,
καιόμεναί τε δεταί, τάς τε τρεῖ, ἐσσύμενός περ·
ἠῶθεν δ' ἀπονόσφιν ἔβη τετιηότι θυμῷ·
556 ὧς Αἴας τότ' ἀπὸ Τρώων τετιημένος ἦτορ
ῆϊε, πόλλ' ἀέκων· περὶ γὰρ δῖε νηυσὶν Ἀχαιῶν.
Ὡς δ' ὅτ' ὄνος παρ' ἄρουραν ἰὼν ἐβίησατο παῖδας

Virg., *Æn.* xii. 337, sqq. — 537. αἱ τε (ῥαθάμιγγες αἱ) ἀπὸ τῶν ἐπισσ. — 539. Lit., "he drew back, or removed very little from the lance;" i. e. he did not quit it; he kept fighting on. — 543. A line interpolated, if we may trust the quotation of the passage by Aristarchus and Plutarch. ὅτ' = ὅτι. — 544. = Αἴαντι, here and 572. — 545. ταφῶν, see 24, 360. — 546. Διὰ δῖος ὑπεχώρησε, Sch. — 547. See 6, 496. Ἔστι σὲ ἀμείβειν γόνυ γουνὸς τὸ βραχὺ προποδίζειν καὶ μὴ μακρὰ βιβάζειν. *Eustath.* Lit. "to change one knee for the other," i. e. to put alternately one foot before the other. This slow and courageous retreat gives occasion to two comparisons; in the one figures the lion, of which Aristotle says (*Hist. of Animals*, ix. ch. 31), "that he never flies on the plain," ἀλλ' ἐὰν καὶ διὰ πλῆθος ἀναγκασθῇ τῶν θηρευόντων ὑπαγαγεῖν, βάδην ὑποχωρεῖ καὶ κατὰ σκέλος καὶ κατὰ βραχὺ ἐπιστρέφόμενος: he only flies when he arrives at covered places. Virg. has imitated this whole passage, *Æn.* ix. 789, sqq. — 548. Τὸ μέσον τῆς αἰῆς, ὅπου τῶν βοῶν αἱ στάσεις, Sch. — 550. See 176. — 554. Σετή, fm δῖα, σύνετα, ligata, a faggot of pieces of wood cut thin and tied together, a torch. — 557. See 5, 566. — 558. As we have said above, the mode

- 559 νωθής, ᾧ δὴ πολλὰ περὶ ρόπαλ' ἀμφὶς ἔαγη,
 560 κείρει τ' εἰσελθὼν βαθὺ λήϊον· οἱ δέ τε παῖδες
 τύπτουσιν ροπάλοισι· βίη δέ τε νηπίη αὐτῶν·
 σπουδῇ δ' ἐξήλασεν, ἐπεὶ τ' ἐκορέσσατο φορβῆς·
 ὥς τότ' ἔπειτ' Αἴαντα μέγαν, Τελαμώνιον υἱόν,
 564 Τρῶες ὑπέρθυμοι τηλέκλειτοί τ' ἐπίκουροι,
 νύσσοντες ξυστοῖσι μέσον σάκος, αἰὲν ἔποντο.
 Αἴας δ' ἄλλοτε μὲν μνησάσκετο θούριδος ἀλκῆς,
 αὐτὶς ὑποστρεφθεὶς, καὶ ἐρητύσασκε φάλαγγας
 568 Τρώων ἱπποδάμων· ὅτε δὲ τρωπάσκετο φεύγειν.
 Πάντας δὲ προέεργε θοὰς ἐπὶ νῆας ὁδεύειν·
 αὐτὸς δὲ Τρώων καὶ Ἀχαιῶν θῦνε μεσηγὺ
 ἰστάμενος· τὰ δὲ δοῦρα θρασειᾶν ἀπὸ χειρῶν
 572 ἄλλα μὲν ἐν σάκεϊ μεγάλῳ πάγεν, ὄρμενα πρόσσω·
 πολλὰ δὲ καὶ μεσσηγύ, πάρος χρὸα λευκὸν ἐπαυρεῖν,
 ἐν γαίῃ ἴσταντο, λιλαιόμενα χροὸς ἄσαι.
 Τὸν δ' ὥς οὖν ἐνόησ' Εὐαίμονος ἀγλαὸς υἱός,
 576 Εὐρύπυλος, πυκνοῖσι βιαζόμενον βελέεσσιν·
 στῇ ῥα παρ' αὐτὸν ἰὼν, καὶ ἀκόντισε δουρὶ φαεινῷ,
 καὶ βάλε Φαυσιάδην Ἀπισάονα, ποιμένα λαῶν,
 ἦπαρ ὑπὸ πρᾶπίδων, εἴθαρ δ' ὑπὸ γούνατ' ἔλυσεν·
 580 Εὐρύπυλος δ' ἐπόρουσε καὶ αἶνυτο τεύχε' ἀπ' ὤμων.
 Τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδῆς
 τεύχε' ἀπαινύμενον Ἀπισάονος, αὐτίκα τόξον
 ἔλκετ' ἐπ' Εὐρυπύλῳ, καὶ μιν βάλε μηρὸν ὀϊστῷ
 584 δεξιόν· ἐκλάσθη δὲ δόναξ, ἐβάρυνε δὲ μηρόν.
 Ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο, Κῆρ' ἀλεείνων·
 ἦῤυσεν δὲ διαπρύσιον Δαναοῖσι γεγωνῶς·
 ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 588 στήτ' ἐλελιχθέντες καὶ ἀμύνετε νηλεὲς ἡμαρ

of regarding animals, and of putting them on a parallel with men, is very variable, and changes greatly according to the people and the epochs of civilization. For H., this comparison of Ajax with an ass is quite as noble as that with a lion, which precedes. It is the same in Holy Scripture, "*Issachar* (says Jacob in blessing his sons) *asinus fortis, accubans inter terminos*." ἐβλήσατο παῖδας is just the same as in English, "force the guard," the boys his guardians, his conductors; i. e. entered in spite of them into the corn-field. — 560. κείρειν and *tondere* are often said of animals browsing on the herbage, as in French, *tondre*. — 569. Ἐκώλυε τοὺς Τρῶας ἐμπιπτεῖν ταῖς ναυσί, Sch. — 572. = ἐπάγησαν. — 573. Ἐφάπασθαι, ἐπιθιγῖν, Sch. — 574. The poet attributes to the javelin the sentiment and

- 589 Αἴανθ', ὃς βελέεσσι βιάζεται· οὐδέ ἔ φημι
 φεύξεσθ' ἐκ πολέμοιο δυσηχέος· ἀλλὰ μάλ' ἄντην
 ἴστασθ' ἀμφ' Αἴαντα μέγαν, Τελαμώνιον νιόν.
 592 Ὡς ἔφατ' Εὐρύπυλος βεβλημένος· οἱ δὲ παρ'
 αὐτὸν
 πλησίοι ἐστησαν, σάκε' ὥμοισι κλίναντες,
 δούρατ' ἀνασχόμενοι· τῶν δ' ἀντίος ἤλυθεν Αἴας,
 στῇ δὲ μεταστρεφθεὶς, ἐπεὶ ἵκετο ἔθνος ἐταῖρων.
 596 Ὡς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο.

Achilles perceives Nestor. He sends Patroclus to ask him what wounded warrior he is carrying back. Patroclus rejoins Nestor in his tent and recognizes Machaon. Nestor tells him of the disorder of the Greeks. He deplores the obstinacy of Ajax; then, carrying himself back to the days of his youth, he relates to Patroclus how once he fought with the Eleans, and, in spite of his father, saved his country.

- Νέστορα δ' ἐκ πολέμοιο φέρον Νηληϊῆαι ἵπποι
 ἰδρῶσαι· ἦγον δὲ Μαχάονα, ποιμένα λαῶν.
 Τὸν δὲ ἰδὼν ἐνόησε ποδάρκης δῖος Ἀχιλλεύς·
 600 ἐσθήκει γὰρ ἐπὶ πρύμνῃ μεγακίττει νηί,
 εἰσροῶν πόνον αἰπὺν ἰώκᾳ τε δακρυόεσσαν.
 Αἶψα δ' ἐταῖρον ἐὼν Πατροκλῆα προσέειπεν,
 φθεγξάμενος παρὰ νηός· ὁ δὲ κλισίῃθεν ἀκούσας
 604 ἔκμολεν ἴσος Ἀρηϊ· κακοῦ δ' ἄρα οἱ πέλεν ἀρχή.
 Τὸν πρότερος προσέειπε Μενoitίου ἄλκιμος υἱός·
 Τίπτε με κικλήσκεις, Ἀχιλεῦ; τί δέ σε χρεῖω
 ἔμειο;
 Τὸν δ' ἀπαμειβόμενος προσέφη Πύδας ὦκὺς Ἀχιλ-
 λεύς·
 608 Δῖε Μενoitιάδη, τῷ ἔμῳ κεχαρισμένε θυμῷ,
 νῦν ὅτῳ περὶ γούνατ' ἐμὰ στήσεσθαι Ἀχαιοὺς
 λισσομένους· χρεῖω γὰρ ἰκάνεται οὐκέτ' ἀνεκτός.
 Ἄλλ' ἴθι νῦν, Πάτροκλε Διὶ φίλε, Νέστορ' ἔρειο,

the desire of him who hurls it.—579. See 5, 337.—593. = εἰς ὄμον.—596. δέμας, *istat*, in the accus., as elsewhere *δίκεν*, *τρόπον*, *modus*, with gen.

600. πρύμνῃ, adj. as 7, 383; 10, 35.—601. ἰώκα, *heteroclitus accus.*, formed after another declension, of *ἰωκή* (see 5, 521, 740). The existence of the nom. *ἰώξ* cannot be established.—603. Speaking of the vessel, on board of which he was. *κλισίῃθεν* depends on *ἐκμολεν*.—604. In the same way Æneas, "*Hinc mihi prima mali lata!*" Æn. ii. 97.—606. For the construction see 9, 75.—609. See 1, 461.

- 612 ὄντινα τοῦτον ἄγει βεβλημένον ἐκ πολέμοιο.
 Ἦτοι μὲν τάγ' ὅπισθε Μαχάονι πάντα ἔοικεν,
 τῷ Ἀσκληπιάδῃ, ἀτὰρ οὐκ ἴδον ὄμματα φωτός·
 ἵπποι γάρ με παρήϊξαν πρόσσω μεμαυῖαι.
- 616 Ὡς φάτο· Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἐταίρῳ·
 βῆ δὲ θέειν παρά τε κλισίας καὶ νῆας Ἀχαιῶν.
 Οἱ δ' ὅτε δὴ κλισίῃν Νηληϊάδεω ἀφίκοντο,
 αὐτοὶ μὲν ῥ' ἀπέβησαν ἐπὶ χθόνα πουλυβότειραν·
- 620 Ἴππους δ' Εὐρυμέδων θεράπων λύε τοῖο γέροντος
 ἐξ ὀχέων· τοὶ δ' ἰδρῶ ἀπεψύχοντο χιτώνων,
 στάντε ποτὶ πνοιὴν παρὰ θιν' ἄλός· αὐτὰρ ἔπειτα
 ἐς κλισίῃν ἐλθόντες ἐπὶ κλισμοῖσι κάθιζον.
- 624 Τοῖσι δὲ τεύχε κυκείῳ ἐϋπλόκαμος Ἑκαμήδη,
 τὴν ἄρετ' ἐκ Τενέδοιο γέρων, ὅτε ἔρσεν Ἀχιλλεύς,
 θυγατέρ' Ἀρσινόου μεγάλῃτορος, ἣν οἱ Ἀχαιοὶ
 ἕξελον, οὐνεκα βουλῇ ἀριστεύεσκεν ἀπάντων·
- 628 ἥ θφῶϊν πρῶτον μὲν ἐπιπροΐηλε τράπεζαν
 καλήν, κυανόπεζαν, εὖξοον· αὐτὰρ ἐπ' αὐτῆς
 χάλκειον κάνεον· ἐπὶ δὲ κρόμμον, ποτῷ ὄψον,
 ἥδὲ μέλι χλωρόν, παρὰ δ' ἀλφίτου ἱεροῦ ἀκτὴν·
- 632 πὰρ δὲ δέπας περικαλλές, δ' οἴκοθεν ἦγ' ὁ γεραίος,
 χρυσείοις ἥλοισι πεπαρμένον· οὗατα δ' αὐτοῦ
 τέσσαρ' ἔσαν, δοιαί δὲ πελειάδες ἀμφὶς ἕκαστον
 χρύσειαι νεμέθοντο· δῶμα δ' ὑπὸ πυθμένεσσι ἦσαν.
- 636 Ἄλλος μὲν μογέων ἀποκινήσασκε τραπέζης,
 πλείον ἔόν· Νέστωρ δ' ὁ γέρων ἀμογητὶ ἄειρεν.
 Ἐν τῷ ῥά σφι κύκησε γυνή, εἰκυῖα θεῶσιν,

— 621, 622. Πρὸς ἄνεμον ἐπιστραφέντες τὸν ἰδρῶτα ἐξηραίνοντο, Sch. — 624. = κυκείῳ, fm κυκάω, misso. The ingredients of this drink are named at 638, sqq. — 625. See 9, 188. — 627. Ἐξάιρετον ἔδωκεν, Sch. Exemerunt = exiniam dederunt. — 628. ἐπιπροΐαλλω, to push forward towards one. — 630. ὄψον was the generic name of every thing they ate with bread, and which gave it a relish. Here the onion is qualified by ποτῷ ὄψον, “a seasoning of the drink,” because it excites thirst. — 631. χλωρόν, fresh. ἀκτὴ, fm ἀγνυμι, frango: frumenti fractura, i. e. frumenta or hordea trita. This flour gave what the Latins call *puls*; which, when dried, formed a kind of cake, which they ate either dry, or moistened. ἱεροῦ, as 5, 499, ἱερὰς κατ' ἁλώας. Hesiod has said Δημήτερος ἱερὸν ἀκτὴν. — 633. See 1, 246. ὦτα, the handles. In German, *oars* and *oars* are also expressed by the same word; but custom has introduced a distinction by the vowels; the first *oär*, plur. *oären*; the second *ähr*, plur. *ähre*. — 635. A lengthening of *νέμομαι*, *pascere*. Νεμομέναις,

- 639 οἶνω Πραμνείῳ, ἐπὶ δ' αἴγειον κνῆ τυρὸν
 640 κνήσῃ χαλκείῃ, ἐπὶ δ' ἄλφῖτα λευκὰ πάλυνεν·
 πινέμεναι δ' ἐκέλευσεν, ἐπεὶ ῥ' ὤπλισσε κυκεῖῳ.
 Τῷ δ' ἐπεὶ οὖν πίνουντ' ἀφέτην πολυκαγκέα δίψαν,
 μύθοισιν τέρποντο πρὸς ἀλλήλους ἐνέποντες·
 644 Πάτροκλος δὲ θύρῃσιν ἐφίστατο, ἰσόθεος φῶς.
 Τὸν δὲ ἰδὼν ὁ γεραιὸς ἀπὸ θρόνου ὤρτο φαεινοῦ,
 ἐς δ' ἄγε χειρὸς ἑλών, κατὰ δ' ἰδριάσθαι ἄνωγεν.
 Πάτροκλος δ' ἐτέρωθεν ἀναίνετο, εἰπέ τε μῦθον·
 648 Οὐχ ἔδος ἐστί, γεραιὲ Διοτρεφές, οὐδέ με πείσεις.
 Αἰδοῖός, νεμεσητὸς δ' με προέηκε πυθέσθαι,
 ὄντινα τοῦτον ἄγεις βεβλημένον· ἀλλὰ καὶ αὐτὸς
 γινώσκω· ὁρόω δὲ Μαχάονα, ποιμένα λαῶν.
 652 Νῦν δὲ ἔπος ἐρέων πάλιν ἄγγελος εἰμ' Ἀχιλῆϊ·
 εὖ δὲ σὺ οἶσθα, γεραιὲ Διοτρεφές, οἶος ἐκείνος
 δεινὸς ἀνὴρ· τάχα κεν καὶ ἀναίτιον αἰτιόωτο.
 Τὸν δ' ἡμίβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ·
 656 Τίπτε τ' ἄρ' ὥδ' Ἀχιλεὺς ὀλοφύρεται νῆας Ἀχαιῶν,
 ὅσσοι δὴ βέλεσιν βεβλήηται; οὐδέ τι οἶδεν
 πένθεος ὅσσον ὄρωρε κατὰ στρατόν. Οἱ γὰρ ἄρι-
 στοὶ
 ἐν νηυσὶν κέαται βεβλημένοι οὐτάμενοί τε.
 660 Βέβληται μὲν ὁ Τυδείδης, κρατερὸς Διομήδης·
 οὐτασταὶ δ' Ὀδυσσεὺς δουρικλυτός, ἡδ' Ἀγαμέμνων
 [βέβληται δὲ καὶ Εὐρύπυλος κατὰ μηρὸν οἷστω·]
 τοῦτον δ' ἄλλον ἐγὼ νέον ἡγαγον ἐκ πολέμοιο,
 664 ἰὼ ἀπὸ νευρῆς βεβλημένον. Αὐτὰρ Ἀχιλλεύς,
 ἐσθλὸς ἰών, Δαναῶν οὐ κήδεται οὐδ' ἐλεαίρει.
 Ἥ μένει, εἰσόκε δὴ νῆες θοαὶ ἄγχι θαλάσσης,
 Ἀργείων ἀέκητι, πυρὸς δηϊόιο θέρωνται,
 668 αὐτοὶ τε κτεινόμεθ' ἐπισχερώ;—οὐ γὰρ ἐμὴ ἴς

τουτέστι ζώσαις, ἐφείσαν αἱ πέλειαι, Sch. — 639. Pliny, *Nat. Hist.* xiv. 6: "Pramnio vino etiam nunc honos durat. Nasoitur Smyrna regione, juxta delubrum Matris deum." Father Hardouin adds: *et in Icaro insula, ubi scopulus Pramnium, et in Lesbo, et in Ephesino agro.* ἔκνη, imperf. of κνῆμι = κνάω, to scrape. — 648. *Nunc non est sessio*, i. e. *sedendi tempus*. — 649. *νεμεσητός* (ἐστιν) *ὅς με* . . — 652. *We must join πάλιν εἰμι, redibo*. — 658. *πένθεος* depends on *τι*. — 659. = *κείνται*. — 662. This line, wanting in the best MSS., has been inappropriately transported hither from 16, 27, for Nestor knew not of the wound received by Eurypylus. — 667. *ἀέκητι*, adv. construed with *gen.*, *against the will of the Greeks*. For the rest of the line see

- 669 ἔσθ' οἷη πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλεισιν.
 Εἴθ' ὥς ἡβῶοιμι, βίη δέ μοι ἐμπεδος εἴη,
 ὥς ὁπότ' Ἥλαιοι καὶ ἡμῖν νεῖκος ἐτύχθη
 672 ἀμφὶ βοηλασίῃ, ὅτ' ἐγὼ κτάνον Ἴτυμονῆα,
 ἔσθλόν Ὑπείροχίδην, ὃς ἐν Ἥλιδι ναιετάασκεν,
 ῥύσι' ἐλαυνόμενος. Ὁ δ' ἀμύνων ἦσι βόεσσιν
 ἔβλητ' ἐν πρώτοισιν ἐμῆς ἀπὸ χειρὸς ἄκοντι,
 676 καὶ δ' ἔπεσεν, λαοὶ δὲ περίτρεσαν ἀγροῖωται.
 Ληΐδα δ' ἐκ πεδίου συνελάσσαμεν ἤλιθα πολλήν,
 πεντήκοντα βοῶν ἀγέλας, τόσα πῶεα οἴων,
 τόσσα συῶν συβόσια, τόσ' αἰπόλια πλατέ' αἰγῶν,
 680 ἵππους δὲ ξανθὰς ἑκατὸν καὶ πεντήκοντα,
 πάσας θηλείας, πολλῇσι δὲ πῶλοι ὑπῆσαν.
 Καὶ τὰ μὲν ἡλασάμεσθα Πύλον Νηληϊὸν εἴσω
 ἐννύχιοι προτὶ ἄστυ· γεγῆθει δὲ φρένα Νηλεύς,
 684 οὐνεκά μοι τύχε πολλὰ νέψ πόλεμόνδε κιόντι.
 Κήρυκες δ' ἐλίγαινον ἄμ' ἡοὶ φαινομένηφιν,
 τοὺς ἴμεν, οἷσι χρεῖος ὀφείλετ' ἐν Ἥλιδι δῖρ·

6, 331, and 2, 415. — 668. ἐπισχερώ, in succession, in file, one after the other; in prose, ἐφεξῆς.—670, sqq. The digression we are going to read has raised an outcry of reproaches against H., or against those who are thought to have arranged these poems in the order in which they have come down to us. Almost all the commentators find it entirely misplaced. It seems, however, that the appropriateness of this digression is easy to discover. Let us disengage it from the details, in which the Homeric poetry delights, from that prolixity which comes with a good grace from the mouth of an old man, and here is, at the bottom, the narrative of Nestor: "The Epeans, irritated at the success of the Pylians, came with their whole force to crush the town of Pylos. My father forbade me to fight; he hid my horses. I fought, in spite of him, without my chariot. The first enemy I killed was the king's son-in-law, and I struck terror into the Epeans. Zeus gave me a complete victory, and our town was saved." This story, addressed to Patroclus, is perfectly in keeping. It is an indirect way of saying to him, "All the Greeks are in danger of yielding beneath the blows of the Trojans; allow thyself to be persuaded, and fight in spite of Achilles. Zeus will give thee the victory." Such is the object of Nestor's long speech. The example of a similar position, and the success of a generous resolution, ought to predispose the mind of Patroclus to yield to the direct solicitations, which Nestor will address to him, beginning at 765. I shall repeat, then, on the subject of this digression, the dictum of Horace: (*Homerus*) *nil molitur inepte*.—672. Περὶ βοῶν ἀπελασίας, *Sch.*—674. Middle: *mihī abigens (ex ipsius armentis) pignora*, for a debt to the Eleans; see 686. — 677. Ληΐδα, see 9, 125.—679. In words of four short syllables, Epic poetry lengthens one of them, for the exigency

- 687 οἱ δὲ συναγρόμενοι Πυλίων ἡγήτορες ἄνδρες
 688 δαίτρευνον· πολέσιν γὰρ Ἑπείοι χρεῖος ὄφειλον,
 ὥς ἡμεῖς παῦροι, κεκακωμένοι, ἐν Πύλῳ ἤμεν·—
 ἔλθων γὰρ ῥ' ἐκάκωσε βίη Ἡρακληεῖη
 τῶν προτέρων ἐτέων, κατὰ δ' ἔκταθεν ὅσσοι ἄριστοι.
 692 Δώδεκα γὰρ Νηλῆος ἀμύμονος υἱέες ἤμεν·
 τῶν οἶος λιπόμην, οἱ δ' ἄλλοι πάντες ὄλοντο.
 Ταῦθ' ὑπερηφανέοντες Ἑπείοι χαλκοχίτωνες,
 ἡμέας ὑβρίζοντες, ἀτάσθαλα μηχανόωντο.—
 696 Ἐκ δ' ὁ γέρων ἀγέλην τε βοῶν καὶ πῶϋ μέγ' οἶων
 εἶλετο, κρινάμενος τριηκόσι' ἠδὲ νομῆας.
 Καὶ γὰρ τῷ χρεῖος μέγ' ὀφείлет' ἐν Ἥλιδι δῆη,
 τέσσαρες ἀθλοφόροι ἵπποι αὐτοῖσιν ὄχεσφιν,
 700 ἐλθόντες μετ' αἶθλα· περὶ τρίποδος γὰρ ἔμελλον
 θεύσεσθαι· τοὺς δ' αὖθι ἀναξ ἀνδρῶν Ἀνγείας
 κάσχεθε· τὸν δ' ἐλατῆρ' ἀφίει, ἀκαχήμενον ἵππων.
 Τῶν ὁ γέρων ἐπέων κεχολωμένος ἠδὲ καὶ ἔργων,
 704 ἐξέλετ' ἄσπετα πολλά· τὰ δ' ἄλλ' ἐς δῆμον ἔδωκεν
 [δαιτρεύειν, μή τις οἱ ἀτεμβόμενος κίοι ἴσης].
 Ἡμεῖς μὲν τὰ ἕκαστα διείπομεν, ἀμφὶ τε ἄστν
 ἔρδομεν ἱρὰ θεοῖς· οἱ δὲ τρίτῳ ἡματι πάντες
 708 ἦλθον ὁμῶς αὐτοὶ τε πολεῖς καὶ μώνυχες ἵπποι,
 πανσυδίῃ μετὰ δέ σφι Μολλίονε θωρήσσουντο,

of the hexameter.—681. See 10, 216.—688. Ἑμίριζον, Sch. Epeus, son of Poseidón, was the first king of these countries; his son Eteus founded Elis. Hence Ἑπείοι and Ἠλείοι, two names of the same people. "The Epeans had to pay a debt to many amongst us; for we remained few in number . . ., &c." This apparent contradiction is explained in what follows, "by their long and violent hostilities, the Epeans had greatly reduced the number of the Pylians; on which account those who remained had almost all experienced some loss in family or goods." —690. After the murder of Iphitus, Hercules wished to be purified by the Pylians. They shut against him the gates of their town; hence this war of the enraged hero, on which H. has given further details, 5, 392, sqq.—691. = ἐκτάθησαν, fm κτείνω.—700. Elis bred excellent horses, and the idea of racing these animals arose there, as we see from the present passage, at a very early period. The Olympic games, however, were not founded till long after; although Sophocles (Electra) makes them ascend to the heroic times. Nestor mentions, 23, 638, other races which had taken place, in his youth, at the funeral of Amarynceus, king of the Epeans.—701. Θέω, and several other verbs have not fut. but in the middle.—702. = κατέσχε. Dolentem ob equos; see 5, 24; 24, 550.—705. A line which the ancient critics judged, inappropriately, transported hither from the Odyssey, 9, 42, and 549. —709. See 2, 12,

- 710 παῖδ' ἔτ' ἰόντ', οὐπω μάλα εἰδότε θούριδος ἀλκῆς.
 Ἔστι δέ τις Θρυόεσσα πόλις, αἰπεῖα κολώνη,
 712 τηλοῦ ἐπ' Ἀλφειῷ, νεάτη Πύλου ἡμαθόεντος·
 τὴν ἀμφεστρατόωντο διαρῥαῖσαι μεμαωτες.
 Ἀλλ' ὅτε πᾶν πεδίον μετεκίαθον, ἅμμι δ' Ἀθήνη
 ἄγγελος ἦλθε θεοῦσ' ἀπ' Ὀλύμπου, θωρήσσεσθαι,
 716 ἔννυχος, οὐδ' ἀέκοντα Πύλον κάτα λαὸν ἄγειρεν,
 ἀλλὰ μάλ' ἔσσυμένους πολεμίζειν. Οὐδέ με Νηλεὺς
 εἶα θωρήσσεσθαι, ἀπέκρυσεν δέ μοι ἵππους·
 οὐ γάρ πώ τί μ' ἔφη ἴδμεν πολεμήϊα ἔργα.
 720 Ἀλλὰ καὶ ὥς ἱππεῦσι μετέπρεπον ἡμετέροισιν,
 καὶ πεζός περ ἐών· ἐπεὶ ὥς ἄγε νεῖκος Ἀθήνη.
 Ἔστι δέ τις ποταμὸς Μινυήϊος εἰς ἅλα βάλλων,
 ἐγγύθεν Ἀρήνης, ὅθι μέιναμεν Ἡῶ διαν
 724 ἱππῆες Πυλίων, τὰ δ' ἐπέρρεον ἔθνεα πεζῶν.
 Ἐνθεν πανσυδὴρ σὺν τεύχεσι θωρηχθέντες
 ἔνδιοι ἰκόμεσθ' ἱερὸν ῥόον Ἀλφειοῖο.
 Ἐνθα Δὴ ῥέξαντες ὑπερμενεῖ ἱερὰ καλά,
 728 ταῦρον δ' Ἀλφειῷ, ταῦρον δὲ Ποσειδάωνι,
 αὐτὰρ Ἀθηναίῃ γλαυκῶπιδι βοῦν ἀγλαίην,
 δόρπον ἔπειθ' ἐλόμεσθα κατὰ στρατὸν ἐν τελέεσσιν·
 καὶ κατεκοιμήθημεν ἐν ἔντεσιν οἷσιν ἕκαστος
 732 ἀμφὶ ῥοᾶς ποταμοῖο. Ἀτὰρ μεγάθυμοι Ἐπειοὶ
 ἀμφίσταντο δὴ ἄστν διαπραθέειν μεμαῶτες·

“Pherecydes (p. 81, *Fragmenta Historicorum*, collect. Didot) says that the *Molions* or *Molionides* were called *Cteatus* and *Eurytus*, that they were sons of Poseidon and *Molione*, daughter of *Molius*, but that fame gave them Actor for their father; indeed Nestor names them below *Ἀκτορίωνε*, sons of Actor.” Pherecydes adds that they were double; i. e. that the same body carried their two heads and four hands. This fable does not belong to the ideas of H. Nestor speaks of the two sons of Actor in 23, 638, sqq., as of two distinct persons. However it may be, Plutarch, in his Treatise on Fraternal Love, alludes to this opinion on the Molionides, “Now-a-days we are not less astonished when two brothers appear united, than if we saw the Molionides, whose two bodies were united by one nature.” *Dugas Month.*—711. A town situated on the Alphæus, “fertile in reeds,” *θρίον*. Above, 2, 592, it is called *Θρίον*.—714. *Διελγλύθεισαν*, *Sch.* On *δὲ* after *ὅτε*, see 1, 137. — 716. This line forms a parenthesis. — 721. *ἔγχε*, conducted, governed.—722. According to Strabo and Pausanias, it is the river afterwards called Anigrus.—726. *Μισσηβρινοί*, *Sch.* On the south, see 8, 530. — 729. *ἀγλαίην*, fm *ἀγίλη*, a herd; which they allow to feed with the herd, and do not yoke. It is the same thing as *βοῦς ἀδμήτη*, promised to Athênê 10, 293. — 730.

- 734 ἀλλά σφι προπάροιθε φάνη μέγα ἔργον Ἄρης.
 Εὔτε γὰρ ἥελιος φαέθων ὑπερέσχεθε γαίης,
 736 συμφερόμεσθα μάχῃ, Δίί τ' εὐχόμενοι καὶ Ἀθήνῃ
 ἀλλ' ὅτε δὴ Πυλίων καὶ Ἐπειῶν ἐπλετο νείκος,
 πρῶτος ἐγὼν ἔλον ἄνδρα, κόμισσα δὲ μώνυχας ἵπ-
 πους,
 Μούλιον αἰχμητὴν· γαμβρὸς δ' ἦν Αὐγείας,
 740 πρεσβυτάτην δὲ θύγατρ' εἶχε Ξανθὴν Ἀγαμήδην,
 ἣ τόσα φάρμακα ἤδη, ὅσα τρέφει εὐρεῖα χθών.
 Τὸν μὲν ἐγὼ προσιόντα βάλον χαλκῇρεϊ δουρὶ
 ἤριπε δ' ἐν κονίῃσιν· ἐγὼ δ' ἐς δίφρον ὁρούσας
 744 στήν ῥα μετὰ προμάχοισιν. Ἀτὰρ μεγάθυμοι
 Ἐπειοὶ
 ἔτρεσαν ἄλλυδις ἄλλος, ἐπεὶ ἴδον ἄνδρα πεσόντα,
 ἡγεμόν' ἱππήων, ὃς ἀριστεύεσκε μάχεσθαι.
 Αὐτὰρ ἐγὼν ἐπόρουσα κελαινῇ λαίλαπι ἴσος·
 748 πεντήκοντα δ' ἔλον δίφρους, δύο δ' ἀμφὶς ἕκαστον
 φῶτες ὁδὰξ ἔλον οὐδας, ἐμῷ ὑπὸ δουρὶ δαμέντες·
 καὶ νύ κεν Ἀκτορίωνε Μολίονε παῖδ' ἀλάπαξα,
 εἰ μὴ σφωε πατὴρ εὐρυκρείων Ἐνοσίχθων
 752 ἐκ πολέμου ἐσάωσε, καλύψας ἡέρι πολλῇ.
 Ἐνθα Ζεὺς Πυλίοισι μέγα κράτος ἐγγυάλιξεν·
 τόφρα γὰρ οὖν ἐπόμεσθα διὰ σπιδίος πεδίοιο,
 κτείνοντές τ' αὐτοὺς ἀνά τ' ἔντεα καλὰ λέγοντες,
 756 ὄφρ' ἐπὶ Βουπρασίου πολυπύρου βήσαμεν ἵππους,
 πέτρης τ' Ὀλενίης, καὶ Ἀλειςίου ἐνθα κολώνη
 κέκληται· ὅθεν αὐτίς ἀπέτραπε λαὸν Ἀθήνη.
 Ἐνθ' ἄνδρα κτείνας πύματον λίπον· αὐτὰρ Ἀχαιοὶ
 760 ἅψ' ἀπὸ Βουπρασίοιο Πύλονδ' ἔχον ὠκέας ἵππους,
 πάντες δ' εὐχετόωντο θεῶν Δίί, Νέστορί τ' ἀνδρῶν.
 Ὡς ἔον, εἴποτ' ἔον γε μετ' ἀνδράσιν. — Αὐτὰρ
 Ἀχιλλεὺς
 οἶος τῆς ἀρετῆς ἀπονήσεται· ἥ τέ μιν οἶω
 764 πολλὰ μετακλαύσεσθαι, ἐπεὶ κ' ἀπὸ λαὸς ὄληται.

πέλος, see 10, 56.—735. Neut. signif. : *rose* upon the earth. φαέθων, "brilliant," is never a proper name in H. — 741. What they call *simples*. — 749. See 2, 418. — 752. See 3, 381; 5, 776.—753. See 1, 353.—754. σπιδίης, an old adj. which means *extended*.—756, sqq. A town and places in Elis; see 2, 615, sqq. Alisius, one of the unfortunate aspirants to the marriage of Hippodamia, daughter of Pelops.—762. = ἦν. The sense will be explained by our n., 3, 180.—763.

- 765 ὦ πέπον, ἡ μὲν σοίγε Μενόϊτιος ὦδ' ἐπέτελλεν
ἡματι τῷ, ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπεν·
νῶϊ δέ τ' ἔνδον ἐόντες, ἐγὼ καὶ δῖος Ὀδυσσεύς,
768 πάντα μάλ' ἐν μεγάροις ἠκούομεν ὡς ἐπέτελλεν.
Πηληϊός δ' ἰκόμεσθα δόμους εὐναιετάοντας,
λαὸν ἀγείροντες κατ' Ἀχαιίδα πουλυβότειραν.
Ἐνθα δ' ἐπειθ' ἦρωα Μενόϊτιον εὖρομεν ἔνδον,
772 ἡδὲ σέ, παρ δ' Ἀχιλῆα. Γέρων δ' ἵππηλάτα Πηλεὺς
πίονα μῆρ' ἔκαιε βοὸς Διὶ τερπικεραύνῃ
αὐλῆς ἐν χόρτῳ· ἔχε δὲ χρύσειον ἄλεισον,
σπένδων αἴθοπα οἶνον ἐπ' αἰθομένοις ἱεροῖσιν.
776 Σφῶϊ μὲν ἀμφὶ βοὸς ἔπετον κρέα, νῶϊ δ' ἔπειτα
στῆμεν ἐνὶ προθύροισι· ταφὼν δ' ἀνόρουσεν Ἀχιλ-
λεύς,
ἐς δ' ἄγε χειρὸς ἐλών, κατὰ δ' ἐδριάσθαι ἄνωγεν,
ξείνιά τ' εὖ παρέθηκεν, ἃ τε ξείνοις θέμις ἐστίν.
780 Αὐτὰρ ἐπεὶ τάρπημεν ἐδητύος ἡδὲ ποτῆτος,
ἦρχον ἐγὼ μύθοιο, κελεύων ὑμῖ· ἄμ' ἔπεσθαι·
σφῶ δὲ μάλ' ἠθέλετον, τῷ δ' ἄμφω πόλλ' ἐπέτελλον.
Πηλεὺς μὲν ὧ παιδὶ γέρων ἐπέτελλ' Ἀχιλῆϊ
784 αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων·
σοὶ δ' αὖθ' ὦδ' ἐπέτελλε Μενόϊτιος, Ἄκτορος υἱός·
Τέκνον ἐμόν, γενεῇ μὲν ὑπέρτερός ἐστιν Ἀχιλλεύς,
πρεσβύτερος δὲ σύ ἐσσι· βίη δ' ὄγε πολλὸν ἀμεί-
νων·
788 ἀλλ' εὖ οἱ φάσθαι πυκινὸν ἔπος, ἡδ' ὑποθέσθαι,
καὶ οἱ σημαίνειν· ὁ δὲ πείσεται εἰς ἀγαθὸν περ.
ὦς ἐπέτελλ' ὁ γέρων, σὺ δὲ λήθεται. Ἀλλ' ἔτι καὶ
νῦν
ταῦτ' εἵποις Ἀχιλῆϊ δαΐφρονι, αἷ κε πίθηται.
792 Τίς δ' οἶδ' εἴ κέν οἱ σὺν δαίμονι θυμὸν ὀρίναις
παρειπών; ἀγαθὴ δὲ παραίφασίς ἐστιν ἐταίρου.

Will alone profit by his valour; see 24, 556.—764. The translation *post deploratum* is insufficient. It does not explain the idea of *change* implied in *μετά*. — 769. *Vesperatimus*.—773. See 1, 460.—774. Ἐν τῷ περιφράγματι ἡ περιωρισμένη τόπῳ τῆς αὐλῆς, *Sch.* The altar of Zeus Herkeius, ἔρκειος, fm ἔρκος, an enclosure. — 776. See n., 483.—777. See 9, 193.—779. θέμις ἐστὶ (παραθεῖναι).—784. See 6, 208. — 788. Instead of imperatives. *πυκινόν*, discreet, prudent, wise. See 2, 55. — 789. This passage proves that *σημαίνειν* is very much less strong than “to command, give orders,” as ordinarily translated. Although the context often gives it this sense, the verb itself

794 Εἰ δέ τινα φρεσὶν ἤσι θεοπροπίην ἀλεείναι,
καὶ τινὰ οἱ παρ Ζηνὸς ἐπέφραδε πότνια μήτηρ,
796 ἀλλὰ σέ περ προέτω, ἅμα δ' ἄλλος λαὸς ἐπέσθω
Μυρμιδόνων, αἳ κέν τι φόως Δαναοῖσι γένηαι
καὶ τοι τεύχεα καλὰ δότῳ πόλεμόνδε φέρεσθαι,
αἳ κέ σε τῷ ἴσκοντες ἀπόσχωνται πολέμοιο
800 Τρῶες, ἀναπνεύσωσι δ' Ἀρήϊοι νῆες Ἀχαιῶν
τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο.
ῥεῖα δέ κ' ἀκμήτες κεκμηότας ἄνδρας αὐτῇ
ῥσαιοσθε προτὶ ἄστν νεῶν ἅπο καὶ κλισιάων.

Patroclus, regaining the ships of Achilles, meets Eurypylus. They deplore together the evils of the Greeks, and, on the demand of Eurypylus, Patroclus conducts him to the camp, and attends to his wounds.

804 Ὡς φάτο· τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν
βῆ δὲ θέειν παρὰ νῆας ἐπ' Αἰακίδα· Ἀχιλλῆα.
Ἄλλ' ὅτε δὴ κατὰ νῆας Ὀδυσσεύς θείοιο
ἔξε θεῶν Πάτροκλος, ἵνα σφ' ἀγορή τε θέμις τε
808 ἦην, τῇ δὴ καὶ σφι θεῶν ἐτετεύχατο βωμοί·
ἔνθα οἱ Εὐρύπυλος βεβλημένος ἀντεβόλησεν,
Διογενὴς Εὐαιμονίδης, κατὰ μηρὸν οἴστω,
σκάζων ἐκ πολέμου· κατὰ δὲ νότιος ῥέεν ἰδρῶς
812 ὥμον καὶ κεφαλῆς· ἀπὸ δ' ἔλκεος ἀργαλείοιο
αἷμα μέλαν κελάρυζε· νόος γε μὲν ἐμπεδος ἦεν.
Τὸν δὲ ἰδὼν ὥκτειρε Μενoitίου ἄλκιμος υἱός,
καὶ ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·
816 Ἄ δειλοί, Δαναῶν ἡγήτορες ἡδὲ μέδοντες,
ὥς ἄρ' ἐμέλλετε, τῇλε φίλων καὶ πατρίδος αἴης,
ἄσσειν ἐν Τροίῃ ταχέας κύνας ἀργέτι δημῷ;
Ἄλλ' ἄγε μοι τόδε εἰπέ, Διοτρεφὲς Εὐρύπυλ' ἥρως·

preserves that of "to point out what is to be done." — 793. See 6, 62.—794, sqq. This presage is expressed in 9, 410, and elsewhere. —796. Aor. of προέτω.—797. φῶς, see 6, 6.—799. Elsewhere ἴσκω.—801. *Parca* (*nunc est*) *respiratio a pugna*; i. e. we fight without cessation. [Lucas repeats ἀνάπνευσις with ὀλίγη: 'even short breathing-time is (still) a breathing-time in war,' i. e. is a valuable time for recruiting the strength and spirits of the soldiers. So S.]

806. Among the vessels drawn up on shore, those of Ulysses occupied the centre; see 8, 222, sqq. A sort of public place had been there contrived, for the meetings of the army, for the proclamation of orders, and for deliberations (ἀγορή), for the exercise of justice (θέμις), and for the celebration of the sacrifices. — 818. ἄσσειν, see 6, 289, also 21, 127. ἀργέτα δημόν (remark the accent). Elsewhere

- 820 ἦ ῥ' ἔτι που σχήσουσι πελώριον Ἑκτορ' Ἀχαιοί,
 ἦ ἤδη φθίσονται ὑπ' αὐτοῦ δουρὶ δαμέντες ;
 Τὸν δ' αὖτ' Εὐρύπυλος βεβλημένος ἀντίον ἤυδα·
 Οὐκέτι, Διογενὲς Πατρόκλεις, ἄλκαρ Ἀχαιῶν
 824 ἔσσεται, ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέονται.
 Οἱ μὲν γὰρ δὴ πάντες, ὅσοι πάρος ἦσαν ἄριστοι,
 ἐν νηυσὶν κέαται βεβλημένοι οὐτάμενοί τε,
 χερσὶν ὑπο Τρώων· τῶν δὲ σθένος ὀρνυται αἰέν.
 828 Ἀλλ' ἐμὲ μὲν σὺ σάωσον, ἄγων ἐπὶ νῆα μέλαιναν·
 μηροῦ δ' ἕκταμ' οἷστόν, ἀπ' αὐτοῦ δ' αἷμα κελαινὸν
 νίζ' ὕδατι λιαρῶ· ἐπὶ δ' ἥπια φάρμακα πάσσε,
 ἐσθλά, τά σε προτί φασιν Ἀχιλλῆος δεδιδάχθαι,
 832 ὃν Χείρων ἐδίδαξε, δικαιοτάτος Κενταύρων·
 ἱητροὶ μὲν γάρ, Ποδαλείριος ἡδὲ Μαχάων,
 τὸν μὲν ἐνὶ κλισίῃσιν ὀϊόμαι ἕλκος ἔχοντα,
 χρηρίζοντα καὶ αὐτὸν ἀμύμονος ἱητῆρος,
 836 κείσθαι· ὁ δ' ἐν πεδίῳ Τρώων μένει ὀξὺν Ἄρρη.
 Τὸν δ' αὖτε προσέειπε Μεινοίτιον ἄλκιμος υἱός·
 Πῶς τ' ἄρ' εἰοί τάδε ἔργα ; τί ῥέξομεν, Εὐρύπυλ'
 ἦρως ;
 ἔρχομαι, ὄφρ' Ἀχιλλῆϊ δαΐφρονι μῦθον ἐνίσπω,
 840 ὃν Νέστωρ ἐπέτελλε Γερήνιος, οὔρος Ἀχαιῶν·
 ἀλλ' οὐδ' ὥς περ σείο μεθήσω τειρομένοιο.
 Ἥ, καὶ ὑπὸ στέρνοιο λαβὼν ἄγε ποιμένα λαῶν
 ἐς κλισίην· θεράπων δὲ ἰδὼν ὑπέχευε βοείας.
 844 Ἐνθα μιν ἐκτανύσας, ἐκ μηροῦ τάμνε μαχαίρῃ
 ὀξὺ βέλος περιπευκής, ἀπ' αὐτοῦ δ' αἷμα κελαινὸν

ἀργῇτι, as 3, 419.—830. See 5, 401.—831. *προτί* (= *πρός*) Ἀχιλλεύς, as *Achille*.—832. We have seen Chiron teaching medicine to Æsculapius himself, 4, 219. Chiron was an exception among these centaurs, an unjust and violent race, mentioned 1, 268, under the name of Φῆρες, an Æolian form of θῆρες, whence the Lat. *ferus*.—833. Nom. *ἀνδρόνι*. The sentence is begun to be thus continued : ὁ μὲν, ὡς οἶομαι, ἕλκος ἔχων . . . κείται. It is not till the second member that the nom. re-appears : ὁ δὲ . . .—838. M. Thiersch has corrected πῶς κ' ἄρ' εἰοί (in prose, πῶς ἂν οὖν εἴη), which diminishes the liveliness of the expression.—840. See 8, 80.—841. = οὐδ' οὕτως σοῦ περ. "The poet disposes this accident thus for the sake of probability, that Patroclus, remaining with Eurypylos, may stop long enough to witness the attack on the entrenchments, and that the great danger he sees with his own eyes may excite him to make more vigorous efforts to bend Achilles." *Eustath.* (translated by Madame Dacier.)—843. Ὑπίστρωσε, *Sch.* See 7 86.—845. Else-

846 νίζ ὕδατι λιαρῶ· ἐπὶ δὲ ρίζαν βάλε πικρὴν,
 χερσὶ διατρίψας, ὀδυνήφατον, ἣ οἱ ἀπάσας
 848 ἔσχ' ὀδύνας· τὸ μὲν ἔλκος ἐτέρσετο, παύσατο δ'
 αἷμα.

where *ἔχευκεῖς*. See l, 51. — 846. It was, according to some, the root of the Achillea (*A. millefolium*. Linn.) ; to others, that of the *aristolochia*, called ἰσχαιμος (fm ἰσχειν αἷμα, cohibere cruorem).

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Μ.

[Τειχομαχία.]

Hector and the Trojans drive back the Greeks to the ramparts. Polydamas proposes to the Trojans to leave their chariots and horses at the edge of the fosse and assail the wall. They form in five bodies for the attack.

Ὡς ὁ μὲν ἐν κλισίῃσι Μενoitίου ἄλκιμος υἱὸς
ἰᾶτ' Εὐρύπυλον βεβλημένον· οἱ δ' ἐμάχοντο
'Αργεῖοι καὶ Τρῶες ὁμιλαδόν. Οὐδ' ἄρ' ἔμελλεν
4 τάφρος ἐτι σχήσειν Δαναῶν καὶ τεῖχος ὑπερθεῖν
εὐρύ, τὸ ποιήσαντο νεῶν ὑπερ, ἀμφὶ δὲ τάφρον
ἤλασαν· οὐδὲ θεοῖσι δόσαν κλειτὰς ἐκατόμβας,
ὄφρα σφιν νῆάς τε θοὰς καὶ ληΐδα πολλήν
8 ἐντὸς ἔχον ρύοιτο· θεῶν δ' ἀέκητι τέτυκτο
ἀθανάτων· τὸ καὶ οὔτι πολὺν χρόνον ἔμπεδον ἦεν.
Ὀφρα μὲν Ἐκτωρ ζῶδες ἦεν, καὶ μήνι' Ἀχιλλεύς,
καὶ Πριάμοιο ἄνακτος ἀπόρθητος πόλις ἔπλεν,
12 τόφρα δὲ καὶ μέγα τεῖχος Ἀχαιῶν ἔμπεδον ἦεν.
Αὐτὰρ ἐπεὶ κατὰ μὲν Τρώων θάνον ὅσσοι ἄριστοι,
πολλοὶ δ' Ἀργείων, οἱ μὲν δάμεν, οἱ δ' ἐλίποντο,

3, sqq. οὐδ' ἄρ' ἔμελλεν . . ., to the end of the 9th line. This whole sentence is clear and perfectly natural ; but how greatly does it differ from the periodical structure formed after the severe rules of the chastened style ! Those rules are the result of a philosophic labour of the human mind, which had not yet been undertaken at the epoch of the Ionian minstrels, but which presents itself, though in a still unfinished state, in Herodotus. This labour consisted in including the expression of a complex thought in a well-rounded whole, by means of the syntactical order, and the mutual and strictly logical dependence of the different parts of that thought. The pupil will gain an instructive insight into the difference of the two styles, if he tries to convert the contents of these eight lines into a period of regular prose. — 6. See 7, 445, sqq. — 11. = ἐπελεῖν (σαι). — 14. = ἐδάμηναν. ἐλίποντο, were left, survived, *superstites*

- 15 πέρθετο δὲ Πριάμοιο πόλις δεκάτῳ ἐνιαυτῷ,
 16 Ἀργεῖοι δ' ἐν νηυσὶ φίλην ἐς πατρίδ' ἔβησαν·
 δὴ τότε μητιόωντο Ποσειδάων καὶ Ἀπόλλων
 τείχος ἀμαλδύναι, ποταμῶν μένος εἰσαγαγόντες,
 ὅσσοι ἀπ' Ἰδαίων ὀρέων ἄλαδε προρέουσιν,
 20 Ῥῆσός θ' Ἑπτάπορος τε, Κάρησός τε Ῥοδῖος τε,
 Γρήνικός τε καὶ Αἴσηπος, διὸς τε Σκάμανδρος,
 καὶ Σιμόεις, ὅθι πολλὰ βοάγρια καὶ τρυφάλεια
 κάππεσον ἐν κονίρσι, καὶ ἡμιθέων γένος ἀνδρῶν
 24 τῶν πάντων ὁμόσε στόματ' ἔτραπε Φοῖβος Ἀπύλ-
 λων,
 ἐννῆμαρ δ' ἐς τείχος ἴει ρόον· ὕε δ' ἄρα Ζεὺς
 συνεχές, ὄφρα κε θᾶσσον ἀλίπλοα τείχεα θείη.
 Αὐτὸς δ' Ἐννοσίγαιος, ἔχων χεῖρεσσι τρίαιναν,
 28 ἡγεῖτ'· ἐκ δ' ἄρα πάντα θεμέλια κύμασι πέμπεν
 φιτρῶν καὶ λάων, τὰ θέσαν μογέοντες Ἀχαιοί·
 λεία δ' ἐποίησεν παρ' ἀγάρροον Ἑλλήσποντον,
 αὐτίς δ' ἥϊόνα μεγάλην ψαμάθοισι κάλυψεν,
 32 τείχος ἀμαλδύνας· ποταμοὺς δ' ἔτρεψε νέεσθαι
 κὰρ ρόον, ἥπερ πρόσθεν ἴεν καλλιῤῥοον ὕδωρ.
 Ὡς ἄρ' ἐμελλον ὀπίσθε Ποσειδάων καὶ Ἀπόλλων
 θησέμεναι· τότε δ' ἀμφὶ μάχῃ ἐνοπή τε δεδήει
 36 τείχος ἐύδητον, κανάχιζε δὲ δούρατα πύργων
 βαλλόμεν', Ἀργεῖοι δέ, Διὸς μᾶστιγι δαμέντες,
 νηυσὶν ἐπὶ γλαφυρῇσιν ἐελμένοι ἰσχανόωντο,
 Ἐκτορα δειδιότες, κρατερὸν μῆστωρα φύβοιο·

crant.—19. Ἰδαίων ὀρέων, plur., with reference to the several peaks of Ida, whence descended these rivers, i. e. Lectus, Gargarum, Phalacræ, &c. — 20. Pliny says of these four rivers: *Homero celebrati, nunc vestigia non habent.* — 21. The Granicus, celebrated for Alexander's victory. The Αἴσηπος, mentioned above, 2, 825. — 22. Grammarians explain βοάγρια by ἀσπίδες ἐκ βοῶν ἀγρίων. However, as H., in regard to these bucklers, nowhere mentions wild bulls, there is another etymology fm ἀγείρω (*bovm coria collecta, cumulata*), which merits consideration.—24. Ὅμοῦ, εἰς τὸ αὐτό, *Sch.*—26. Pronounce like *συννεχίς*. ἀλίπλοα, ὑπὸ τῆς θαλάσσης ἐκτεπλούμενα, *Sch.* Marino *fluctu superfusa*. This whole episode has been inspired in H. by religious sentiment. He could not abstain from mentioning incidentally the destiny of a great work executed without any invocation of the gods. — 28. ἐξέπεμπεν, *emovit*. — 30. *Complanavit, solo aquavit.* ἀγάρρ., ἀγαν ρωώδη, *Sch.*, having an impetuous current. — 32. ἴεν, in the sing. means, "where formerly each of them caused its water to flow."—35. See 2, 92.—36. δούρατα, the timbers, planks.—38. Συγκεκλεισμένοι κατείχοντο, *Sch.* See 1, 409.

- 40 αὐτὰρ ὃγ', ὥς τὸ πρόσθεν, ἐμάρνατο ἴσος ἀέλλη.
 Ὡς δ' ὅτ' ἂν ἐν τε κύνεσσι καὶ ἀνδράσι θηρευτῶν
 κάρπιος ἢ ἐλῶν στρέφεται, σθένει βλεμαίων
 οἱ δέ τε πυργηδὸν σφέας αὐτοὺς ἀρτύναντες
- 44 ἀντίοι ἴστανται καὶ ἀκοντίζουσι θαμειαὶς
 αἰχμας ἐκ χειρῶν· τοῦ δ' οὐποτε κυδάλιμον κῆρ
 ταρβεῖ οὐδὲ φοβεῖται· ἀγηνορίῃ δέ μιν ἔκτα·
 ταρφέα τε στρέφεται στίχας ἀνδρῶν πειρητίζων·
- 48 ὅππῃ τ' ἰθύσῃ, τῇτ' εἰκουσι στίχες ἀνδρῶν·
 ὥς Ἐκτωρ ἂν ὁμιλον ἰὼν εἰλίσσεθ' ἑταίρους
 τάφρον ἐποτρύνων διαβαινέμεν. Οὐδέ οἱ ἵπποι
 τόλμων ὠκύποδες· μάλα δὲ χρεμέτιζον, ἐπ' ἄκρῳ
- 52 χεῖλει ἐφισταότες· ἀπὸ γὰρ δειδίσσετο τάφρος
 εὐρεῖ, οὐτ' ἄρ' ὑπερβορέειν σχεδὸν οὔτε περῆσαι
 ῥῆϊδίῃ· κρημνοὶ γὰρ ἐπηρεφέες περὶ πᾶσαν
 ἔστασαν ἀμφοτέρωθεν· ὑπερθεν δὲ σκολόπεσσι
- 56 ὀξέσιν ἡρήρει, τοὺς ἔστασαν νῆες Ἀχαιῶν,
 πυκνοὺς καὶ μεγάλους, δητῶν ἀνδρῶν ἀλεωρῆν.
 "Εὐθ' οὐ κεν ρέα ἵππος εὐτροχον ἄρμα τιταίνων
 ἐρβαίῃ, πεζοὶ δὲ μενοίνεον, εἰ τελέουσιν.
- 60 Δῆ τότε Πουλυδάμας θρασὺν Ἐκτορα εἶπε παραστάς·
 "Εκτορ τ' ἡδ' ἄλλοι Τρώων ἀγοὶ ἡδ' ἐπικούρων,
 ἀφραδέως διὰ τάφρον ἐλαύνομεν ὠκέας ἵππους·
 ἢ δὲ μάλ' ἀργαλέῃ περάαν· σκόλοπες γὰρ ἐν αὐτῇ
- 64 ὀξέες ἐστᾶσιν, ποτὶ δ' αὐτοὺς τεῖχος Ἀχαιῶν·
 ἔνθ' οὐπὼς ἐστὶν καταβήμεναι οὐδὲ μάχεσθαι
 ἱππεῦσι· στείνος γάρ, ὅθι τρώσεσθαι οἴω.
 Εἰ μὲν γὰρ δὴ πάγχυ κακὰ φρονέων ἀλαπάξει
- 68 Ζεὺς ὑψιβρεμέτης, Τρώεσσι δὲ βούλετ' ἀρήγειν,

—39. See 4, 328. — 43. *πυργηδόν*, *turmatim*, in *turmas*; see 4, 334.

—46. His valour slays him. This trait is greatly weakened by Virgil's imitation, *Æn.* ix. 552, "*sequeque hand nescia morti Injicit.*"

—52. *ἀπεδείσσετο*, terrified so as to drive them back (*ἀπό*), frightened back, in German, *zurückschrecken*. — 54. *ἐπηρεφές* is properly said of that which forms a projecting roof: hence in H., *πίρραι ἐπηρεφές*, *rupes impendentes*, rocks overhanging the sea; and here *κρημνοὶ* [*margines fossæ prominentiores*, H.], the summit of which forms or seems to form eaves. — 55. [*ἔστασαν*, *stant*, is a syncopated pluperf.; *ἔστασαν*, an Ep. abbreviation for *ἕστησαν*, *καίονταν*, Sp.]—57. *ἀλεωρῆ*, a means of avoiding (*ἀλίσσεται*), a defence against. — 59. = *μενοίνων*, fm *μενοινάω*, to think on, reflect. — 62. *ἐλαύνομεν*, we push (i. e. to make them pass); *ωρῆς* (them through —). — 66. *Στένωμα*, *Sch.*; *angustia*. *τρώεσθαι*, pass. for *τρωθήσεσθαι*. *Ἐττηθήσεσθαι*, *Sch.* — 67. *ἐλα-*

- 69 ἦ τ' ἂν ἔγωγ' ἐθέλοιμι καὶ αὐτίκα τοῦτο γενέσθαι,
 νωνύμνους ἀπολέσθαι ἀπ' Ἀργεος ἐνθάδ' Ἀχαιοὺς
 εἰ δέ χ' ὑποστρέψωσι, παλίωξις δὲ γένηται
- 72 ἐκ νηῶν, καὶ τάφρῳ ἐνιπλήξωμεν ὀρυκτῇ,
 οὐκέτ' ἔπειτ' οὔτ' ἄγγελον ἀπονέεσθαι
 ἄφορρόν προτὶ ἄστν, ἐλιχθέντων ὑπ' Ἀχαιῶν.
 Ἄλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες.
- 76 Ἴππους μὲν θεράποντες ἐρυκόντων ἐπὶ τάφρῳ,
 αὐτοὶ δὲ πρυλῆες σὺν τεύχεσι θωρηχθέντες
 Ἔκτορι πάντες ἐπώμεθ' ἀολλῆες· αὐτὰρ Ἀχαιοὶ
 οὐ μενέουσ', εἰ δὴ σφιν ὀλέθρου πείρατ' ἐφῆπται.
- 80 Ὡς φάτο Πουλυδάμας· ἄδε δ' Ἔκτορι μῦθος
 ἀπήμων·
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.
 Οὐδὲ μὲν ἄλλοι Τρῶες ἐφ' ἵππων ἠγερέθοντο·
 ἀλλ' ἀπὸ πάντες ὄρουσαν, ἐπεὶ ἴδον Ἔκτορα διόν.
- 84 Ἡνιόχῳ μὲν ἔπειτα ἐῷ ἐπέτελλεν ἕκαστος,
 Ἴππους εὖ κατὰ κόσμον ἐρυκόμεν αὐθ' ἐπὶ τάφρῳ.
 οἱ δὲ διαστάντες, σφέας αὐτοὺς ἀρτύναντες,
 πένταχα κοσμηθέντες, ἅμ' ἠγεμόνεσσιν ἔποντο.
- 88 Οἱ μὲν ἅμ' Ἔκτορ' ἴσαν καὶ ἀμύμονι Πουλυδά-
 μαντι,
 οἱ πλείστοι καὶ ἄριστοι ἔσαν, μέμασαν δὲ μάλιστα
 τεῖχος ῥηξάμενοι κοίλῃς ἐπὶ νηυσὶ μάχεσθαι·
 καὶ σφιν Κεβριόνης τρίτος εἶπετο· παρ δ' ἄρ' ὕχε-
 σφιν
- 92 ἄλλον, Κεβριόναο χερείονα, κάλλιπεν Ἐκτωρ.
 Τῶν δ' ἐτέρων Πάρις ἤρχε καὶ Ἀλκάθοος καὶ Ἀγή-
 νωρ·

πάξει, sc. Ἀχαιοὺς. — 69. Polydamas means, "if Zeus really intends to save us, I wish he would give us immediately the means to crush the Greeks. But as he does not, we must act with prudence." — 70. *ἄπό*, like *ἐκάς*, 9, 246. — 71. *Ἡ ἐξ ὑποστροφῆς παλινδιώξις*, ὅταν οἱ πρότερον φεύγοντες διώκωσιν. *Apoll.* Fm *πάλλω* and *ιώω*, obsol.: subst. *ιώκῃ* and *ιωγμός*. — 72. *ἐμπλήξωμεν*, intrans. as often *ἐμβάλλειν*, with signif. of *ἐμπίπτειν* [irruere; to dash into]. — 74. *ὑπ' Ἀχαιῶν ἐλιχθέντων*, lit. by the Achæans having turned (against us). *Ἵπό* presents the Achæans as the efficient cause of there not being a man left to carry to Troy the news of the defeat. We have already remarked (6, 73) the use of *ὑπό* with other verbs besides passives. — 76. Imperat. = *ἐρυκίσωσαν*. — 77. See 6, 774. — 79. See 7, 102, and 2, 15. — 80. Fm *ἀνδάνω*. — 83. *ἴδον Ἔκτορα*, sc. *ἀποθορόντα*. — 87. *Εἰς πέντε τάξεις*, *Sch.* This division into five corps answers to that which H. has indicated in the muster

- 94 τῶν δὲ τρίτων Ἑλενος καὶ Δηϊφοβος θεοειδής,
 νῆε δὺν Πριάμοιο· τρίτος δ' ἦν Ἄσιος ἥρως,
 96 Ἄσιος Ὑρτακίδης, δν Ἀρίσβηθεν φέρον ἵπποι
 αἰθωνες, μεγάλοι, ποταμοῦ ἄπο Σελλήεντος.
 Τῶν δὲ τετάρτων ἦρχεν εὖς παῖς Ἀγχίσαιος,
 Αἰνείας· ἅμα τῷγε δὺν Ἀντήνορος νῆε,
 100 Ἀρχέλοχος τ' Ἀκάμας τε, μάχης εὖ εἰδότε πάσης.
 Σαρπηδῶν δ' ἠγήσατ' ἀγακλειτῶν ἐπικούρων,
 πρὸς δ' ἔλετο Γλαῦκον καὶ Ἀρήϊον Ἀστεροπαῖον·
 οἱ γάρ οἱ εἴσαντο διακριδὸν εἶναι ἄριστοι
 104 τῶν ἄλλων μετὰ γ' αὐτόν· ὁ δ' ἔπρεπε καὶ διὰ πάν-
 των.
 Οἱ δ' ἐπεὶ ἀλλήλους ἄραρον τυκτῆσι βόεσσιν,
 βάν ῥ' ἰθὺς Δαναῶν λελιημένοι, οὐδ' ἔτ' ἔφαντο
 σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέεσθαι.

Asius will not quit his chariot. He dashes with his men in pursuit of the Greeks. Two Lapithæ, Polypætes and Leontes, stop his passage. An obstinate fight ensues. Asius, indignant, complains to Zeus. The two Lapithæ scatter death among the Trojans.

- 108 Ἐνθ' ἄλλοι Τρῶες τηλέκλειτοί τ' ἐπικούροι
 βουλῇ Πουλυδάμαντος ἀμωμήτοιο πίθοντο·
 ἀλλ' οὐχ Ὑρτακίδης ἔθειλ' Ἄσιος, ὄρχαμος ἀνδρῶν,
 αὐτὶ λιπεῖν ἵππους τε καὶ ἡνίοχον θεράποντα·
 112 ἀλλὰ σὺν αὐτοῖσιν πέλασεν νήεσσι θοῇσιν,
 νήπιος· οὐδ' ἄρ' ἔμελλε, κακὰς ὑπὸ Κῆρας ἀλύξας,
 ἵπποισιν καὶ ὄχεσφιν ἀγαλλόμενος, παρὰ νηῶν
 ἄψ ἀπονοστήσειν προτὶ Ἴλιον ἠνεμόεσσαν·
 116 πρόσθεν γάρ μιν Μοῖρα δυσώνυμος ἀμφεκάλυψεν
 ἔγχρ' Ἰδομενῆος ἀγαυοῦ Δευκαλίδαι.
 Εἶσατο γὰρ νηῶν ἐπ' ἀριστερά, τῇπερ Ἀχαιοὶ

of the Trojan troops, 2, 816—839. — 96. A figure called by the Greeks *ἐπανάληψις*, which we have seen 2, 672 and 838. — 97. A river of the Troad, which must not be confounded with another of the same name in Elis. — 103. Ἐδοξαν, κατεφάνησαν, *Sch.* διακριδὸν, lit. distinctly, in a manner to be very clearly distinguished. — 104. *Per omnes, inter omnes*. — 105. Ἐπρῶσαν, ἐπύκνωσαν, ὥπλισαν, *Sch.* See 7, 238. — 106. See 3, 28.

116. *Infrausti nominis = exitiosus*. See 6, 255. The same verb is used 5, 68: θάνατος δὲ μιν ἀμφεκάλυψεν, and it is conformable to nature. In fainting, an instant before losing our consciousness, we see, as it were, a black veil (*κάλυμμα*) covering objects and concealing them from our view. — 117. The father of Idomeneus was named Δευκαλίων. See the observation made 4, 488. — 118. Ὀρμη-

- 119 ἐκ πεδίου νίσσοντο σὺν ἵπποισιν καὶ ὄχεσφιν
 120 τῇ ῥ' ἵππους τε καὶ ἄρμα διήλασεν, οὐδὲ πύλῃσιν
 εὖρ' ἐπικεκλιμένας σανίδας καὶ μακρὸν ὄχηα
 ἀλλ' ἀναπεπταμένας ἔχον ἀνέρες, εἴ τιν' ἐταίρων
 ἐκ πολέμου φεύγοντα σαώσειαν μετὰ νῆας.
 124 Τῇ ῥ' ἰθὺς φρονέων ἵππους ἔχε· τοὶ δ' ἅμ' ἔποντο,
 ὀξέα κεκλήγοντες· ἔφαντο γὰρ οὐκέτ' Ἀχαιοὺς
 σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνῃσιν πεσέεσθαι,
 νήπιοι· ἐν δὲ πύλῃσι δὴ ἀνέρας εὖρον ἀρίστους,
 128 υἱας ὑπερθύμους Λαπιθάων αἰχμητῶν
 τὸν μὲν Πειριθοῦ υἱά, κρατερὸν Πολυποίτην,
 τὸν δὲ Λεοντήα, βροτολογιῶ ἴσον Ἀρηϊ
 τῷ μὲν ἄρα προπάροιθε πυλάων ὑψηλῶν
 132 ἔστασαν, ὥς ὅτε τε δρῦες οὖρεσιν ὑψικάρῃνοι,
 αἶτ' ἄνεμον μίμνουσι καὶ ὑέτ' ἡματα πάντα,
 ρίζησιν μεγάλῃσι διηνεκέεσσ' ἀραρυῖαι
 ὥς ἄρα τῷ χεῖρεσσι πεποιθότες ἠδὲ βίρῃν
 136 μίμνον ἐπερχόμενον μέγαν Ἀσιον οὐδ' ἐφέβοντο.
 Οἱ δ' ἰθὺς πρὸς τεῖχος εὐδμητον, βόας αὔας
 ὑψόσ' ἀνασχόμενοι, ἔκιοι μεγάλῳ ἀλαλητῷ,
 Ἀσιον ἀμφὶ ἄνακτα καὶ Ἰαμενὸν καὶ Ὀρέστην
 140 Ἀσιάδην τ' Ἀδάμαντα, Θώωνά τε Οἰνόμεον τε.
 Οἱ δ' ἦτοι εἴως μὲν εὐκνήμιδας Ἀχαιοὺς
 ὥρνουν, ἔνδον ἐόντες, ἀμύνεσθαι περὶ νηῶν

σιν, *Sch.*; fm εἶμι. The left side of the camp (for those who came from Troy) was the part abutting on the plain of the Seamander. What the Greeks would have called the left side, bordered on the sea-shore. — 121. The opposite of ἀνακλίνειν, 5, 751. — 124. *ἰθὺς* belongs to two verbs; see 13, 135. — 128. The descendants of Λαπιθεῖς, son of Apollo and Stilbē, daughter of the river Penēus, they inhabited Thessaly, on the banks of that river. — 132, sqq. Imitated by Virg. *Æn.* ix 677, sqq. — 133. *μῖμν.*, *sustinent.* — 137. See 7, 238. — 142. *ἐνδον ἐόντες* contradicts what has been said at 131, *προπάρουσι πυλάων ἔστασαν*. For this reason some have written *ἐνδον ἰόντας* (Ἀχαιοὺς), and others have transposed or omitted this line. We must understand the passage thus: "The narrative is necessarily double. It embraces the movement of attack made by Asius, and the situation in which the Greeks were at that moment. H., then, says at first (124—140) that Asius directs his march towards the Greek camp, of which he wishes to force the entrance, but that he finds before the gates two Lapithæ, who vigorously dispute the passage. After this, the poet carries us back to what, in the mean time, is going on amongst the Greeks. There, the Lapithæ strive to reanimate the courage of those who had fled behind the ramparts.

- 143 αὐτὰρ ἐπειδὴ τείχος ἐπισσυνμένους ἐνόησαν
 144 Τρώας, ἀτὰρ Δαναῶν γένητο ἰαχὴ τε φόβος τε,
 ἐκ δὲ τῷ αἶξαντε, πυλάων πρόσθε μαχέσθην,
 ἀγροτέροισι σύεσσιν ἰοικότε, τῶν ἐν ὕρεσσι
 ἀνδρῶν ἡδὲ κυνῶν δέχεται κολοσυρτόν ἰόντα,
 148 δοχμῷ τ' αἴσσοντε περὶ σφίσιν ἄγνυτον ὕλην,
 πρυμνὴν ἐκτάμνοντες, ὑπαὶ δέ τε κόμπος ὀδόντων
 γίγνεται, εἰσόκε τίς τε βαλὼν ἐκ θυμὸν ἔλπει·
 ὥς τῶν κόμπει χαλκὸς ἐπὶ στήθεσσι φαεινός,
 152 ἄντην βαλλομένων· μάλα γὰρ κρατερῶς ἐμά-
 χοντο,
 λαοῖσιν καθύπερθε πεποιθότες ἡδὲ βίηφιν.
 Οἱ δ' ἄρα χερμαδίοισιν ἐϋδμήτων ἀπὸ πύργων
 βάλλον, ἀμννόμενοι σφῶν τ' αὐτῶν καὶ κλισιάων,
 156 νηῶν τ' ὠκυπόρων. Νιφάδες δ' ὥς πίπτον ἔραζε,
 ἄστ' ἄνεμος ζαῆς, νέφεα σκιόεντα δονήσας,
 ταρφείας κατέχευεν ἐπὶ χθονὶ πουλυβοτείρῃ·
 ὥς τῶν ἐκ χειρῶν βέλεα ρέον, ἡμὲν Ἀχαιῶν
 160 ἡδὲ καὶ ἐκ Τρώων· κόρυθες δ' ἀμφ' αὖτον αὔτευν,
 βαλλομένων μυλάκεσσι, καὶ ἀσπίδες ὀμφαλόεσσαι.
 Δή ρα τότε ὦμωξέν τε καὶ ὦ πεπλήγετο μηρῷ
 Ἄσιος Ὑρτακίδης, καὶ ἀλαστήσας ἔπος ἤυδα·
 164 Ζεῦ πάτερ, ἦ ρά νυ καὶ σὺ φιλοψευδὴς ἐτέτυξο
 πάγχυ μάλ'· οὐ γὰρ ἔγωγ' ἐφάμην ἥρωας Ἀχαιοὺς
 σχήσειν ἡμέτερόν γε μένος καὶ χεῖρας ἀάπτους.

But as soon as they perceive the movement of Asius, they throw themselves before the gates, and the fight begins. Here, then, at 145, we return to the point where H. had stopped in his recital of the exploits of Asius.—147. = (δέχεται) δέχονται: *exspectare*, to await with firm foot. *κολοσυρτός* means the tumultuous approach of a multitude, which raises the dust under its feet. This sense results from the context of the passages in H. and Hesiod, in which this expression is found. But the etymology of the word is not yet cleared up.—149. Ἐσχάτην, ἐκ ριζῶν, *Sch.* — 151. τῶν, *Lapitharum*, belongs to ἐν στήθεσι.—153. Τοῖς ἀπὸ τοῦ τείχους ὄχλοις θαρρόυντες, *Sch.* — 156, sqq. Imitated by Virg. *Æn.* ix. 668, sqq. — 158. ταρφείας, according to Aristarchus, fm ταρφείας, ἄ, ὄν, not found elsewhere. By writing ταρφείας, with the other grammarians, we shall get the usual form, ταρφύς. — 160. *Aridum sonabant*, gave a dry sound: just as we say in English, “to sound hollow,” &c. The helmets as well as shields were of dry leather, βόες αἶναι (ver. 137). Köppen quotes, *à propos* to this expression, Virg. *Georg.* i. 357, “*Aridus altis Montibus audiri fragor;*” i. e. *aridorum lignorum fragor.* — 161. This line confirms what has been said in n. on 7, 270.—163. Δεινοπάθησας

- 167 Οἱ δ' ὥστε σφῆκες μέσον αἰόλοι ἢ ἐ μέλισσαι
 168 οἰκία ποιήσονται ὁδῶ ἐπι παιπαλοέσση,
 οὐδ' ἀπολείπουσιν κοῖλον δόμον, ἀλλὰ μένοντες
 ἄνδρας θηρητῆρας, ἀμύνονται περὶ τέκνων
 ὥς οἱ γ' οὐδ' ἐθέλουσι πυλάων, καὶ δὴ ἔόντες,
 172 χάσσασθαι, πρὶν γ' ἢ κατακτάμεν ἢ ἄλῶναι.
 Ὡς ἔφατ', οὐδὲ Διὸς πείθε φρένα ταῦτ' ἀγο-
 ρεύων
 "Εκτορι γάρ οἱ θυμὸς ἐβούλετο κῦδος ὀρέξαι.
 [Ἄλλοι δ' ἀμφ' ἄλλησι μάχην ἐμάχοντο πύ-
 λῃσιν
 176 ἀργαλέον δέ με ταῦτα θεὸν ὥς πάντ' ἀγορεύσαι.
 Πάντῃ γὰρ περὶ τείχος ὀρώρει θεσπιδαῖς πῦρ
 λαῖνον· Ἀργεῖοι δέ, καὶ ἀχυνόμενοι περ, ἀνάγκη
 νηῶν ἡμύνοντο· θεοὶ δ' ἀκαχέιατο θυμὸν
 180 πάντες, ὅσοι Δαναοῖσι μάχης ἐπιτάρροθοι ἦσαν.
 Σὺν δ' ἔβαλον Δαπύθαι πόλεμον καὶ δηϊοτήτα.]
 "Ενθ' αὖ Πειριθόου υἱός, κρατερός Πολυποίτης,
 δουρὶ βάλεν Δάμασον, κυνέης διὰ χαλκοπαρήν
 184 οὐδ' ἄρα χαλκείῃ κύρως ἔσχεθεν· ἀλλὰ διαπρὸ
 αἰχμῇ ἱεμένη ρῆξ' ὅστέον· ἐγκέφαλος δὲ
 ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα
 αὐτὰρ ἔπειτα Πύλωνα καὶ Ὀρμενον ἐξενάριξεν.
 188 Υἱὸν δ' Ἀντιμάχοιο Λεοντεύς, ὕζος Ἄρηος,
 Ἰππόμεχον βάλε δουρί, κατὰ ζωστήρα τυχήσας.
 Αὐτὶς δ' ἐκ κολεοῖο ἐρυσσάμενος ξίφος ὀξύ,
 Ἀντιφάτην μὲν πρῶτον, ἐπαΐξας δι' ὀμίλου,
 192 πληξ' αὐτοσχεδίην· ὁ δ' ἄρ' ὕπτιος οὐδεὶ ἐρείσθη
 αὐτὰρ ἔπειτα Μένωνα καὶ Ἰαμενὸν καὶ Ὀρέστην,
 πάντας ἐπασσυτέρους πέλασε χθονὶ πονλυβοτέρῃ.

(ἀλαστος, insupportable, 24, 105), στενάξας, *Sch.*—166. Ought to sustain. — 167. μέσον αἰόλοι, agile in the middle (of the body), whose motion proceeds, so to speak, from the middle of the body. What is in front, the head and thorax, is motionless. — 176, sqq. These six lines, full of contradictions with what precedes and what follows, have been unanimously rejected by the ancient critics; the seventh by Aristarchus.—178. λαῖνον belongs to τείχος.—179. = ἀκαχημένον ἦσαν, see 5, 24. — 181. συμβάλλειν μάχην, *committere pugnam*, like συναγεῖν, 2, 381. In the mid., 377, συνεβάλοντο μάχεσθαι, they came to close quarters. — 183. Χαλχᾶς παραγναθίδας ἰχθύσης, *Sch.* — 192. Ἐκ τοῦ πλησίον, *Sch.* *Cominus*.

The Trojans are about to clear the fosse, when a sinister omen stops them. Polydamas advises to renounce the attack. Hector rejects his counsel, and, favoured by Zeus, commences the attack.

- 195 "Οφρ' οἱ τοὺς ἐνάριζον ἀπ' ἔντια μαρμαίροντα,
 196 τόφρ' οἱ Πουλυδάμαντι καὶ Ἑκτορι κοῦροι ἔποντο,
 οἱ πλεῖστοι καὶ ἄριστοι ἔσαν, μέμασαν δὲ μάλιστα
 τεῖχος τε ρήξιν καὶ ἐνιπρήσειν πυρὶ νῆας.
 Οἱ ῥ' ἔτι μερμήριζον, ἐφισταότες παρὰ τάφρῳ.
 200 Ὅρνις γάρ σφιν ἐπῆλθε περυσέμεναι μεμαῶσιν,
 αἰετὸς ὑψιπέτης, ἐπ' ἀριστερὰ λαὸν ἱέργων,
 φοινῆεντα δράκοντα φέρων ὀνύχεσσι πέλωρον,
 ζῶν, ἔτ' ἀσπαίροντα· καὶ οὐπω λήθετο χάρμης.
 204 Κόψε γὰρ αὐτὸν ἔχοντα κατὰ στῆθος παρὰ δειρήν,
 ἰδνωθεὶς ὀπίσω· ὁ δ' ἀπὸ ἔθεν ἦκε χαμᾶζε,
 ἀλγήσας ὀδύνησι, μέσφ' δ' ἐνὶ κάββαλ' ὀμίλῳ·
 αὐτὸς δὲ κλάγξας πέτετο πνοιῆς ἀνέμοιο.

195. = ἀπενάριζον, despoiled of . . . ; with two accus., like the other *verba privandi* ; see Gr. 757. — 200, sqq. Virg. has very beautifully imitated this passage, *Æn.* xi. 751, sqq. ; and Cicero has almost translated it, *De Divinatione* I., ch. 47: "Sic Jovis altisoni subito pinnata satelles Arboris e trunco, serpentis saucia morsu, Subjugat ipsa, feris transfigens unguibus, anguem Semianimum, et varia graviter cervice micantem. Quem se intorquentem lanians, rostroque cruentans, Jam satiata animos, jam duos ulta dolores, Abjicit efflantem, et laceratum affligit in undas, Sequē obitu a solis nitidos convertit ad ortus." Voltaire has reproduced and [in his own way] considerably embellished Cicero's translation, in the Preface to *Rome sauvée* :

"Tel on voit cet oiseau qui porte le tonnerre
 Blessé par un serpent élané de la terre.
 Il s'envole, il entraîne au séjour azuré
 L'ennemi tortueux dont il est entouré.
 Le sang tombe des airs. Il déchire, il dévore
 Le reptile acharné qui le combat encore.
 Il le perce, il le tient sous ses ongles vainqueurs ;
 Par cent coups redoublés il venge ses douleurs.
 Le monstre en expirant se débat, se replie ;
 Il exhale en poisons les restes de sa vie ;
 Et l'aigle tout sanglant, fier et victorieux,
 Le rejette en fureur, et plane au haut des cieux."

— 201. ἐπ' ἀριστερά must be connected with ἐπῆλθε, the eagle arrived on their left side, which was a bad omen, and thereby λαὸν ἱέργων, arrested the movement of the troops. — 202. φοινῆεις, the same as δαφεινός, 2, 308. — 203. λήθετο, the serpent. — 205. Twisting itself backwards. — 206. Macrobius observes that Virg. has neglected this trait of the eagle forced to let go his prey. It is more-

- 208 Τρώες δ' ἐρρίγησαν, ὅπως ἴδον αἰόλον ὄφιν,
 κείμενον ἐν μέσσοισι, Διὸς τέρας αἰγίοχοιο.
 Δὴ τότε Πουλυδάμας θρασὺν Ἑκτορα εἶπε παρα-
 στάς·
 "Ἑκτορ· αἲ μὲν πῶς μοι ἐπιπλήσσεις ἀγορήσιν,
 212 ἐσθλὰ φραζομένῳ· ἐπεὶ οὐδὲ μὲν οὐδὲ ἔοικεν
 δῆμον ἔοντα παρὲξ ἀγορευέμεν, οὔτ' ἐνὶ βουλῇ
 οὔτε ποτ' ἐν πολέμῳ, σὸν δὲ κράτος αἰὲν ἀέξειν·
 νῦν δ' αὖτ' ἐξερέω, ὥς μοι δοκεῖ εἶναι ἄριστα.
 216 Μὴ ἴομεν Δαναοῖσι μαχησόμενοι περὶ νηῶν.
 Ὡδε γὰρ ἐκτελέεσθαι ὁτίομαι, εἰ ἐτεόν γε
 Τρωσὶν ὅδ' ὄρνις ἐπῆλθε περησέμεναι μεμαῶσιν,
 αἰετὸς ὑψιπέτης, ἐπ' ἀριστερὰ λαὸν ἔργων,
 220 φοινήμεντα δράκοντα φέρων ὀνύχεσσι πέλωρον,
 ζῶν· ἄφαρ δ' ἀφέηκε, πάρος φίλα οἰκί' ἰκέσθαι,
 οὐδ' ἐτέλεσσε φέρων δόμεναι τεκέεσσιν ἑοῖσιν.
 Ὡς ἡμεῖς, εἴπερ τε πύλας καὶ τεῖχος Ἀχαιῶν
 224 ῥήξομεθα σθένει μεγάλῳ, εἴξωσι δ' Ἀχαιοί,
 οὐ κόσμῳ παρὰ ναῦφιν ἔλευσόμεθ' αὐτὰ κέλευθα·
 πολλοὺς γὰρ Τρώων καταλείβομεν, οὓς κεν Ἀχαιοὶ
 χαλκῷ δρῶσουσιν, ἀμυνόμενοι περὶ νηῶν.
 228 Ὡδέ χ' ὑποκρίναιτο θεοπρόπος, δς σάφα θυμῷ
 εἰδείη τεράων καὶ οἱ πειθοίαιτο λαοί.

over a peculiarity faithfully portrayed after nature. Pliny says of this kind of combat, often fatal to the eagle (*Hist. Nat.* x. ch. 5), "Acrior est (aquilæ) cum dracone pugna, multoque magis anceps, etiamsi in aere. Ova hic consecatur aquilæ: at illa ob hoc rapit ubicumque visum. Ille multiplici nexu alas ligat, ita se implicans, ut simul decidat." Here the eagle lets go the serpent before she is reduced to that extremity. — 208. Hippónax has also used ὄφις as a trochee, the first long. They probably pronounced it *δφίς*, in the same way that we find *σχύφος* for *σύφος*, and some other like words. — 211. *ἐπιπλήσσειν τινί*, to reproach, reprimand any one. (*ἐν*) *ἀγοραῖς*. — 213. *δῆμον* = *δημότην*, lit. "being people," for a man of the people. Horace has said in the same way, "(if thy possessions amount not to such a sum) *plebs eris*, they will reckon you among the plebs." On the person of the sage Polydamas, see 18, 249, sqq. *παρὲξ*: *ἔξω τοῦ διοντος*, *Sch.* Lit.: *athwart, across*. — 216. = *ἴομεν*. — 222. *οὐκ ἐτέλεσε* may be translated by, "did not succeed in, accomplish his object." — 224. *Διαρρήξωμεν*, *Sch.* — 225. = *παρὰ τῶν νεῶν* (in separating ourselves) from the ships, quitting them to retrace our steps. *αὐτὰ* = *τὰ αὐτά, eadem*, the same road, already traversed in coming. — 229. *εἰ οἷδα*, with the gen. here and 24, 412, is an anomalous construction, which doubtless derives its origin from that of the partep. *εἰδώς*. In this sentence the verb is neut., *ἐμπειρός*

230 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος
Ἐκτωρ·

Πουλυδάμα, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις·
232 οἶσθα καὶ ἄλλον μῦθον ἀμείνονα τοῦδε νοῆσαι.

Εἰ δ' ἔτεόν δὴ τοῦτον ἀπὸ σπουδῆς ἀγορεύεις,
ἐξ ἄρα δὴ τοι ἔπειτα θεοὶ φρένας ὤλεσαν αὐτοί,
δς κέλειαι Ζηνὸς μὲν ἐριγδοῦποιο λαθέσθαι

236 βουλέων, ἄστε μοι αὐτὸς ὑπέσχετο καὶ κατένευσεν·
τὴν δ' οἰωνοῖσι ταυρυπτερύγεσσι κελεύεις

πείθεσθαι· τῶν οὔτι μετατρέπομ' οὐδ' ἀλεγίζω,
εἴτ' ἐπὶ δεξι' ἴωσι πρὸς Ἡῶ τ' Ἥελιόν τε,

240 εἴτ' ἐπ' ἀριστερὰ τοίγε ποτὶ ζόφον ἡρόυντα.

Ἡμεῖς δὲ μεγάλοιο Διὸς πειθώμεθα βουλῇ,
δς πᾶσι θνητοῖσι καὶ ἀθανάτοισιν ἀνάσσει.

Εἷς οἰωνὸς ἄριστος, ἀμύνεσθαι περὶ πάτρης.

244 Τίπτε σὺ δειδωκας πόλεμον καὶ δηϊοτῆτα ;

εἴπερ γάρ τ' ἄλλοι γε περὶ κτεινόμεθα πάντες
νηυσὶν ἐπ' Ἀργείων, σοὶ δ' οὐ δέος ἔστ' ἀπολέσθαι·
οὐ γάρ τοι κραδίη μενεδήϊος οὐδὲ μαχήμεν.

248 Εἰ δὲ σὺ δηϊοτῆτος ἀφέξει, ἢ τί τιν' ἄλλον
παρφάμενος ἐπέεσσιν ἀποστρέψεις πολέμοιο,
αὐτίκ' ἐμῷ ὑπὸ δουρὶ τυπείς ἀπὸ θυμὸν ὀλέσσεις.

Ὡς ἄρα φωνήσας ἡγήσατο· τοὶ δ' ἅμ' ἔποντο

252 ἡχῇ θεσπεσίῃ· ἐπὶ δὲ Ζεὺς τερπικέραυνος
ὤρσεν ἀπ' Ἰδαίων ὀρέων ἀνέμοιο θύελλαν,
ἣ ῥ' ἰθὺς νηῶν κονίην φέρεν· αὐτὰρ Ἀχαιῶν
θέλγε νόον, Τρωσὶν δὲ καὶ Ἐκτορι κῦδος ὄπαζεν.

τίμι, peritus sum. On καὶ οἱ (in prose καὶ ὅ), see 1, 218. [The change from the *relative* pron. to the *demonstrative* is not uncommon even in prose.]—233. = σπουδαίως, *serio*, as 7, 359.—234. See *ibid.*, n. on 360.—236. See 8, 175, sqq.—238. See 1, 160.—239. i. e. πρὸς Ἡῶ τε καὶ ἡλίου ἀνατολὰς (Hdt.'s words, I., ch. 201), or καὶ ἡλίου ἀνατέλλοντα (ch. 204).—243. "We find in H. a host of these sayings full of meaning, which by the lively turn of the expression engrave themselves deeply on the mind. Aristotle (*Rhet.* ii. ch. 21) points out this line as one of those sentences so just, that they are immediately approved and received by all. Thus Epaminondas employed it very happily to dissipate the effects of an ill omen. Pyrrhus parodied it in his own favour the night before a decisive battle, by substituting Πύρρον for πάτρης." *Dugas Month.*—247. Μίνων τοὺς δῆλους, τοὺς πολεμίους, ἐν τῇ μάχῃ, *πολεμικός, Sch.* Otherwise *μενεπτόλεμος, μενεχάρμης*.—255. θέλγειν answers to our English *to charm*, in its proper sense, "to paralyse by a charm, a supernatural power." In the *Od.*, Circe, by her potions, θέλγει, fascinates, stupefies the faeul-

- 256 Τοῦπερ δὴ τεράεσσι πεποιθότες ἡδὲ βίηφιν,
 ῥήγνυσθαι μέγα τεῖχος Ἀχαιῶν πειρήτιζον.
 Κρόσσας μὲν πύργων ἔρουν, καὶ ἔρειπον ἐπάλξεις,
 στήλας τε προβλήτας ἐμόχλεον, ἃς ἄρ' Ἀχαιοὶ
 260 πρῶτας ἐν γαίῃ θέσαν ἔμμεναι ἔχματα πύργων.
 Τὰς οἷγ' ἀέρουν, ἔλποντο δὲ τεῖχος Ἀχαιῶν
 ῥήξειν. Οὐδέ νύ πω Δαναοὶ χάζοντο κελεύθου
 ἀλλ' οἷγε ῥινοῖσι βοῶν φράξαντες ἐπάλξεις
 264 βάλλον ἀπ' αὐτῶν δῆϊους ὑπὸ τεῖχος ἰόντας.

The two Ajaces inspirit the Greeks. The fight commences afresh ; but Zeus sends against them his son Sarpedon, who engages Glaucus to follow him, and both of them, followed by the Lycians, attack the tower commanded by Menestheus, who calls Ajax and Teucer to his aid.

- Ἀμφοτέρω δ' Αἴαντε κελευτιόωντ' ἐπὶ πύργων
 πάντοσε φοιτήτην, μένος ὀτρύνοντες Ἀχαιῶν
 ἄλλον μιλixίοις, ἄλλον στερεοῖς ἐπέεσσιν
 268 νεῖκεον, ὄντινα πάγχυ μάχης μεθιέντα ἴδοιεν.
 ὦ φίλοι, Ἀργείων ὃς τ' ἔξοχος, ὃς τε μεσῆεις,
 ὃς τε χειριώτερος· ἐπεὶ οὐπω πάντες ὁμοῖοι
 ἀνέρες ἐν πολέμῳ· νῦν ἔπλετο ἔργον ἅπασιν·
 272 καὶ δ' αὐτοὶ τόδε πον γιγνώσκετε· μή τις ὀπίσσω
 τετράφθω προτὶ νῆας, ὁμοκλητῆρος ἀκούσας·
 ἀλλὰ πρόσσω ἴεσθε, καὶ ἀλλήλοισι κέλεσθε,
 αἶ κε Ζεὺς δώρσιν Ὀλύμπιος ἀστεροπητῆς
 276 νεῖκος ἀπωσαμένους δῆϊους προτὶ ἄστρ' ἰέσθαι.
 ὦς τῷγε προβοῶντε μάχην ὤτρυνον Ἀχαιῶν.
 Τῶν δ', ὥστε νιφάδες χιόνος πίπτουσι θαμναὶ
 ἡματι χειμερίῳ, ὅτε τ' ὤρετο μητίετα Ζεὺς
 280 νιφέμεν, ἀνθρώποισι πιφανσκόμενος τὰ ἅ κῆλα·
 κοιμήσας δ' ἀνέμους χέει ἔμπεδον, ὄφρα καλύψῃ

ties. — 258. Hdt. (ii. ch. 125) explains κρόσσαι by ἀναβαθμοί, or βωμίδες, projecting stones, which formed, as it were, steps (hence, no doubt, the false explanation of the Scholiasts by κλίμακες). The lower rows projected to give more solidity to the upper parts of the towers. The 444th line confirms this explanation. The imperfects must be understood (as the Grammarians say) *de conatu*. — 260. In prose, *ἐρείσματα*. — 261. See I, 459.

265. = *κελευσιδῶ*, frequentative of *κελεύω*. — 268. *νεῖκεον*, a verb specially adapted to the second member instead of a more general verb, such as *ὀτρύνειν*, which might also have agreed with *μιλιχίοις*. — 276. See 304. — 279. Aor. of *ὀτρυνμι*, more frequently syncopated *ὤρτο*. — 280. *Φανεροποιῶν*, *ἐμφανιζόμενος*, Sch. We see here that

- 282 ὑψηλῶν ὀρέων κορυφὰς καὶ πρόνας ἄκρους,
 καὶ πεδιά λωτεῦντα καὶ ἀνδρῶν πίονα ἔργα,
 284 καὶ τ' ἐφ' ἄλός πολίης κέχυται λιμέσιν τε καὶ ἀκταῖς,
 κῦμα δέ μιν προσπλάζον ἐρύκεται· ἄλλα τε πάντα
 εἰλύαται καθύπερθ', ὅτ' ἐπιβρίσῃ Διὸς ὄμβρος·
 ὥς τῶν ἀμφοτέρωσε λίθοι πωτῶντο θαμειαί,
 288 αἱ μὲν ἄρ' ἐς Τρῶας, αἱ δ' ἐκ Τρώων ἐς Ἀχαιοὺς,
 βαλλομένων· τὸ δὲ τείχος ὑπερ πάντων δούπος ὀρώρει.
 Οὐδ' ἂν πω τότε γε Τρῶες καὶ φαίδιμος Ἔκτωρ
 τείχεος ἐρρήξαντο πύλας καὶ μακρὸν ὄχῃα,
 292 εἰ μὴ ἄρ' υἱὸν ἐὼν Σαρπηδόνα μητίετα Ζεὺς
 ὤρσεν ἐπ' Ἀργείοισι, λέονθ' ὥς βουσὶν ἔλιξιν.
 Αὐτίκα δ' ἀσπίδα μὲν πρόσθ' ἔσχετο πάντοσ' εἴσῃν,
 καλήν, χαλκείην, ἐξήλατον· ἦν ἄρα χαλκεὺς
 296 ἤλασεν, ἔντοσθεν δὲ βοείας ράψε θαμειάς,
 χρυσεῖης ράβδοισι διηνεκίσιν περὶ κύκλον·
 τὴν ἄρ' ὄγε πρόσθε σχόμενος, δύο δούρε τινάσων,
 βῆ ῥ' ἵμεν, ὥστε λέων ὀρεσίτροφος, ὅς τ' ἐπιδευῆς
 300 δηρὸν ἐκ κρειῶν, κέλεται δὲ ἑ θυμὸς ἀγῆνωρ,
 μήλων πειρήσοντα, καὶ ἐς πυκινὸν δόμον ἐλθεῖν·
 εἴπερ γάρ χ' εὖρῃσι παρ' αὐτόφιν βώτορας ἄνδρας
 σὺν κυσὶ καὶ δούρεσσι φυλάσσοντας περὶ μῆλα,
 304 οὐ ρά τ' ἀπείρητος μέμονε σταθμοῖο δῖεσθαι,
 ἀλλ' ὄγ' ἄρ' ἡ ἥρπαξε μετάλμενος, ἥε καὶ αὐτὸς

κῆλα Διὸς is not said of the thunderbolts alone. — 281. Here H. is painting calm weather, the snow falling in large flakes, which end by covering every thing. Above, at 156, the distance was greater, and those who hurled the stones less numerous; this is the reason of the difference with which the same comparison is there presented. — 283. = λωτόεντα. Aristarchus preferred the ordinary contraction, λωτόντα. — 285. μιν, sc. τὴν νηφάδα (collectively). The surf dissolves, defiles, and drives back the snow; but all beyond the reach of the surf remains covered with it (lit. enveloped, εἰλυνται). — 286. Fm ὄμβρος come imber and umbra (an obscuration of the air). This suffices to show that anciently the sense of ὄμβρος was wider than that of rain. — 288. = ὥς λέοντα (ἐπὶ) βουσὶν ἔλιξιν (see 9, 466). — 295. Aristarchus wrote ἐξήλατον, sc. laminis inductam. Εἰλαύνειν was used as well as ἐλαύνειν for malleo ducere, as we may see in Hdt. I. ch. 50 and 68, § 4. — 296. βοείας, subst.; see 11, 843. — 297. These rods prevented the leather from sinking or bending. — 298. See 3, 18, sqq. — 301. Πείραν ληψόμενον, Sch. The same as in Lat. tentare = aggredi, with a shade of uncertainty as to the success. — 302. [παρ' αὐτόφιν = παρ' αὐτοῖς, sc. μήλοισι.] — 304. οὐ ρά τι . . . μέμονε [apodosis: *haud ita vult.* C.], see 24, 657. δῖεσθαι (fm δῖμαι) is here passive, "to be driven away;" *διωχθῆναι* (Sch.).

- 306 ἔβλητ' ἐν πρώτοισι θοῆς ἀπὸ χειρὸς ἄκοντι
 ὥς ρά τότ' ἀντίθεον Σαρπηδόνα θυμὸς ἀνῆκεν
 308 τεῖχος ἐπαῖξαι διὰ τε ρήξασθαι ἐπάλξεις.
 Αὐτίκα δὲ Γλαῦκον προσέφη, παῖδ' Ἴππολόχοιο
 Γλαῦκε, τίη δὴ νῶϊ τετιμήμεσθα μάλιστα
 ἔδρη τε κρέασιν τε ἰδὲ πλείοις δεπάεσσιν,
 312 ἐν Λυκίῃ, πάντες δὲ θεοὺς ὥς εἰσορόωσιν ;
 καὶ τέμενος νεμόμεσθα μέγα Ξάνθοιο παρ' ὄχθας,
 καλὸν φυταλιῆς καὶ ἀρούρης πυροφόροιο ;
 τῷ νῦν χρῆ Λυκίοισι μέτα πρώτοισιν ἔοντας
 316 ἐστάμεν, ἥδὲ μάχης καυστειρῆς ἀντιβολῆσαι
 ὄφρα τις ᾧδ' εἴπῃ Λυκίων πύκα θωρηκτῶν
 Οὐ μὰν ἀκληεῖς Λυκίην κάτα κοιρανέουσιν
 ἡμέτεροι βασιλῆες, ἔδουσί τε πίονα μῆλα,
 320 οἶνόν τ' ἔξαιτον, μελιηδέα· ἀλλ' ἄρα καὶ ἱς
 ἐσθλή, ἐπεὶ Λυκίοισι μέτα πρώτοισι μάχονται.
 Ὡς πέπον, εἰ μὲν γὰρ πόλεμον περὶ τόνδε φυγόντι
 αἰεὶ δὴ μέλλοιμεν ἀγήρω τ' ἀθανάτῳ τε
 324 ἔσσεσθ', οὔτε κεν αὐτὸς ἐνὶ πρώτοισι μαχοίμην,
 οὔτε κε σὲ στέλλοιμι μάχην ἐς κυδίανειραν·
 νῦν δ'—ἔμπης γὰρ Κῆρες ἐφεστᾶσιν θανάτοιο
 μυρῖαι, ἃς οὐκ ἔστι φυγεῖν βροτὸν οὐδ' ὑπαλύξαι—
 328 ἴομεν, ἢ τῷ εὖχος ὀρέζομεν, ἢ τις ἡμῖν.
 Ὡς ἔφατ'· οὐδὲ Γλαῦκος ἀπετράπετ' οὐδ' ἀπί-
 θησεν.
 Τῷ δ' ἰθὺς βήτην Λυκίων μέγα ἔθνος ἄγοντε.
 Τοὺς δὲ ἰδὼν ρίγησ' υἱὸς Πετειῶο Μενεσθεύς·
 332 τοῦ γὰρ δὴ πρὸς πύργον ἴσαν, κακότητα φέροντες.
 Πάπτηνεν δ' ἀνὰ πύργον Ἀχαιῶν, εἴ τι ν' ἴδοιτο

Above, 276, it is middle, *abigere*. — 306, sqq. “Hoc est illud quod vulgo dici solet, aut vincere, aut mori.” Bth. — 309. On Glaucus, see the grand episode of 6, 119, sqq. — 310. [τίη δὴ ; cur tandem !] — 311. Προεδρία, Sch. κρέασιν, see 7, 321. — 313, 314. See 6, 194, 195. — 316. See 4, 342. — 318. = ἀκλείεις, fm ἀκλής. — 320. ἔξαιτος (fm ἐξαίνυμαι, synon. of ἐξαιρούμαι), in prose ἐξαίρετος, *ai-mius*. — 322. See 6, 55. — 326. νῦν δέ is used in Greek when we pass from a supposition to a reality. ἔμπης, *prorsus*. Virg. makes Zeus say (*Æn.* x. 457), “Stat sua cuique dies ; breve et irreparabile tempus Omnibus est vitæ : sed famam extendere factis, Hoc virtutis opus.” — 328. See 6, 55. — 333. I see no other way of taking πύργον Ἀχαιῶν here than as these words are to be taken 4, 334 and 347, “He fixed his eyes on the body of the Achæans” (sc. the body nearest to him). Sptz. [who with H. translates : *per munitiones Achæorum*

- 334 ἡγεμόνων, ὅστις οἱ ἄρην ἐτάροισιν ἀμύναι·
 ἐς δ' ἐνόησ' Αἴαντε δύνω, πολέμου ἀκορήτω,
 336 ἑσταότας, Τεῦκρόν τε, νέον κλισίῃθην ἰόντα,
 ἐγγύθεν· ἀλλ' οὐπὼς οἱ ἔην βώσαντι γεγωνεῖν·
 τόσσος γὰρ κτύπος ἦεν, αὐτὴ δ' οὐρανὸν ἴκεν
 βαλλομένων σακέων τε καὶ ἵπποκόμων τρυφαλειῶν,
 340 καὶ πυλέων· πᾶσαι γὰρ ἐπώχατο· τοὶ δὲ κατ' αὐτὰς
 ἱστάμενοι περῶντο βίῃ ρήξαντες ἐσελθεῖν.
 Αἴψα δ' ἐπ' Αἴαντα προΐει κήρυκα Θοῶτην·
 Ἔρχεο, διε Θοῶτα, θέων Αἴαντα κάλεσσον·
 344 ἀμφοτέρω μὲν μᾶλλον· ὃ γάρ κ' ὄχ' ἄριστον ἀπάντων
 εἴη, ἐπεὶ τάχα τῇδε τετεύχεται αἰπὺς ὄλεθρος.
 Ὡδε γὰρ ἔβρισαν Λυκίων ἀγοί, οἳ τὸ πάρος περ
 ζαχρηεῖς τελέθουσι κατὰ κρατερὰς ὑσμίνας.
 348 Εἰ δέ σφιν καὶ κεῖθι πόνος καὶ νεῖκος ὄρωρεν,
 ἀλλὰ περ οἷος ἵτω Τελαμώνιος ἄλκιμος Αἴας,
 καὶ οἱ Τεῦκρος ἄμ' ἐσπέσθω, τόξων εὖ εἰδώς.

Ajax answers the appeal of Menestheus. Leaving Ajax, the son of Oileus, and Lysimachus to defend his post, he charges, with Teucer, against the Lycians. Epicles is slain. Glaucus, wounded by Teucer, is forced to quit the fight. Sarpédôn at last tears down a battlement and breaches the rampart.

- Ἔως ἔφατ'· οὐδ' ἄρα οἱ κῆρυξ ἀπίθησεν ἀκούσας·
 352 βῆ δὲ θέειν παρὰ τείχος Ἀχαιῶν χαλκοχιτώνων·

petrepezi] says, "Vix probable est poetam versibus duobus sibi proximis unum idemque nomen ita variasse ut ambiguitatis et obscuritatis *jure* argueretur." We must protest against this *jure*. If the poet had written ἀνὰ πύργους Ἀχαιῶν, there might have been something equivocal. But *one tower* of all the *Achæans* did not exist. Πύργος Ἀχαιῶν then can only have the meaning elsewhere attached to this couple of words. The Greek phrase is no more ambiguous, than it would be to say, in speaking of a review, "From the Duke of York's column, he followed with his eyes the column of the guards." — 334. Βλάβην, *Sch.* οἱ ἐτάροις, *suis sociis*. — 337. Οὐδέπω αὐτῷ ἦν δυνατόν βοήσαντι ἀκουσθῆναι, *Sch.* γέμω (no present), to make oneself heard by crying aloud. See 7, 227.—339. Τῶν ἐξ ἱππέων τριχῶν κομῶντας τοὺς λόφους ἐχουσῶν, *Apoll.*—340. "ἐπώχατο is thus explained: *ὀχεύς*, the bolt, comes fm *ἔχω*: ἐπῖχω [to hold on (the door-post, fastened to the door-post), see 5, 751], to hold fast, a meaning again found in ἐπῖχειν τὰ ὄρα. From the perf. act. ὄκωχα is formed the pass. ὄμαι, the same as ἡμαι fm ἀγῶχα. Ἐπώχατο (ἐπώχυντο) is the Ionian form of the 3rd pl. plupf. pass. of ἐπῖχω." *Buttm.* πᾶσαι (says Aristarchus) is put for ὅλαι, as there is only question of one gate; as in Lat. *totis castris*.—347. Ἄγαν βίαιοι καὶ μεγάλοι, *Sch.* See 5, 525.

- 353 στῇ δὲ παρ' Αἰάντεσσι κίων, εἴθαρ δὲ προσηύδα
 Αἴαντ', Ἀργείων ἡγήτορε χαλκοχιτώνων,
 ἡνώγει Πετewώ Διοτρεφέος φίλος υἱός
 356 κείσ' ἔμεν, ὄφρα πόνοιο μίνυνθά περ ἀντιάσπον
 ἀμφοτέρω μὲν μάλλον· ὃ γάρ κ' ὄχ' ἄριστον πάν-
 των
 εἴη, ἐπεὶ τάχα κείθι τετεύχεται αἰπὺς ὄλεθρος.
 ὦδε γὰρ ἔβρισαν Λυκίων ἀγοί, οἱ τὸ πάρος περ
 360 ζαχρηεῖς τελέθουσι κατὰ κρατερὰς ὑσμίνας.
 Εἰ δὲ καὶ ἐνθάδε περ πόλεμος καὶ νεῖκος ὄρωρεν,
 ἀλλὰ περ οἶος ἴτω Τελαμώνιος ἄλκιμος Αἴας,
 καὶ οἱ Τεύκρος ἅμ' ἐσπείσθω, τόξων εὖ εἰδώς.
 364 ὦς ἔφατ'· οὐδ' ἀπίθῃσε μέγας Τελαμώνιος Αἴας.
 Αὐτίκ' Ὀϊλιάδην ἔπεα πτερόεντα προσηύδα·
 Αἴαν, σφῶϊ μὲν αὖθι, σὺ καὶ κρατερὸς Λυκομή-
 δης,
 ἔσταότες Δαναοὺς ὀτρύνετον ἴφι μάχεσθαι.
 368 Αὐτὰρ ἐγὼ κείσ' εἴμι, καὶ ἀντιόω πολέμοιο·
 αἶψα δ' ἐλεύσομαι αὐτίς, ἐπὴν εὖ τοῖς ἐπαμύνω.
 ὦς ἄρα φωνήσας ἀπέβη Τελαμώνιος Αἴας,
 καὶ οἱ Τεύκρος ἅμ' ἦε κασίγνητος καὶ ὄπατρος·
 372 τοῖς δ' ἅμα Πανδίων Τεύκρου φέρε καμπύλα τόξα.
 Εὖτε Μενεσθῆος μεγαθύμου πύργον ἴκοντο,
 τείχεος ἐντὸς ἰόντες, ἐπειγομένοισι δ' ἴκοντο.
 Οἱ δ' ἐπ' ἐπάλξεις βαῖνον, ἐρεμνῇ λαίλαπι ἴσοι,
 376 ἴφθιμοι Λυκίων ἡγήτορες ἠδὲ μέδοντες·
 σὺν δ' ἐβάλοντο μάχεσθαι ἐναντίον, ὥρτο δ' αὐτή.
 Αἴας δὲ πρῶτος Τελαμώνιος ἄνδρα κατέκτα,
 Σαρπήδοντος ἐταῖρον, Ἐπικλῆα μεγάθυμον,
 380 μαρμάρῳ ὀκρίοντι βαλὼν, ὃ ρά τείχεος ἐντὸς
 κείμε μέγας παρ' ἐπαλξιν ὑπέρτατος· οὐδέ κέ μιν ρία
 χεῖρεσσ' ἀμφοτέρυς ἔχοι ἀνὴρ, οὐδὲ μάλ' ἠβῶν,
 οἴοι νῦν βροτοὶ εἰς· ὃ δ' ἄρ' ὑπόθεν ἔμβαλ' ἀείρας·
 384 θλάσσε δὲ τετράφαλον κυνέην, σὺν δ' ὅστ' ἄραξεν
 πάντ' ἄμυδις κεφαλῆς· ὃ δ' ἄρ' ἀρνευτῆρι ἐοικὼς
 κάππεσ' ἀφ' ὑψηλοῦ πύργου, λίπε δ' ὅστέα θυμός.

356. Ἀπαντήσῃτε, μετάσχητε, Sch. To take part, with gen., see 1, 67.—366. See 1, 84. — 374. On δὲ after εὖτε (*simulac*, when), see 7, 149. The repetition of the verb ἴκοντο lays all the stress upon ἐπειγομένοις, *laborantibus*, *afflictis*.—377. See 181.—383. See 5, 304.

- 387 Τεῦκρος δὲ Γλαῦκον, κρατερὸν παῖδ' Ἴππολόχοιο,
 388 ἰὼ ἐπεσσύμενον βάλε τείχεος ὑψηλοῖο,
 ἧ ῥ' ἶδε γυμνωθέντα βραχίονα· παῦσε δὲ χάρμης.
 * Ἀψ' δ' ἀπὸ τείχεος ἄλτο λαθών, ἵνα μή τις Ἀχαιῶν
 βλῆμενον ἀθρήσειε, καὶ εὐχετοῦτ' ἐπέεσσιν.
 392 Σαρπήδοντι δ' ἄχος γένετο, Γλαύκου ἀπρόντος,
 αὐτίκ' ἐπεὶ τ' ἐνόησεν· ὅμως δ' οὐ λήθετο χάρμης·
 ἀλλ' ὄγε Θεστορίδην Ἀλκμάονα δουρὶ τυχήσας
 νύξ', ἐκ δ' ἔσπασεν ἔγχος· ὃ δ' ἐσπόμενος πέσε δουρὶ
 396 πρηνῆς, ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῷ.
 Σαρπηδὼν δ' ἄρ' ἐπαλξιν ἐλὼν χερσὶ στιβαρῆσιν
 ἔλχ', ἥ δ' ἔσπετο πᾶσα διαμπερές· αὐτὰρ ὑπερθεῖν
 τείχος ἐγυμνώθη, πολέεσσι δὲ θῆκε κέλευθον.

Ajax and Teucer force Sarpedon to retire. He gives up penetrating single-handed into the entrenchments. A violent struggle is sustained the whole extent of the ramparts. At last Zeus crowns Hector with glory. He animates the Trojans to run to the ships of the Greeks; and himself clears them a passage. The Greeks in consternation flee to their ships.

- 400 Τὸν δ' Αἴας καὶ Τεῦκρος ὁμαρτήσανθ'· ὃ μὲν ἰὼ
 βεβλήκει τελαμῶνα περὶ στήθεσσι φαεινὸν
 ἀσπίδος ἀμφιβρότης· ἀλλὰ Ζεὺς Κῆρας ἄμυνεν
 παιδὸς ἐοῦ, μὴ νηυσὶν ἐπὶ πρύμνησι δαμείη·
 404 Αἴας δ' ἀσπίδα νύξεν ἐπάλμενος· οὐδὲ διαπρὸ
 ἤλυθεν ἐγχείη, στυφέλιξε δέ μιν μεμαῶτα.
 Χώρησεν δ' ἄρα τυτθὸν ἐπάλξιος· οὐδ' ὄγε πάμπαν
 χάζετ', ἐπεὶ οἱ θυμὸς ἐέλπετο κῦδος ἀρέσθαι.
 408 Κέκλετο δ' ἀντιθέοισιν ἐλιξάμενος Λυκίοισιν·
 ὦ Λύκιοι, τί τ' ἄρ' ὧδε μεθίετε θούριδος ἀλκῆς;
 ἀργαλέον δέ μοι ἐστί, καὶ ἰφθίμῳ περ ἔοντι,
 μούνῳ ῥήξαμένῳ θέσθαι παρὰ νηυσὶ κέλευθον·
 412 ἀλλ' ἐφομαρτεῖτε· πλεόνων δέ τε ἔργον ἄμεινον.
 ὦς ἔφαθ'· ρὶ δὲ ἄνακτος ὑποδδείςαντες ὁμοκλῆν
 μᾶλλον ἐπέβρισαν βουλευφόρον ἀμφὶ ἄνακτα.

—384. See *ibid.*, 743. — 385. ἀρνευτήρ, *urinator*, diver. — 388. (ἐκ) τείχεος. — 395. *Cecidit secutus hastam* (the spear drawn back by Sarpedon, who was placed far below). — 396. ἔβραχον (no present), to crash, ring, resound (elsewhere ἀράβησε), a verb which has nothing in common with βρέχειν, to wet.

403. See 6, 198, 199. — 408. ἀντιθέοις, “epitheton qualia heroum esse solent, non gentium; eoque magis honorificum Lyciis.” *Btā.* Hdt. relates a remarkable trait of heroism in the Lycians, I. ch. 176. ἐλιξάμενος, turning (towards them), ἐπιστραφεῖς, *Sch.* — 409. See 4,

- 415 Ἀργεῖοι δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας
 416 τείχεος ἔντοσθεν, μέγα δέ σφισι φαίνεται ἔργον.
 Οὔτε γὰρ ἴφθιμοι Λύκιοι Δαναῶν ἐδύναντο
 τείχος ῥηξάμενοι θέσθαι παρὰ νηυσὶ κέλευθον
 οὔτε ποτ' αἰχμηταὶ Δαναοὶ Λυκίους ἐδύναντο
 420 τείχεος ἄψ ὥσασθαι, ἐπεὶ τὰ πρῶτα πέλασθεν.
 Ἄλλ' ὥστ' ἀμφ' οὔροισι δὴ ἀνέρε δηριάασθον,
 μέτρο' ἐν χερσὶν ἔχοντες, ἐπιξύνῃ ἐν ἀρούρῃ,
 ὥτ' ὀλίγῃ ἐνὶ χώρῃ ἐρίζητον περὶ ἴσης.
 424 ὥς ἄρα τοὺς διέεργον ἐπάλξεις· οἱ δ' ὑπὲρ αὐτῶν
 δῆλουν ἀλλήλων ἀμφὶ στήθεσσι βοείας
 ἀσπίδας εὐκύκλους λαισήϊά τε πτερόεντα.
 Πολλοὶ δ' οὐτάζοντο κατὰ χροά νηλεῖ χαλκῷ,
 428 ἡμὲν ὅτεψ στρεφθέντι μετάφρενα γυμνωθεῖη
 μαρναμένων, πολλοὶ δὲ διαμπερὲς ἀσπίδος αὐτῆς.
 Πάντη δὴ πύργοι καὶ ἐπάλξεις αἵματι φωτῶν
 ἐρράδατ' ἀμφοτέρωθεν ἀπὸ Τρώων καὶ Ἀχαιῶν.
 432 Ἄλλ' οὐδ' ὥς ἐδύναντο φόβον ποιῆσαι Ἀχαιῶν,
 ἀλλ' ἔχον, ὥστε τάλαντα γυνὴ χερνῆτις ἀληθής,
 ἥτε σταθμὸν ἔχουσα καὶ εἶριον ἀμφὶς ἀνέλκει

234.—416. σφίσι φαίνεται, *ab iis exhibebatur*, was manifested by them (the two parties). — 420. = ἐπελάσθησαν (προςῆλθον). — 421. = περὶ ὄρων, *de finibus (agrorum)*. — 422. Ἐπικοίνῃ καὶ ὁμόφῃ ἐν χώρῃ, *Sch.* ξυνός is the Ionian form of κοινός. — 423. ἴσης, *sc. μοίρας*, or rather we must regard ἴση as a subst.: *de æquo*, of what accrued to each. — 426. λαισήϊα relates to the Lycians; see 5, 453. — 428. = ὥτινι. ἡμὲν, usually followed by ἡδέ, is here followed by δέ only, because the construction dependent on the relative (ὅστις), is abandoned. — 431. ἐρράδατο comes fm ἐρράσμαι, a partcp. formed fm ραίνω, *aspergo*, like κέκασμαι, fm (καίνω) καίνυμαι (see 2, 530); ἐρράδμαι (like κεκορνυμένοι, *κ.τ.λ.*), plupf. 3rd pl. (ἐρράδοντο) ἐρράδατο. There is no need to suppose a form ράζω. — 432. Πανταχοῦ παρὰ τῷ ποιητῇ φόβος τὴν φυγὴν σημαίνει, *Aristarch.* — 433. ἀλλ' εἶχον, as in English, "they held on," for "held their ground." The same 13, 679: ἀλλ' εἶχεν (Hector) ᾧ ἐξάλτο, *sc. sustinuit (stet)* *ubi insilierat*. In this last passage and elsewhere, ἔχω, *intrans.*, is followed by an adv., or another modifying word, which is here confounded and absorbed in the comparison immediately introduced. As we have seen more than once already, this comparison breaks the thread of the construction for which it is substituted. As to the point on which the simile bears, it is thus pointed out by the Scholiast: τὸ ἰσόπαλες τῶν μαχομένων παράβαλε τῷ ζυγῷ· οὐδὲν γὰρ οὕτως ἀκριβὲς πρὸς ἰσότητα. ἀληθής, just, honest, exact. A beautiful passage of Virg. (*Æn.* viii. 408, sqq.) has often been put on a parallel with this. It presents however only one, and that a sufficiently remote resemblance; for the object of the poet is quite different from that to

- 435 ἰσάζουσ', ἵνα παισὶν αἰεὶ κῆ μισθὸν ἄρηται·
 436 ὥς μὲν τῶν ἐπὶ Ἰσα μάχῃ τέτατο πτόλεμός τε,
 πρίν γ' ὅτε δὴ Ζεὺς κῦδος ὑπέρτερον Ἔκτορι δῶκεν
 Πριαμίδῃ, ὃς πρῶτος ἐσήλατο τείχος Ἀχαιῶν.
 Ἦῦσεν δὲ διαπρύσιον Τρώεσσι γεγωνῶς·
 440 Ὅρνυσθ', ἰππόδαμοι Τρώες· ῥήγνυσθε δὲ τείχος
 Ἀργείων καὶ νηυσὶν ἐνίετε θεσπιδαῖς πῦρ.
 Ὡς φάτ' ἐποτρύνων· οἱ δ' οὔασι πάντες ἄκουον,
 ἴθυσαν δ' ἐπὶ τείχος ἀολλέες· οἱ μὲν ἔπειτα
 444 κροσσάων ἐπέβαινον, ἀκαχμένα δούρατ' ἔχοντες.
 Ἐκτωρ δ' ἀρπάξας λᾶαν φέρειν, ὃς ῥα πυλάων
 ἐστήκει πρόσθε, πρυμνὸς παχύς, αὐτὰρ ὑπερθεῖν
 ὀξὺς ξην· τὸν δ' οὔ κε δύ' ἀνέρε δῆμον ἀρίστῳ
 448 ῥῆϊδίως ἐπ' ἄμαξαν ἀπ' οὔδεος ὀχλίσσειαν,
 οἷοι νῦν βροτοὶ εἰσ'· ὁ δὲ μιν ῥέα πάλλε καὶ οἶος.
 [Τόν οἱ ἐλαφρὸν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω.]
 Ὡς δ' ὅτε ποιμὴν ῥεῖα φέρει πόκον ἄρσενος οἴος,
 452 χειρὶ λαβὼν ἑτέρῃ, ὀλίγον τέ μιν ἄχθος ἐπείγει·
 ὥς Ἐκτωρ ἰθὺς σανίδων φέρε λᾶαν αἶρας,
 αἷ ῥα πύλας εἵρυντο πύκα στιβαρῶς ἀραρυίας,
 δικλίδας, ὑψηλάς· δοιοὶ δ' ἐντοσθεν ὀχῆες
 456 εἶχον ἐπημοιβοί, μία δὲ κληῖς ἐπαρήρει.
 Στῇ δὲ μάλ' ἐγγὺς ἰών, καὶ ἐρυσάμενος βάλε
 μέσσας,

which H.'s comparison tends. — 434. ἀμφις ἀνέλκει, because she raises both scales, 8, 72 : Zeus ἔλκε μίσα λαβὼν (τὰ τάλαντα), taking the balance by the middle. — 436. αἰεὶ κῆ μισθόν, iniquam mercedem, a stipend fixed iniquitously, a miserable stipend. This significant epithet has offended the taste of certain grammarians, who have found it more logical to write ἀνεκία μισθόν, "the workwoman weighs exactly, in order to gain undisputed wages, about which there could be no dispute (νεῖκος)." — 438. Ἰσόβροπος καὶ ὁμοία ἦν ἡ μάχη αὐτοῖς, Sch. Fm τείνω. See 11, 336. — 437. Until . . . — 439. See 8, 227. — 444. See n. on 258. ἀκαχμ., see 10, 135. — 446. Παχὺς κατὰ τὰ πρυμνά, κατὰ τὸ ἐσχατον μέρος, κάτωθεν, Sch. — 447, sqq. See 5, 302. In imitating these two passages, Virg. attributes a prodigious progress to the degeneracy of the human race, "Vix illud (saxum) lecti bis sex cervice subirent, Qualia nunc hominum producit corpora tellus." *Æn.* xii. 899. — 448. Properly, "to lift with the lever" (ὀχλεύς or μόχλος, verb μοχλεύω). — 450. Rejected by the ancient critics. — 454. See 1, 239. — 456. εἶχον (τὰς σανίδας), held them, were fastened to them. These bars or bolts went from the two side-posts and met in the middle, where the extremity of the one over-lapped that of the other ; which is expressed by ἐπημοιβοί. At their junction they were fastened to one another by a bolt,

458 εὖ διαβάς, ἵνα μή οἱ ἀφανρότερον βέλος εἴη.

ῥῆξε δ' ἀπ' ἀμφοτέρους θαιρούς· πέσε δὲ λίθος εἶσω
460 βριθοσύνη, μέγα δ' ἀμφὶ πύλαι μύκον· οὐδ' ἄρ'
ὀχῆες

ἔσχεθέτην, σανίδες δὲ διέτμαγεν ἄλλυδις ἄλλη
λαὸς ὑπὸ ῥίπῃς. Ὁ δ' ἄρ' ἐςθορε φαίδιμος Ἔκτωρ,
νυκτὶ θοῇ ἀτάλαντος ὑπώπια· λάμπε δὲ χαλκῷ

464 σμερδαλέω, τὸν ἔεστο περὶ χροῖ· δοιὰ δὲ χερσὶν
δοῦρ' ἔχεν. Οὐ κέν τις μιν ἐρυκάκοι ἀντιβολήσας,
νόσφι θεῶν, ὅτ' ἐςᾶλτο πύλας· πυρὶ δ' ὅσσε δεδήμε.
Κέκλετο δὲ Τρώεσσιν ἐλιξάμενος καθ' ὁμίλον,

468 τείχος ὑπερβαίνειν· τοὶ δ' ὀτρύνοντι πίθοντο·
αὐτίκα δ' οἱ μὲν τείχος ὑπέρβασαν, οἱ δὲ κατ' αὐτὰς
ποιητὰς ἐσέχυντο πύλας. Δαναοὶ δ' ἐφόβηθεν
νῆας ἀνὰ γλαφυράς· ὁμαδος δ' ἀλίσστος ἐτύχθη.

κλήϊς (κλείς). — 458. εὖ διαβάς, having put his legs well apart; planting himself firmly. Tyrtæus in his war-songs says it is thus the enemy must be awaited: ἀλλά τις εὖ διαβάς μενέτω. "This picture of Hector breaking down the gates, and precipitating himself into the heart of the ramparts, is of a poetic richness and movement of expression which have not been sufficiently remarked." *Dugas-Montiv.* — 459. θαιροί, the hinges, fixed to the gate itself, otherwise στροφεῖς. — 460. See 5, 749. — 461. See 1, 531. — [462. λαὸς, App. II.] — 463. θοῇ, see 10, 394. τὰ ὑπώπια, the part of the face under the eyes, or near the eyes. Of terrific aspect, like the night. — 464. Οὐ ἠμφίστο, *Sch.* — 467. See 408. — 470. ποιητὰς, see 5, 198. Or simply, *manu factas*. — 471. Ἀπαστος, *Sch.*; fm λιάζεται, to bend, yield, give way; see 2, 797.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Ν.

Zeus turns his attention from the field of battle. Poseidón seizes the occasion to assist the Greeks. Under a human form he inflames the courage of the two Ajaces, and excites the chiefs of the Greeks to the fight.

Ζεὺς δ' ἐπεὶ οὖν Τρῳάς τε καὶ Ἑκτορα νηυσὶ
πέλασσαν,
τοὺς μὲν ἕα παρὰ τῇσι πόνον τ' ἐχέμεν καὶ οἰζὺν
νῶλεμέως· αὐτὸς δὲ πάλιν τρέπεν ὅσσε φαεινῶ,
4 νόσφιν ἐφ' ἵπποπόλων Θρηκῶν καθορούμενος αἶαν,
Μυσῶν τ' ἀγχεμάχων καὶ ἀγανῶν Ἰππημολγῶν,
γαλκτοφάγων, Ἀβίων τε, δικαιοτάτων ἀνθρώπων.

1. ἐπέλασαν, *admovit*, had caused (enabled) them to approach.—4. Thrace produced excellent horses. The inhabitants had gained the reputation of skilful horsemen from the remotest ages (witness the horses of king Diomédès in the Mythology). Θρακῶν φίλιππων λαόν, says Euripides, *Hecuba*, v. 9.—5. H. speaks here of the Mysians of Europe, a Thracian tribe, which conquered the part of Asia Minor which bears their name. Under the Romans they re-appear in history by the name of *Mæsi*, whence *Mæsia*, the country watered by the Danube. ἀγχεμάχων τῶν συστάδην καὶ ἐκ τοῦ πλησίον μαχομένων, Sch. *Cominus pugnantium*. What follows relates to the Scythians, a name common to different races of people of the North, of whom Hdt. has left us an admirable description. Ἰππημολγοί (fm ἀμέλγω, to milk), who milk mares (*qui equino lacte aluntur*, Pliny).—6. γ(α)λκτοφάγοι has been taken by some for the proper name of another Scythian nation, and Hesiod appears to have so used it in one of his lost poems. It is more natural to consider it only an explicative apposition of Ἰππημολγοί, Hippemolgi, who live on milk. "They drink mares' milk, and eat the cheese made of it (called ἱππάζη)," says Hippocrates. Ἀβίος is said of any one who lives very poorly; but since Æschylus, many authors having used Ἀβιοί as a proper name (see Quint. Curt. vii. ch. 26), and since this use agrees better with the construction of the entire sentence than ἀβίων,

7 Ἐς Τροίην δ' οὐ πάμπαν ἔτι τρέπεν ὅσσε φαίνω
8 οὐ γὰρ ὄγ' ἀθανάτων τιν' ἐέλπετο δν κατὰ θυμὸν
ἐλθόντ' ἢ Τρώεσσιν ἀρηξίμεν ἢ Δαναοῖσιν.

Οὐδ' ἀλαοσκυπιὴν εἶχε κρείων Ἐνοσίχθων
καὶ γὰρ ὁ θαυμάζων ἦστο πτόλεμόν τε μάχην τε
12 ὑψοῦ ἐπ' ἀκροτάτης κορυφῆς Σάμου ὑλήεσσης
Θρηϊκίης· ἔνθεν γὰρ ἐφαίνετο πᾶσα μὲν Ἴδη,
φαίνετο δὲ Πριάμοιο πόλις καὶ νῆες Ἀχαιῶν.
Ἐνθ' ἄρ' ὄγ' ἐξ ἀλὸς ἕζेत' ἰών, ἐλείαιρε δ' Ἀχαιοὺς
16 Τρωσὶν δαμναμένους, Διὶ δὲ κρατερῶς ἐνεμέσσα.

Αὐτίκα δ' ἐξ ὄρεος κατεβήσεται παιπαλόεντος
κραῖνὰ ποσὶ προβιβάζ· τρέμε δ' οὐρεα μακρὰ καὶ
ὕλη

ποσσὶν ὑπ' ἀθανάτοισι Ποσειδάωνος ἰόντος.

20 Τρεῖς μὲν ὀρέξατ' ἰών, τὸ δὲ τέτρατον ἔκετο τέκμωρ,
Αἰγᾶς· ἔνθα τέ οἱ κλυτὰ δῶματα βένθεσι λίμνης,
χρύσεια, μαρμαίροντα τετεύχεται, ἄφθιτα αἰεὶ.

Ἐνθ' ἐλθὼν ὑπ' ὅχεσφι τιτύσκετο χαλκόποδ' ἵππῳ,
24 ὠκυπέτα, χρυσέυσιν ἐθείρησιν κομώνντε.

Χρυσὸν δ' αὐτὸς ἔδυνε περὶ χροῖ· γέντο δ' ἰμάσθλην

taken as an adj., I have written Ἀβίων, with Aristarchus. See, moreover, the passage of Æschylus, from *Prometheus Delivered* (a lost piece):

Ἐπειτα δ' ἤξας δῆμον ἰνδικώτατον
θνητῶν ἀπάντων καὶ φιλοξενώτατον,
Ἀβίους, ἴν' οὐτ' ἀροτρον οὔτε γητόμος
τέμνει δίκελλ' ἀρουραν, ἀλλ' αὐτοσπόροι
γυαὶ φέρουσι βίοτον ἀφθονον βροτοῖς.

These lines leave no doubt about the explanation of our passage. Let us here remark how ancient an opinion it is, that civilization and the increase of prosperity deprave mankind. In mentioning these No-made tribes, H. cannot refrain from adding, "the most just of men." We read, in the first chapters of Justin, an amplification of this idea. — 10. See 10, 515. — 12. Σάμος Θρηϊκίη, the island of Samothrace, still *Samothraki*. — 15. Poseidón loved the Greeks, who honoured his temples with rich offerings; see 8, 201, sqq. — 18 and 19. Longinus (*On the Sublime*, ch. 9) praises these lines as a perfect expression of Divine Majesty. — 20. ὀρέξατο· ἐξίτιναι, διέβη, &c. He extended his legs (as indicated by ἰών): he made three steps; at the fourth he set his foot upon Ægæ, a town of Achaia (see 8, 203). Strabo, however, and with him modern editors, think there is here question of another town of the same name, in Eubœa, and not less celebrated for its temple of Poseidón. — 23, sqq. See 3, 41, sqq. Virg., who has imitated a part of this passage, *Æn.* i. 138, also assigns horses to Poseidón. Later poets, such as Statius, and

- 26 χρυσεῖην, εὐτυκτον, ἰοῦ δ' ἐπεβήσετο δίφρου·
βῆ δ' ἐλάαν ἐπὶ κύματ'· ἄταλλε δὲ κήτε' ὑπ' αὐτοῦ
28 πάντοθεν ἐκ κευθμῶν, οὐδ' ἠγνοίησεν ἄνακτα·
γηθούσῃ δὲ θάλασσα δίστατο· τοὶ δ' ἐπέοντο
ρίμφα μάλ', οὐδ' ὑπένερθε διαίνετο χάλκεος ἄξων·
τὸν δ' ἐς Ἀχαιῶν νῆας εὐσκαρθμοὶ φέρον ἵπποι.
32 Ἔστι δέ τι σπέος εὐρὺ βαθείης βένθεσι λίμνης,
μεσσηγὺς Τενέδοιο καὶ Ἰμβρου παιπαλοέσσης·
ἐνθ' ἵππους ἔστησε Ποσειδάων ἐνοσίχθων,
λύσας ἐξ ὀχέων, παρὰ δ' ἀμβρόσιον βάλεν εἶδαρ
36 ἔδμεναι· ἀμφὶ δὲ ποσσὶ πέδας ἔβαλε χρυσεῖας,
ἄρρήκτους, ἀλύτους, ὅφρ' ἐμπεδον αὐτὴ μένοιεν
νοστήσαντα ἄνακτα· ὃ δ' ἐς στρατὸν ὤχετ' Ἀχαιῶν.
Τρῶες δέ, φλογὶ ἴσοι, ἀολλέες, ἡὲ θυέλλῃ,
40 Ἔκτορι Πριαμίδῃ ἄμογον μεμαῶτες ἔποντο,
ἄβρομοι, αὐτᾶχοι· ἔλποντο δὲ νῆας Ἀχαιῶν
αἰρήσειν, κτενέειν δὲ παρ' αὐτόφει πάντας Ἀχαιοὺς·
Ἄλλὰ Ποσειδάων γαίηχος, ἐννοσίγαιος,
44 Ἀργεῖους ὥτρυνε, βαθείης ἐξ ἁλὸς ἐλθῶν,
εἰσάμενος Κάλχαντι δέμας καὶ ἀτειρέα φωνήν·

artists, harness to his car sea-horses, *hippocampi*. — 27. ἄταλλε· ἰσκιότα καὶ ἔχαιρεν, *Sch. Exultabant*. ὑπ' αὐτοῦ, see 1, 248. — 29. τοί, *equi*. — 30. "And the axle-tree was not wetted by the spray of the waves," a trait intended to give an idea of the extreme swiftness of Poseidon's car. We shall see a similar trait, 20, 226, sqq., imitated by Virg., *Æn.* vii. 807. The whole of this admirable passage has been quoted by Longinus, *On the Sublime*, ch. 7; Boileau has translated it into French verse :

"Il attelle son char, et, montant fièrement,
Lui fait fendre les flots de l'humide élément ;
Dès qu'on le voit marcher sur ces liquides plaines,
D'aise on entend sauter les pesantes baleines.
L'eau frémit sous le dieu qui lui donne la loi,
Et semble avec plaisir reconnaître son roi,
Cependant le char vole."

— 31. Derived fm *σκαίρω*. See 2, 814. — 33. See 1, 38. The isle of Imbros, on the coast of Thrace, in the gulf of Melas. See 24, 79. — 37. *Manere aliquem*, to wait for. — 41. ἄβρομοι (fm *βρίμω*, *strepo*), αὐτᾶχοι with a change of the digamma into *v*, = ἀ(ν)ίαχοι. "The true explanation of these words appears to me to be *unā strepentes*, and *sonantes*, crying all together. This signification of ἄμα or ὁμο- is placed beyond a doubt by the words ἄλοχος (fm *λίχος*), ἀκοίτης (fm *κοίτη*), κοῆμος, ἀδελφοί (fm *δελφύς*, *uterus* : *qui sunt unius et ejusdem uteri*), and others." *Buttm.* — 42. In prose αὐτοῦ, *ibi* ; see 12,

- 46 Αἶαντε πρῶτῳ προσέφη, μεμαῶτε καὶ αὐτῷ·
 Αἶαντε, σφῶ μὲν τε σαώσετε λαὸν Ἀχαιῶν,
 48 ἀλκῆς μνησαμένῳ, μηδὲ κρυεροῖο φόβοιο.
 Ἄλλη μὲν γὰρ ἔγωγ' οὐ δειδία χεῖρας ἀάπτους
 Τρώων, οἳ μέγα τεῖχος ὑπερκατέβησαν ὁμίλῳ·
 ἔξουσιν γὰρ ἅπαντας ἔυκνήμιδες Ἀχαιοί·
 52 τῇ δὲ δὴ αἰνότατον περιδείδια, μή τι πάθωμεν
 ἧ ῥ' ὄγ' ὁ λυσσώδης φλογὶ εἵκελος ἡγεμονεύει,
 Ἐκτωρ, ὃς Διὸς εὖχετ' ἐρισθενέος παῖς εἶναι.
 Σφῶϊν δ' ὧδε θεῶν τις ἐνὶ φρεσὶ ποιήσειεν,
 56 αὐτῷ θ' ἐστάμεναι κρατερόως, καὶ ἀνωγέμεν ἄλλους·
 τῷ κε καὶ ἐσσύμενόν περ ἐρωήσαιτ' ἀπὸ νηῶν
 ὠκυπόρων, εἰ καὶ μιν Ὀλύμπιος αὐτὸς ἐγείρει.
 Ἦ, καὶ σκηπανίῳ γαιήοχος Ἐννοσίγαιος
 60 ἀμφοτέρῳ κεκοπῶς πλῆσεν μένεος κρατεροῖο·
 γυῖα δ' ἔθηκεν ἐλαφρά, πόδας, καὶ χεῖρας ὑπερθεν.
 Αὐτὸς δ', ὥστ' ἱρῆς ὠκύπτερος ὥρτο πέτεσθαι,
 ὃς ῥά τ' ἀπ' αἰγίλιπος πέτρης περιμήκεος ἀρθείς,
 64 ὁρμήσῃ πεδίῳ διώκειν ὄρνεον ἄλλο·
 ὥς ἀπὸ τῶν ἦϊξε Ποσειδάων ἑνοσίχθων.
 Τοῖιν δ' ἔγνω πρόσθεν Ὀϊλῆος ταχὺς Αἴας,
 αἶψα δ' ἄρ' Αἶαντα προσέφη Τελαμώνιον νιόν·
 68 Αἶαν' ἐπεὶ τις νῶϊ θεῶν, οἳ Ὀλυμπον ἔχουσιν,
 μάντεϊ εἰδόμενος κέλεται παρὰ νηυσὶ μάχεσθαι—
 οὐδ' ὄγε Κάλχας ἐστί, θεοπρόπος οἰωνιστής·
 ἴχνια γὰρ μετόπισθε ποδῶν ἡδὲ κνημῶν
 72 ῥεῖ' ἔγνω ἀπίοντος· ἀρίγνωτοι δὲ θεοὶ περ—
 καὶ δ' ἐμοὶ αὐτῷ θυμὸς ἐνὶ στήθεσσι φίλοισιν
 μᾶλλον ἐφορμᾶται πολεμίζειν ἡδὲ μάχεσθαι,
 μαιμώωσι δ' ἔνερθε πόδες καὶ χεῖρες ὑπερθεν.

302.—47. Fut. for imperat.—48. *Fugæ*.—49. Ἀλλαχοῦ, κατ' ἄλλο μέρος, *Sch.* — 51. Ἐφίξουσι, ἐωλύσουσι, *Sch.* — 55. Θῆσοι εἰς νῆα, *Eustath.* — 57. ἐρωίω has, in this passage only, the act. signif. of *reprimere*, to cause to recoil, repulse. — 59. Diviners carried a wand, *σκηπάνιον* or *σκηπτρον* (*Chryses* in the first book, v. 15), as augurs the *lituus*. — 63. See 9, 15. — 64. Διὰ τοῦ πεδίου, *Sch.* See 6, 2.— 68. αἶαν is pronounced with a gesture, meaning, “*let us attack*,” it is to this idea that ἐπεὶ, *since*, relates.—71. ἴχνια does not mean here *vestigia*; the sense is more general, the gait, *incessus*, as *Virg.* says (*Æn.* i. 405), *Et cæra incessu patuit dea*, of *Aphroditè*, when she retires from *Æneas*. It is with a profound sense that the poets reveal the gods only at the moment of their disappearance. — 72. =

- 76 Τὸν δ' ἀπαμειβόμενος προσέφη Τελαμώνιος Αἴας·
 Οὕτω νῦν καὶ ἔμοι περὶ δούρατι χεῖρες ἄαπτοι
 μαιμῶσιν, καὶ μοι μένος ὥρορε· νέρθε δὲ ποσσὶν
 ἕσσυμαι ἀμφοτέροισι· μενοινῶ δὲ καὶ οἶος
- 80 Ἔκτορι Πριαμίδῃ ἄμοτον μεμαῶτι μάχεσθαι.
 Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
 χάρμῃ γηθόσυνοι, τὴν σφιν θεὸς ἔμβαλε θυμῷ.
 Τόφρα δὲ τοὺς ὀπιθεν Γαίηοχος ὥρσεν Ἀχαιοὺς,
- 84 οἳ παρὰ νηυσὶ θεῶσιν ἀνέψυχον φίλον ἦτορ·
 τῶν ῥ' ἅμα τ' ἀργαλέῳ καμάτῳ φίλα γυῖα λέλυντο,
 καὶ σφιν ἄχος κατὰ θυμὸν ἐγίγνετο δερκομένοισιν
 Τρῶας, τοὶ μέγα τεῖχος ὑπερκατέβησαν ὁμίλῳ.
- 88 Τοὺς οἷγ' εἰσορόωντες ὑπ' ὀφρύσι δάκρυα λείβον·
 οὐ γὰρ ἔφαν φεύξεσθαι ὑπέκ κακοῦ. Ἀλλ' Ἐνοσί-
 χθων
 ρεῖα μετεισάμενος κρατερὰς ὥτρυνε φάλαγγας.
 Τεῦκρον ἐπὶ πρῶτον καὶ Λήϊτον ἦλθε κελεύων,
- 92 Πηνελειὼν θ' ἦρωα Θόαντά τε Δηίπυρόν τε,
 Μηριόνην τε καὶ Ἀντίλοχον, μήστωρας αὐτῆς·
 τοὺς οὔγ' ἐποτρύνων ἔπεα πτερόεντα προσηύδα·
 Αἰδῶς, Ἀργεῖοι, κοῦροι νέοι· ὕμιν ἔγωγε
- 96 μαρναμένοισι πέποιθα σωσέμεναι νέας ἀμάς·
 εἰ δ' ὑμεῖς πολέμοιο μεθήσετε λευγαλέοιο,
 νῦν δὴ εἶδεται ἡμᾶρ ὑπὸ Τρώεσσι δαμῆναι.
 ὦ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὀρῶμαι,
- 100 δεινόν, ὃ οὐ ποτ' ἔγωγε τελευτήσεσθαι ἔφασκον,
 Τρῶας ἐφ' ἡμετέρας ἰέναι νέας· οἳ τὸ πάρος περ
 φυζακινῆς ἐλάφοισιν εἰόκεσαν, αἶτε καθ' ὕλην
 θῶων παρδαλίων τε λύκων τ' ἥϊα πέλονται,
- 104 αὐτως ἡλάσκουσai, ἀνάλκιδες, οὐδ' ἐπὶ χάρμῃ·
 ὥς Τρῶες τὸ πρὶν γε μένος καὶ χεῖρας Ἀχαιῶν
 μίμνειν οὐκ ἐθέλεσκον ἐναντίον, οὐδ' ἡβαιόν.
 Νῦν δ' ἔκαθεν πόλιος κοίλῃς ἐπὶ νηυσὶ μάχονται
- 108 ἡγεμόνος κακότητι μεθημοσύνησὶ τε λαῶν,
 οἳ κείνῳ ἐρίσαντες ἀμυνέμεν οὐκ ἐθέλουσιν

ῥαδίως.—84. Ἀνεκτῶντο, ἀνέπανον, *Sch.*; refreshed, re-animated.—
 89. ἔφαν, see 2, 37. — 90. Πρὸς αὐτοὺς ἀφικόμενος, μετελθὼν, *Sch.*
 Fm εἰμι. — 96. = ἡμετέρας, see 6, 414.—97. Intrans., like *remittens*
 for *remittens esse*. — 98. Φαίνεται, *Sch.*—102. Φευκτικαῖς (*fugacibus*),
 δειλαῖς, *Sch.* — 103. ἥϊα· βρώματα, οὐ τὰ ἐν οἴκῳ, ἀλλὰ τὰ ἐν ὁδῷ,
 ἰφόδια, *Sch.*—104. See 2, 470. οὐδὲ (οὔσαι or γενόμεναι) ἐπὶ χάρμῃ,

- 110 νηῶν ὠκυπόρων, ἀλλὰ κτείνονται ἄν' αὐτάς.
 'Ἄλλ' εἰ δὴ καὶ πάμπαν ἐτήτυμον αἰτίος ἔστιν
 112 ἦρωσ' Ἀτρείδης εὐρυκρείων Ἀγαμέμνων,
 οὐνεκ' ἀπητίμησε ποδῶκεα Πηλείωνα
 ἡμέας γ' οὐπῶς ἔστι μεθίμεναι πολέμοιο.
 'Ἄλλ' ἀκεώμεθα θάσσον' ἀκεσταί τοι φρένες ἐσθλῶν.
 116 Ὑμεῖς δ' οὐκέτι καλὰ μεθίετε θούριδος ἀλκῆς,
 πάντες ἄριστοι ἰόντες ἀνὰ στρατόν. Οὐδ' ἂν ἔγωγε
 ἀνδρὶ μαχεσσαίμην, ὅστις πολέμοιο μεθείη,
 λυγρὸς ἐὼν· ὑμῖν δὲ νεμεσῶμαι περὶ κῆρι.
 120 ὦ πέπονες, τάχα δὴ τι κακὸν ποιήσετε μεῖζον
 τῇδε μεθημοσύνῃ· ἄλλ' ἐν φρεσὶ θέσθε ἕκαστος
 αἰδῶ καὶ νέμεσιν· δὴ γὰρ μέγα νέϊκος ὄρωρεν.
 Ἐκτωρ δὴ παρὰ νηυσὶ βοὴν ἀγαθὸς πολεμίζει
 124 καρτερός, ἔρρηξεν δὲ πύλας καὶ μακρὸν ὄχῃα.

The Greeks form around Ajax, and arrest the charge of Hector. Hector arouses the courage of the Trojans. Imbrius falls by the hand of Teucer; Amphimachus is slain by Hector, who is repulsed by Ajax.

- ὦς ῥα κελευτιῶν Γαίηοχος ὤρσεν Ἀχαιοὺς.
 Ἀμφὶ δ' ἄρ' Αἴαντας δοιοὺς ἴσταντο φάλαγγες
 καρτεραί, ἃς οὐτ' ἂν κεν Ἄρης ὀνόσαιτο μετελθὼν
 128 οὔτε κ' Ἀθηναίη λαοσσόος. Οἱ γὰρ ἄριστοι
 κρινθέντες Τρῳάς τε καὶ Ἐκτορα δῖον ἔμμνον,
 φράξαντες δόρυ δουρί, σάκος σάκει προθελύμῃ·

not (made) for the battle.—109. ἀμύνειν (Τρῳάς) νηῶν, a construction which we have seen 4, 11. — 113. ἐτιμῶ (1, 11), strengthened by ἀπό. This preposition strengthens the meaning of verbs expressing separation, abandonment, repulsion.—115. Ἰασώμεθα διὰ τάχους τὸ γεγονὸς ἀμάρτημα, τὴν ἡμέτεραν ἀμίλειαν, *Sok.* ἀκεστός, verbal adj., *sanabilis*.—119. λυγρός, *miser*. περὶ. See 4, 46. — 123. These words are very well explained by the Scholiast: τὴν οἰκείαν αἰσχύνην (*rudorem animi*), καὶ τὴν ἐξ ἄλλων προσγινομένην μίμψιν.

125. See 12, 265. — 128. Ἡ τοὺς λαοὺς σόουσα, ὃ ἴσθι σοβοῦσα καὶ ἐπὶ πόλεμον ὀρμῶσα, *Apoll.* *Viros excitans*. — 130. In the two passages where we have seen *προθιλυμνος*, 9, 541; 10, 15, this word has often been explained by *πρόρριζος*, 'torn up by the roots.' But this explanation is contradicted by the line which now engages our attention. Moreover, the three passages lend themselves naturally to the explanation of *Aristarchus*: *Πρ. δηλοὶ τὸ συνεχὲς καὶ ἄλλο ἐπ' ἄλλῳ*, otherwise *πυκνόν*, *close*, in compact ranks. The syntactical form employed in these two lines has been often imitated. *Furius of Antium* (a poet mentioned by Horace): *Prostratur pede pes, mouro mourone, viro vir*. Virg. (x. 361): *Harret pede pes, desuper*

- 131 ἀσπίς ἄρ' ἀσπίδ' ἔριδε, κόρυς κόρυν, ἀνέρα δ' ἀνὴρ·
 132 ψαῦον δ' ἰππόκομοι κόρυθες λαμπροῖσι φάλοισιν
 νευόντων· ὥς πυκνοὶ ἐφέστασαν ἀλλήλοισιν·
 ἔγχεα δ' ἐπτύσσοντο θρασειάων ἀπὸ χειρῶν
 σειόμεν'· οἱ δ' ἰθὺς φρόνιον, μέμασαν δὲ μάχεσθαι.
 136 Τρῶες δὲ προὔτυψαν ἀολλέες, ἦρχε δ' ἄρ' Ἔκ-
 τωρ,
 ἀντικρὺ μεμαῶς, ὀλοοῖτροχος ὥς ἀπὸ πέτρης,
 ὄντε κατὰ στεφάνης ποταμὸς χειμάρροος ὤση,
 ῥήξας ἀσπέτῳ ὄμβρῳ ἀναιδέος ἔχματα πέτρης·
 140 ὕψι δ' ἀναθρόσκων πέτεται, κτυπεῖ δέ θ' ὑπ' αὐτοῦ
 ὕλῃ· ὁ δ' ἀσφαλῆως θέει ἔμπεδον, ἕως ἴκηται

viro vir. See Statius, *Thebaid*, viii. 398. Again I cite the imitation of Tyrtæus :

Ἄλλὰ τις ἐγγὺς ἰὼν αὐτοσχεδὸν ἔγχεϊ μακρῷ
 ἢ ξίφει οὐτάζων, δῆϊον ἀνδρ' ἐλίσσω·
 καὶ πόδα παρ ποδὶ θείς, καὶ ἐπ' ἀσπίδος ἀσπίδ' ἐρείσας,
 ἐν δὲ λόφον τε λόφῳ, καὶ κυνέην κυνέῃ,
 καὶ στέρνον στέρνῳ, πεπλημένος ἀνδρὶ μαχίσθω.

And these lines of Voltaire, which M. Boissonade has pointed out :

“ Pied contre pied, aigrette contre aigrette,
 Main contre main, œil contre œil, corps à corps,
 l'un sur l'autre se jette.”

—132. *ἔψαυον*, touched *each other*, came in contact. Though this reflexive meaning is not found elsewhere, there can be no doubt about it here. The place which these transitive verbs occupy in the sequence of the discourse, causes them often to affect a neut. signif. Sometimes too, but more rarely, it lends them a reflexive meaning. We must construe *κόρυθες* (*ἀνδρῶν*) *νευόντων* *φάλοις*, *nutantium cristis*, because it is the crests which are principally agitated by the movement of the head, and render it more visible. Another explanation, which makes *νευόντων* depend on *ψαῦον*, offers many inconveniences. That of Passow is more natural, “the helmets touched the crests of those who stooped,” *φάλοισι* governed by *ψαῦον*, a construction hardly justified by this line of Quintus of Smyrna, viii. 349 : *ἀνω δ' ἔψαυε νίφεσσι θεσπεσίῃ τρυφάλεια*.—134. *ἐπτύσσοντο*, the spears *bent*, can only be understood of the *deviation* they made from the direction given by those who hurled them ; they met in the air, and deviated from their line.—135. See 12, 124.—136. *Προίβαλον, προ-ἱκρουνσαν*, Sch. — 137. *ὀλοοῖτροχος*, in prose *ὀλοῖτροχος*, a block detached from a rock, which rolls from on high ; a block more or less round (say the grammarians) ; in opposition to a stone worked and squared, which does not roll.—138. *κατὰ στεφάνης*· *ἀπ' ἄκρου τοῦ ὄρους*, *Arist.* Virg. has imitated this passage, xii. 684, sqq. — 139. *ἀναιδέος*, see 4, 521. *ἔχματα*, see 12, 260. — 141. *ἀσφαλῆως*, in its etymological sense, *μὴ σφαλλόμενος τῆς τοῦ θέειν σφοδρότητος*

- 142 ἰσόμενον, τότε δ' οὔτι κυλίνδεται, ἐσσύμενός περ·
 ὥς Ἐκτωρ εἰως μὲν ἀπείλει, μέχρι θαλάσσης
 144 ῥέα διελεύσεσθαι κλισίας καὶ νῆας Ἀχαιῶν,
 κτείνων· ἀλλ' ὅτε δὴ πυκινῆς ἐνέκυρσε φάλαγξιν,
 στῇ ῥα μάλ' ἐγχιρμφθείς. Οἱ δ' ἀντίοι νῆες Ἀχαιῶν,
 νύσσοντες ξίφεσιν τε καὶ ἔγχεσιν ἀμφιγύοισιν,
 148 ὥσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμήχθη.
 Ἦυσεν δὲ διαπρύσιον Τρώεσσι γεγωνώς·
 Τρώες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
 παρμένει· οὔτοι δηρὸν ἐμὲ σήσουσιν Ἀχαιοὶ
 152 καὶ μάλα πυργηδὸν σφέας αὐτοὺς ἀρτύναντες·
 ἀλλ', οἴω, χάσσονται ὑπ' ἔγχεος, εἰ ἐτεόν με
 ὥρσε θεῶν ὤριστος, ἐρίγδουπος πύσις Ἥρης.
 Ὡς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἐκάστου.
 156 Δηΐφοβος δ' ἐν τοῖσι μέγα φρονέων ἐβεβήκει,
 Πριαμίδης, πρόσθεν δ' ἔχεν ἀσπίδα πάντοσ' εἴσην,
 κοῦφα ποσὶ προβιβὰς καὶ ὑπασπίδια προποδίζων.
 Μηριόνης δ' αὐτοῖο τιτύσκετο δουρὶ φαεινῷ,
 160 καὶ βάλεν, οὐδ' ἀφάμαρτε, κατ' ἀσπίδα πάντοσ'
 εἴσην,
 ταυρεῖην· τῆς δ' οὔτι διήλασεν, ἀλλὰ πολὺ πρὶν
 ἐν καυλῷ ἑάγη δολιχὸν δόρυ· Δηΐφοβος δὲ
 ἀσπίδα ταυρεῖην σχέθ' ἀπὸ ἔο, δεῖσε δὲ θυμῷ
 164 ἔγχος Μηριόναο δαΐφρονος· αὐτὰρ ὃγ' ἦρωε
 ἄψ' ἐτάρων εἰς ἔθνος ἐχάζετο, χώσατο δ' αἰνῶς
 ἀμφοτέρων, νίκης τε καὶ ἔγχεος, ὃ ξυνέαξεν.
 Βῆ δ' ἰέναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν,
 168 οἰσόμενος δόρυ μακρόν, ὃ οἱ κλισίῃφι λείλειπτο.
 Οἱ δ' ἄλλοι μάρναντο, βοῇ δ' ἄσβεστος ὀρώρει.
 Τεῦκρος δὲ πρῶτος Τελαμώνιος ἄνδρα κατέκτα,
 Ἴμβριον αἰχμητήν, πολυῖππου Μέντορος υἱόν.

(Sch.), without its course being impeded. *ἔως* (εἰς), see n. on 1, 193. — 142. (Εἰς) *ἰσόμενον τόπον*, Sch.; the plain. — 143. *ἔως* = *εἰως*, up to that time, thus far. — 144. Read as *ῥα*. — 147. *ἀμφίγυος*, adj. of doubtful signif. It is usually explained, 'two-edged'; or armed with iron in two places, at the point, and at the *σαυρωτήρ* (10, 153). — 152. *Δίκην πύργου*, Sch.; see n. on 4, 334. — 153. Fut. of *χάζω*. — 154. See 11, 288. — 158. Ὑπὸ τὴν ἀσπίδα τιθεὶς τοὺς πόδας καὶ οὕτως προβαίνων ποδῆρεις γὰρ ἦσαν αἱ ἀσπίδες, *Apoll.* — 159. See 3, 80, and 4, 100. — 161. τῆς depends on *διά* in *διήλασεν*. — 162. Fm *ἄγνυμι*. — 163. *Procul a se tenuit*. — 166. Gen. of the cause. The same at 203. — 168. *Κορίσων*. Διαφέρει δὲ τὸ οἴσων καὶ τὸ οἰσόμενος· οἴσων

- 172 Ναῖε δὲ Πήδαιον, πρὶν ἐλθεῖν νῆας Ἀχαιῶν,
 κούρην δὲ Πριάμοιο νόθην ἔχε, Μηδεσικάστην·
 αὐτὰρ ἐπεὶ Δαναῶν νέες ἤλυθον ἀμφιέλισσαι,
 ἄψ' εἰς Ἴλιον ἦλθε, μετέπρεπε δὲ Τρώεσιν·
- 176 ναῖε δὲ παρ Πριάμῳ· ὁ δέ μιν τίεν ἴσα τέκεσσιν.
 Τόν ρ' υἱὸς Τελαμῶνος ὑπ' οὐατος ἔγχρ' μακρῷ
 νύξ', ἐκ δ' ἔσπασεν ἔγχος· ὁ δ' αὐτ' ἔπεσεν μελίῃ ὥς,
 ἦτ' ὄρεος κορυφῇ ἔκαθεν περιφαινομένοιο
- 180 χαλκῷ ταμνομένη τέρενα χθονὶ φύλλα πελάσσει·
 ὥς πέσεν· ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῷ.
 Τεῦκρος δ' ὠρμήθη, μεμαῶς ἀπὸ τεύχεα δῦσαι·
 "Εκτωρ δ' ὀρμηθέντος ἀκόντισε δουρὶ φαεινῷ.
- 184 Ἀλλ' ὁ μὲν ἅντα ἰδὼν ἠλεύατο χάλκεον ἔγχος
 τυτθόν· ὁ δ' Ἀμφίμαχον, Κτεάτου υἱ' Ἀκτορίωνος,
 νισσόμενον πόλεμόνδε, κατὰ στήθος βάλε δουρί.
 Δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
- 188 "Εκτωρ δ' ὠρμήθη κόρυθα κροτάφοις ἀραρυῖαν
 κρατὸς ἀφαρπάξαι μεγαλήτορος Ἀμφιμάχοιο·
 Αἴας δ' ὀρμηθέντος ὀρέξατο δουρὶ φαεινῷ
 "Εκτορος· ἀλλ' οὐπη χροὸς εἴσατο, πᾶς δ' ἄρα
 χαλκῷ
- 192 σμερδαλέῳ κεκάλυφθ'· ὁ δ' ἄρ' ἀσπίδος ὀμφαλὸν
 οὔτα,
 ὥσε δέ μιν σθένει μεγάλῳ· ὁ δὲ χάσσαι' ὀπίσω
 νεκρῶν ἀμφοτέρων· τοὺς δ' ἐξείρυσσαν Ἀχαιοί·
 Ἀμφίμαχον μὲν ἄρα Στιχίος διὸς τε Μενεσθεύς,
- 196 ἄρχοι Ἀθηναίων, κόμισαν μετὰ λαὸν Ἀχαιῶν·
 Ἴμβριον αὐτ' Αἴαντε, μεμαότε θούριδος ἀλκῆς.
 "Ωστε δὺ αἶγα λέοντε κυνῶν ὑπο καρχαροδόντων
 ἀρπάξαντε φέρητον ἀνὰ ῥωπήϊα πυκνά,
- 200 ὑψοῦ ὑπὲρ γαίης μετὰ γαμφηλῆσιν ἔχοντε·
 ὥς ῥα τὸν ὑψοῦ ἔχοντε δύνω Αἴαντε κορυστὰ

μὲν γὰρ ἐτέρῳ, οἰσόμενος δὲ ἑαυτῷ, Sch. — 172. Πήδαιος, the only river in Cyprus. The land on the bank of a river is sometimes designated simply by the name of the river. — 181. See 12, 396. — 183. See 4, 100. — 191. οὐπη (nusciam) χροὸς εἴσατο (fm εἶμι), it nowhere came or went to the skin; as in prose ἐξικνεῖσθαι τινος, to reach any thing. — 197. See 5, 732. — 198. Above 5, 556. H. also represents two lions going together to the chase. In a lost piece of Æschylus it is two wolves:

Εἰλον δ' ἄνω λυκηδόν, ὥστε διπλόοι
 λύκοι νεβρὸν φέρουσι.

- 202 τεύχεα συλήτην· κεφαλὴν δ' ἀπαλῆς ἀπὸ δειρῆς
κόψεν Ὀϊλιάδης, κεχολωμένος Ἀμφιμάχοιο·
204 ἦκε δέ μιν σφαιρηδὸν ἐλιζάμενος δι' ὀμίλου,
Ἔκτορι δὲ προπάροιθε ποδῶν πέσεν ἐν κονίῃσιν.

Poseidōn, irritated at the death of Amphimachus, excites Idomeneus against the Trojans. Idomeneus goes to put on his arms; he finds Merion near his tent, and both rush to defend the left of the fleet, whilst the two Ajaxes protect the centre.

- Καὶ τότε δὴ περὶ κῆρι Ποσειδάων ἐχολώθη,
νίωνοιο πεσόντος ἐν αἰνῇ δηϊοτήτι·
208 βῆ δ' ἰέναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν,
ὄτρυνέων Δαναούς, Τρώεσσι δὲ κῆδ' ἔτευχεν.
Ἰδομενεὺς δ' ἄρα οἱ δουρικλυτὸς ἀντεβόλησεν,
ἐρχόμενος παρ' ἐταίρου, ὃ οἱ νέον ἐκ πολέμοιο
212 ἦλθε, κατ' ἰγνύην βεβλημένος ὀξεί χαλκῷ.
Τὸν μὲν ἐταῖροι ἔνεικαν, ὃ δ' ἱητροῖς ἐπιτείλας
ἦιεν ἐς κλισίην· ἔτι γὰρ πολέμοιο μενοίνα
ἀντιάαν. Τὸν δὲ προσέφη κρείων Ἐνοσίχθων,
216 εἰσάμενος φθογγὴν Ἀνδραίμονος νῆϊ Θόαντι,
δς πάσῃ Πλευρῶνι καὶ αἰπεινῇ Καλυδῶνι
Αἰτωλοῖσιν ἄνασσε, θεὸς δ' ὥς τίετο δῆμψ·
Ἰδομενεῦ, Κρητῶν βουληφόρε, ποῦ τοι ἀπειλαὶ
220 οἷχονται, τὰς Τρωσὶν ἀπείλεον υἷες Ἀχαιῶν;
Τὸν δ' αὖτ' Ἰδομενεὺς, Κρητῶν ἀγός, ἀντίον
ἤῤδα·
ὦ Θόαν, οὔτις ἀνὴρ νῦν αἴτιος, ὅσσον ἐγώ γε
γινώσκω· πάντες γὰρ ἐπιστάμεθα πτολεμίζειν·
224 οὔτε τινὰ δέος ἴσχει ἀκήριον, οὔτε τις ὄκνῳ
εἰκὼν ἀνδύεται πόλεμον κακόν· ἀλλὰ που οὔτω
μέλλει δὴ φίλον εἶναι ὑπερμενεί Κρονίῳνι,
νωνύμνους ἀπολέσθαι ἀπ' Ἀργεος ἐνθάδ' Ἀχαιοῦς.

On ὑπό, see 9, 248. — 204. Fm ἵημι, to hurl. ἐλιζάμενος, making a circular movement, such as one makes to throw a ball (σφαῖραν). [H. Stephens translates it *volvens*; and so C., *he rolled and sent it*; = *he sent it rolling*.] “Immane factum frustra excusant grammatici. Sane id alienum est a generosa Telamonii virtute, sed dignissimum persona ejus, qui Cassandram ab ara abstrahere sustinuit, ipsosque deos conviciis laceravit.” *Heyne*.

207. According to the fable, Cteatus, father of Amphimachus, passed for the son of Actōr, but was, in reality, the son of Poseidōn. See 11, 750, 751. — 213. Fm φέρω. — 216. See 2, 791 and 280. — 217. Pleurōn, an old town in Ætolia, on the river Evēnus; see 2, 639. — 224. See 5, 812. — 225. Ὑπεγκλίνει, μεταφορικῶς ἀπὸ τῶν ἀφηνια-

- 228 Ἀλλά, Θόαν· καὶ γὰρ τὸ πάρος μενεδήϊος ἦσθα,
 ὀτρύνεις δὲ καὶ ἄλλον, ὅθι μεθιέντα ἴδῃαι·
 τῷ νῦν μὴτ' ἀπόληγε, κέλευέ τε φωτὶ ἐκάστῳ.
 Τὸν δ' ἡμείβετ' ἔπειτα Ποσειδάων ἐνοσίχθων·
- 232 Ἰδομενεῦ, μὴ κείνος ἀνὴρ ἔτι νοστήσειεν
 ἐκ Τροίης, ἀλλ' αὖθι κυνῶν μέλπηθρα γένοιτο,
 ὅς τις ἐπ' ἡματι τῷδε ἐκὼν μεθίρσι μάχεσθαι.
 Ἀλλ' ἄγε, τεύχεα δεῦρο λαβὼν ἴθι· ταῦτα δ' ἄμα
 χρὴ
- 236 σπεύδειν, αἱ κ' ὄφελός τι γενώμεθα καὶ δὴ ἔόντε.
 Συμφορτὴ δ' ἀρετὴ πέλει ἀνδρῶν καὶ μάλα λυγρῶν·
 νῶϊ δὲ καὶ κ' ἀγαθοῖσιν ἐπισταίμεσθα μάχεσθαι.
 ὦς εἰπὼν ὁ μὲν αὖτις ἔβη θεὸς ἅμ' πύονον ἀν-
 δρῶν·
- 240 Ἰδομενεὺς δ' ὅτε δὴ κλισίην εὐτυκτον ἵκανεν,
 δύσετο τεύχεα καλὰ περὶ χροῖ, γέντο δὲ δοῦρε·
 βῆ δ' ἵμεν ἀστεροπῇ ἐναλίγκιος, ἦντε Κρονίων
 χειρὶ λαβὼν ἐτίναξεν ἀπ' αἰγλήεντος Ὀλύμπου,
- 244 δεικνὺς σῆμα βροτοῖσιν· ἀρίζηλοι δέ οἱ αὐγαί·
 ὥς τοῦ χαλκὸς ἔλαμπε περὶ στήθεσσι θεόντος·
 Μηριόνης δ' ἄρα οἱ, θεράπων εὖς, ἀντεβόλησεν
 ἐγγὺς ἔτι κλισίης· μετὰ γὰρ δόρυ χάλκεον ᾗ
- 248 οἰσόμενος· τὸν δὲ προσέφη σθένης Ἰδομενῆος·
 Μηριόνη, Μόλου νιέ, πόδας ταχύ, φίλταθ' ἐταί-
 ρων,
 τίπτ' ἤλθες πόλεμόν τε λιπὼν καὶ δηϊοτῆτα ;
 ἤ τι βέβληαι, βέλεος δέ σε τείρει ἀκωκή ;
- 252 ἢ τέυ ἀγγελίης μετ' ἔμ' ἤλυθες ; οὐδέ τοι αὐτὸς
 ἦσθαι ἐνὶ κλισίῃσι λιλαίομαι, ἀλλὰ μάχεσθαι.
 Τὸν δ' αὖ Μηριόνης πεπνυμένος ἀντίον ἤδα·
 [Ἰδομενεῦ, Κρητῶν βουληφόρε χαλκοχιτώνων,]
- 256 ἔρχομαι, εἴ τί τοι ἔγχος ἐνὶ κλισίῃσι λείλειπται,

ζόντων ὑποζυγίων καὶ οὐ θελόντων, *Heitzsch*. — 227. See 12, 70. —
 228, sqq. For the construction, see 7, 328. — 233. *Fm* μέλπειν, to
 play. Ἐμπαίγματα, παίγνια· εἰώθασι γὰρ οἱ κύνες κορεσθίντες τοῖς
 λειψάνοις ἐμπαίζειν, *Sch.* — 236. καί, as elsewhere καίπερ, though
 they were but two. — 237. *Aristarchus* points out the sense of this
 sentence with a remarkable precision : καὶ σφόδρα κακῶν (i. e. δει-
 λῶν) ἀνθρώπων εἰς ταῦτον συνελθόντων γίνεται τις ἀρετή. — 241.
 See 8, 43. — 252. τευ (= τινός) depends on ἀγγελίης (gen. of cause),
 ὁ κακίῳ *de aliqua re* ; see 3, 206. αὐτός, of myself, without their

- 257 οἰσόμενος· τό νυ γὰρ κατεάξαμεν, ὃ πρὶν ἔχεσκον,
 ἀσπίδα Δηϊφόβοιο βαλὼν ὑπερηνορέοντος.
 Τὸν δ' αὖτ' Ἴδομενεύς, Κρητῶν ἀγός, ἀντίον
 ἦῤδα·
- 260 Δούρατα δ', αἱ κ' ἐθέλῃσθα, καὶ ἐν καὶ εἴκοσι δῆεις
 ἕσταότ' ἐν κλισίῃ πρὸς ἐνώπια παμφανόωντα,
 Τρώϊα, τὰ κταμένων ἀποαίνυμαι. Οὐ γὰρ οἷω
 ἀνδρῶν δυσμενέων ἐκὰς ἰστάμενος πολεμίζειν.
- 264 Τῷ μοι δούρατά τ' ἔστι καὶ ἀσπίδες ὀμφαλόεσσαι,
 καὶ κόρυθες καὶ θώρηκες λαμπρὸν γανόωντες.
 Τὸν δ' αὖ Μηριόνης πεπνυμένος ἀντίον ἦῤδα·
 Καί τοι ἐμοὶ παρά τε κλισίῃ καὶ νηϊ μελαίνῃ
- 268 πόλλ' ἔναρα Τρώων· ἀλλ' οὐ σχεδὸν ἐστὶν εἰλεῖσθαι.
 Οὐδὲ γὰρ οὐδ' ἐμέ φημι λελασμένον ἔμμεναι ἀλκῆς,
 ἀλλὰ μετὰ πρότοισι μάχην ἀνὰ κυδιάνειραν
 ἵσταμαι, ὁππότε νεῖκος ὀρώρηται πολέμοιο.
- 272 Ἄλλον πού τινα μᾶλλον Ἀχαιῶν χαλκοχιτῶνων
 λήθω μαρνάμενος, σὲ δὲ ἴδμεναι αὐτὸν οἷω.
 Τὸν δ' αὖτ' Ἴδομενεύς, Κρητῶν ἀγός, ἀντίον
 ἦῤδα·
- Οἶδ' ἀρετὴν οἷός ἐσσι· τί σὲ χρὴ ταῦτα λέγεσθαι;
 276 εἰ γὰρ νῦν παρὰ νηυσὶ λεγοίμεθα πάντες ἄριστοι
 ἐς λόχον, ἔνθα μάλιστ' ἀρετὴ διαειδεται ἀνδρῶν,
 ἔνθ' ὃ τε δειλὸς ἀνὴρ, ὅς τ' ἄλκιμος, ἐξεφαάνθη—
 τοῦ μὲν γάρ τε κακοῦ τρέπεται χρῶς ἄλλυδις ἄλλῃ·
- 280 οὐδέ οἱ ἀτρέμεις ἦσθαι ἐρητύετ' ἐν φρεσὶ θυμός,
 ἀλλὰ μετοκλάζει καὶ ἐπ' ἀμφοτέρους πόδας ἵζει·

sending to seek me.—255. Omitted in several good MSS.—257. The Scholiast cites, as an example of the same change of number, this passage of Euripides (*Ion*, 391): Πρὸς τοῦ θεοῦ Κωλυόμεσθα μὴ μαθεῖν βούλομαι.—[260. δῆω = inveniam.]—261. See 8, 435. *There a palao* is spoken of; *here*, the same terms are applied to the *tent*. See, on this subject, our remark on the last bk., 450.—262. οὐκ οἶω, it does not enter into my thoughts, I never dream of.—269. See 11, 313.—272. Epic = λανθάνω.—275. οἷος, with the first short, is found again 18, 105. λέγεσθαι, middle for διαλέγεσθαι, to say in conversation. So at 292. In the next line it is for ἐκλεγοίμεθα, *legeremur, digeremur*.—277. Διαφαίνεται, δεικνύται, Sch.—280. (ὥς τε) ἄτρ. ἦσθαι. As we see in line 285, where the thought is completed, H. speaks of an ambush, λόχος. *There* the warriors must remain still, in order not to be discovered. The coward betrays himself by frequent changes of posture. — 281. ἐκλάζειν, to bend the knee, resting on the heels, which project behind; the position, in fact, in which warriors in ambush are represented on ancient vases. The coward, thus stooping, cannot retain

- 282 ἐν δέ τέ οἱ κραδίη μεγάλη στέρνοισι πατάσσει,
 Κῆρας ὀϊομένῳ, πάταγος δέ τε γίγνεται ὀδόντων·
 284 τοῦ δ' ἀγαθοῦ οὐτ' ἄρ' τρέπεται χρώς, οὔτε τι λήν
 ταρβεῖ, ἐπειδὴν πρῶτον ἐρίζηται λόχον ἀνδρῶν,
 ἀράται δὲ τάχιστα μιγήμεναι ἐν δαί λυγρῇ—
 οὐδέ κεν ἔνθα τεόν γε μένος καὶ χεῖρας ὄνοιτο.
 288 Εἵπερ γάρ κε βλεῖο πονεύμενος ἢ τυπέης,
 οὐκ ἂν ἐν αὐχέν' ὀπισθε πέσοι βέλος οὐδ' ἐνὶ νώτῳ,
 ἀλλὰ κεν ἢ στέρνων ἢ νηδύος ἀντιάσειεν,
 πρόσσω ἱεμένιο, μετὰ προμάχων ὀαριστύν.
 292 Ἄλλ' ἄγε, μηκέτι ταῦτα λεγόμεθα, νηπύτιοι ὦς,
 ἔσταότες, μή πού τις ὑπερφιάλως νεμεσῇσθ'
 ἀλλὰ σύγε κλισίηνδε κιὼν ἔλευ ὄβριμον ἔγχος.
 ὦς φάτο· Μηριόνης δέ, θοῶ ἀτάλαντος Ἄρηι,
 296 καρπαλίμως κλισίηθεν ἀνέλειτο χάλκεον ἔγχος·
 βῆ δὲ μετ' Ἰδομενῆα, μέγα πτολέμοιο μεμηλώς.
 Οἷος δὲ βροτολοιγὸς Ἄρης πόλεμόνδε μέτεισιν,
 τῷ δὲ Φόβος, φίλος νιός, ἅμα κρατερὸς καὶ ἀταρ
 βής,
 300 ἔσπετο, ὅς τ' ἐφόβησε ταλάφρονά περ πολεμιστήν·
 τῷ μὲν ἄρ' ἐκ Θρήκης Ἐφύρους μετὰ θωρήσσεσθον,
 ἢ μετὰ Φλεγύας μεγάλητορας· οὐδ' ἄρα τῷ γε
 ἔκλυον ἀμφοτέρων, ἑτέροισι δὲ κῦδος ἔδωκαν·
 304 τοῖοι Μηριόνης τε καὶ Ἰδομενεύς, ἀγοὶ ἀνδρῶν,
 ἦισαν ἐς πόλεμον, κεκορυθμένοι αἶθροσι χαλκῷ.
 Τὸν καὶ Μηριόνης πρότερος πρὸς μῦθον ἔειπεν·
 Δευκαλίδη, πῇ τ' ἄρ' μέμονας καταδύναι ὄμιλον,
 308 ἢ ἐπὶ δεξιόφιν παντὸς στρατοῦ, ἢ ἀνὰ μέσσους,

the same position. He shifts (*keeps shifting*) his posture, μετοκλά-
 ζει. The force of the preposition is here fully retained, and must
 not be neglected. — 282. JN. κραδίη οἱ παρ. ἐν στέρνοισι. — 283.
 θάνατον προσδοκῶντι, Sch. — 287. ὄνομαι, to blame. — 288. βλεῖο,
 2 aor. optat. formation in μι (βλήμι, aor. ἔβλην) = βληθείς. —
 291. ὀαριστός is properly said of a peaceful conversation, an intimate
 society. There is, then, a figure employed here, and at 17, 228. —
 299. Φόβος, Terrour, which causes the flight (φόβον) of the enemy.
 — 301. Thrace, inhabited by a very warlike nation, is regarded by
 the poet as the residence of Arès. The Ephyreans (distinct from
 the Ephyræ mentioned in bk 6, 152) lived in Thessaly, near the Pe-
 nèus, in the vale of Tempè. They were afterwards called Κρανώνιοι.
 The Phlegians are those who lived near Gyrtón (2, 738) in Thessaly;
 not those in Boeotia. — 303. Both parties implore the aid of Arès,
 who hears but one of them. — 307. = Δευκαλιωνίδη, see 450, sqq. —

- 309 ἢ ἐπ' ἀριστερόφιν ; ἐπεὶ οὐ ποθι ἔλπομαι οὕτω
 δεύεσθαι πολέμοιο καρηκομώνοντας Ἀχαιοὺς.
 Τὸν δ' αὖτ' Ἴδομενεύς, Κρητῶν ἀγός, ἀντίον
 ἤνδα·
- 312 Νηυσὶ μὲν ἐν μέσσησιν ἀμύνειν εἰσὶ καὶ ἄλλοι,
 Αἴαντές τε δῶω, Τεῦκρός θ', ὃς ἄριστος Ἀχαιῶν
 τοξοσύνη, ἀγαθὸς δὲ καὶ ἐν σταδίῳ ὑσμήνη·
 οἳ μιν ἄδην ἐλόωσι, καὶ ἐσσύμενον πολέμοιο,
- 316 Ἔκτορα Πριαμίδην, καὶ εἰ μάλα καρτερός ἐστιν.
 Αἰπὺ οἱ ἐσσεῖται, μάλα περ μεμαῶτι μάχεσθαι,
 κείνων νικήσαντι μένος καὶ χεῖρας ἀάπτους,
 νῆας ἐνιπρῆσαι, ὅτε μὴ αὐτός γε Κρονίων
- 320 ἐμβάλοι αἰθόμενον δαλὸν νήεσσι θοῇσιν.
 Ἄνδρὶ δέ κ' οὐκ εἴξειε μέγας Τελαμώνιος Αἴας,
 ὃς θνητός τ' εἴη καὶ ἔδοι Δημήτερος ἀκτὴν,
 χαλκῷ τε ῥηκτὸς μεγάλοισί τε χερμαδίοισιν·
- 324 οὐδ' ἂν Ἀχιλλῇ ῥήξήνορι χωρήσειεν
 ἐν γ' αὐτοσταδίῳ· ποσὶ δ' οὐπὼς ἐστὶν ἐρίζειν.
 Νῶϊν δ' ὥδ' ἐπ' ἀριστερ' ἔχε στρατοῦ, ὄφρα τάχιστα
 εἶδομεν, ἥε τῷ εὐχος ὀρέξομεν, ἥε τις ἡμῖν.
- 328 Ὡς φάτο· Μηριόνης δέ, θοῷ ἀτάλαντος Ἄρηϊ,
 ἦρχ' ἵμεν, ὄφρ' ἀφίκοντο κατὰ στρατόν, ἣ μιν
 ἀνώγει.
- Οἱ δ' ὥς Ἴδομενῆα ἴδον, φλογὶ εἵκελον ἀλκὴν,
 αὐτὸν καὶ θεράποντα, σὺν ἔντεσι δαιδαλέοισιν,
- 332 κεκλόμενοι καθ' ὅμιλον ἐπ' αὐτῷ πάντες ἔβησαν.
 Τῶν δ' ὁμὸν ἵστατο νεῖκος ἐπὶ πρύμνησι νέεσσιν.
 Ὡς δ' ὅθ' ὑπὸ λιγέων ἀνέμων σπέρχωσιν ἄελλαι
 ἥματι τῷ, ὅτε τε πλείστη κύνες ἀμφὶ κελεύθους,
- 336 οἷτ' ἄμυδις κούρης μεγάλῃν ἱστᾶσιν ὁμίχλην·
 ὥς ἄρα τῶν ὁμός' ἦλθε μάχη, μέμασαν δ' ἐνὶ θυμῷ
 ἀλλήλους καθ' ὅμιλον ἐναιρέμεν ὀξέϊ χαλκῷ.
 Ἐφριξεν δὲ μάχη φθισίμβροτος ἐγχείρησιν

310. They will not want war ; i. e. they will see a great combat arise.
 —314. See 7, 241.—315. ἐλόωσι = ἰλώσι [the so-called Attic fut. for ἰλάσονται] : satis superque vexabunt. [πολλέμοιο, cf. 630, and 637, App. V.] —317. αἰπύ, arduum, arduous, difficult. —319. In prose εἰ μὴ . . . —322. See 12, 361. —325. = ποδωκία. —326. ἔχεν ἱκνοῦς, to direct the horses towards . . . ; and intrans. ἔχειν, to direct oneself, hold one's way (ὥδε, huc).—327. = εἶδομεν. —334. Virg. applies to summer the epithet *pulcherlentia*. —336. Συναίστησιν, Sch. —339. Ἐπεκνήθη δὲ ἡ μάχη τῇ τῶν δοράτων ἀναστάσει

340 μακρῆς, ἃς εἶχον ταμεσίχροας· ὅσσε δ' ἄμερδεν
 αὐγῇ χαλκείῃ κορύθων ἄπο λαμπομενάων,
 θωρήκων τε νεοσμήκτων, σακέων τε φαεινῶν,
 ἐρχομένων ἄμυδις· μάλα κεν θρασυκάρδιος εἴη,
 344 ὃς τότε γηθήσειεν ἰδὼν πόνον οὐδ' ἀκάχοιτο.

The sport by turns of the opposite designs of Zeus and Poseidōn, both armies suffer loss. Idomeneus distinguishes himself on one side, and Deïphobus on the other.

Τῷ δ' ἀμφὶς φρονέοντε δύω Κρόνου υἱε κραταιῷ
 ἀνδράσιν ἡρώεσσιν ἐτεύχετον ἄλγεα λυγρά.
 Ζεὺς μὲν ἄρα Τρώεσσι καὶ Ἑκτορι βούλετο νίκην,
 348 κυδαίνων Ἀχιλλῆα πόδας ταχύν· οὐδέ τι πάμπαν
 ἤθελε λαὸν ὀλέσθαι Ἀχαιϊκὸν Ἰλιόθι πρό,
 ἀλλὰ θέτιν κύδαινε καὶ νίεα καρτερόθυμον.
 Ἀργεῖους δὲ Ποσειδάων ὀρόθυνε μετελθὼν
 352 λάθρῃ ὑπεξαναδὺς πολιῆς ἀλός· ἤχθετο γάρ ῥα
 Τρωσὶν δαμναμένους, Διὶ δὲ κρατερῶς ἐνεμέσσα.
 Ἦ μὰν ἀμφοτέροισιν ὁμὸν γένος ἦδ' ἴα πάτρη,
 ἀλλὰ Ζεὺς πρότερος γεγόνει καὶ πλείονα ᾗδῃ·
 356 τῷ ῥα καὶ ἀμφαδίην μὲν ἀλεξέμεναι ἀλέεινεν,
 λάθρῃ δ' αἰὲν ἔγειρε κατὰ στρατόν, ἀνδρὶ ἐοικώς.

φρίσσειν γὰρ τὸ ὀρθοῦσθαι πυκνῶς, Sch. In Lat. *horre*. Virg. : *Ferreus hastis horret ager*, and with a double metaphor, vii. 525 : *Atrique late Horrescit strictis seges ensibus*, the arms, bristling and close, compared to the ears of a field. — 340. ἀμέρδω is very probably a form of ἀμείρω (derived fm μέρος, with ἀ priv.), *expertem facio*. On the subject of these two forms of the same verb, we may recal the analogy between κείρω and κέρδος. Elsewhere ἀμέρδειν means in H. simply to deprive, to frustrate, with gen. Here the context gives it the sense of, “to deprive of their lustre, to weaken, to blind.” We read, in like manner, *Od.* 19, 18 : *Ἐντρε πατρὸς καλά, τὰ οἱ καπνὸς ἀμέρδει*, which the smoke tarnishes. — 341. Lucretius says in the same way *fulgor ab auro*, which paints better than *auri fulgor*.

345. See 2, 13.—349. See 3, 3.—352. Pay attention to each of the prepositions in the composition of ὑπεξαναδύς. Ἀχθομαι with accus. is also found 5, 361 : *λίην ἀχθομαι ἔλκος*, as in Lat. *indignari aliquid*. — 354. = μία. I believe Bth. is right in saying : *de diis tanquam de hominibus loquitur poeta*, and that there is here no allusion to the places to which Fable assigns the birth of these gods. — 355. πλείονα ᾗδῃ (fm οἶδα), as older, and having consequently greater experience. Complete anthropomorphism. — 356. See 7, 196. Elsewhere ἀναφανδόν. — 357. ἔγειρε without accus., because in this general phraseology the government is necessarily undetermined. —

- 358 Τοι δ' ἔριδος κρατερῆς καὶ ὁμοίου πολέμοιο
 πείραρ ἐπαλλάξαντες ἐπ' ἀμφοτέροισι τάνυσσαν,
 360 ἄρρηκτόν τ' ἄλυτόν τε, τὸ πολλῶν γούνατ' ἔλυσεν.
 "Ενθα, μεσαιπόλιός περ ἑών, Δαναοῖσι κελεύσας
 Ἴδομενεὺς Τρώεσσι μετάλμενος ἐν φόβον ὤρσεν.
 Πέφνε γὰρ Ὀθρυονῆα, Καβησόθεν ἔνδον ἑόντα,
 364 ὅς ρα νέον πολέμοιο μετὰ κλέος εἰληλούθει
 ἦτεε δὲ Πριάμοιο θυγατρῶν εἶδος ἀρίστην,
 Κασσάνδρην, ἀνάεδνον· ὑπέσχετο δὲ μέγα ἔργον,
 ἐκ Τροίης ἀέκοντας ἀπωσέμεν νῆας Ἀχαιῶν.
 368 Τῷ δ' ὁ γέρων Πρίαμος ὑπὸ τ' ἔσχετο καὶ κατ-
 ἔνευσεν
 δωσέμεναι· ὁ δὲ μάρναθ', ὑποσχέσῃσι πιθήσας.
 Ἴδομενεὺς δ' αὐτοῖο τιτύσκετο δουρὶ φαεινῷ,
 καὶ βάλεν ὕψι βιβάντα τυχών· οὐδ' ἤρκεσε θώρηξ
 372 χάλκεος ὃν φορέεσκε, μέσῃ δ' ἐν γαστέρι πῆξεν.
 Δούπησεν δὲ πεσών· ὁ δ' ἐπεύξατο φώνησέν τε·
 Ὀθρυονεῦ, περὶ δὴ σε βροτῶν αἰνίζομ' ἀπάντων,
 εἰ ἐτέον δὴ πάντα τελευτήσεις ὅς' ὑπέστης
 376 Δαρδανίδῃ Πριάμῳ· ὁ δ' ὑπέσχετο θυγατέρα ἦν.
 Καί κέ τοι ἡμεῖς ταῦτά γ' ὑποσχόμενοι τελέσαιμεν
 δοῖμεν δ' Ἀτρεΐδαο θυγατρῶν εἶδος ἀρίστην,
 Ἄργεος ἑξαγαγόντες, ὀπυιέμεν, εἴ κε σὺν ἄμμιν
 380 Ἴλλου ἐκπέρηςς εὐναιόμενον πολλέεθρον.
 Ἄλλ' ἔπευ, ὅφρ' ἐπὶ νηυσὶ συνώμεθα ποντοπόροισιν
 ἀμφὶ γάμψ' ἐπεὶ οὔτοι ἐεδνωταὶ κακοὶ εἰμεν.

358. See 4, 315.—359, 360. We have already seen 12, 336, analogous terms: "Ενθα σφιν κατὰ ἰσα μάχην ἐτάνυσσε Κρονίων, containing a metaphor borrowed from the use of cables. The words ἄρρηκτόν τ' ἄλυτόν τε render, in this passage, the use of this metaphor still more evident. But it is a great mistake to think that πείραρ means *cable*, as has been said. πείραρ, πείρας, or πείρας means an *end* and nothing else. Lit., "having interlaced (ἐπαλλάξαντες) the ends of the fight (the two hostile fronts; as we say in prose, *συνάπτειν μάχην, miscere pugnam*), they stretched them indissolubly on both sides:" i. e. by the inspiration of the two gods the Greeks and Trojans fought without intermission. — 361. μεσαιπόλιος found only here, "half-white, greyish." — 363. Cabésus, a town of Thrace, on the Hellespont. ἔνδον, in Troy.—366. See 3, 146. "Othryoneus does precisely what David does, 1 Kings xviii. 25, who, not being rich enough to marry Saul's daughter by making her the ordinary presents, wishes to merit her by slaying a hundred Philistines." *Mat. Dacier*. — 374. Ἐπαινῶ, *Sch.* Some texts had the fut. αἰνίζομαι. — 374. See 2, 286. — 381. Arist. wrote συνώμεθα, because that word

- 383 Ὡς εἰπὼν, ποδὸς ἔλκε κατὰ κρατερὴν ὑσμίνην
 384 ἤρως Ἰδομενεύς. Τῷ δ' Ἀσῖος ἦλθεν ἀμύντωρ,
 πεζὸς πρόσθ' ἵππων· τῷ δὲ πνέοντε κατ' ὤμων
 αἰὲν ἔχ' ἡνίοχος θεράπων· ὁ δὲ ἔετο θυμῷ
 Ἰδομενεῖα βαλεῖν· ὁ δέ μιν φθάμενος βάλε δουρὶ
 388 λαιμὸν ὑπ' ἀνθερεῶνα, διαπρὸ δὲ χαλκὸν ἔλασσεν.
 Ἡριπε δ', ὥς ὅτε τις δρυὺς ἥριπεν, ἢ ἀχερωΐς,
 ἢ ἐ πίτυς βλωθρὴ, τήντ' οὔρεσι τέκτονες ἄνδρες
 ἐξέταμον πελέκεσσι νεήκεσι, νήϊον εἶναι·
 392 ὥς ὁ πρόσθ' ἵππων καὶ δίφρου κεῖτο ταυνοσθείς,
 βεβρυχώς, κόνιος δεδραγμένος αἵματοέσσης.
 Ἐκ δέ οἱ ἡνίοχος πλήγη φρένας, ἃς πάρος εἶχεν·
 οὐδ' ὄγ' ἐτόλμησεν, δῆτιν ὑπὸ χεῖρας ἀλύξας,
 396 ἄψ ἵππους στρέψαι. Τὸν δ' Ἀντίλοχος μενεχάρμης
 δουρὶ μέσον περόνησε τυχών· οὐδ' ἤρκεσε θώρηξ
 χάλκεος, ὃν φορέεσκε, μέσῃ δ' ἐν γαστέρι πῆξεν.
 Αὐτὰρ ὄγ' ἀσθμαίνων εὐεργέος ἔκπεσε δίφρου·
 400 ἵππους δ' Ἀντίλοχος, μεγαθύμου Νέστορος υἱός,
 ἐξέλασε Τρώων μετ' ἐυκνήμιδας Ἀχαιοὺς.
 Διήφοβος δὲ μάλα σχεδὸν ἦλυθεν Ἰδομενεὺς,
 Ἀσίου ἀχνύμενος, καὶ ἀκόντισε δουρὶ φαεινῷ.
 404 Ἀλλ' ὁ μὲν ἅντα ἰδὼν ἡλεύατο χάλκεον ἔγχος,
 Ἰδομενεύς· κρύβθη γὰρ ὑπ' ἀσπίδι πάντοσ' εἴσῃ,
 τὴν ἄρ' ὄγε ρινοῖσι βοῶν καὶ νώροπι χαλκῷ
 δινωτὴν φορέεσκε, δύω κανόνεσσ' ἀραρυῖαν·
 408 τῇ ὑπο πᾶς ἐάλῃ, τὸ δ' ὑπέρπτατο χάλκεον ἔγχος·
 καρφαλέον δέ οἱ ἀσπίς ἐπιθρέξαντος αὔσεν
 ἔγχος· οὐδ' ἄλιόν ῥα βαρείης χειρὸς ἀφῆκεν,
 ἀλλ' ἔβαλ' Ἰππασίδην Ὑψήνορα, ποιμένα λαῶν,
 412 ἦπαρ ὑπὸ πραπίδων, εἴθαρ δ' ὑπὸ γούνατ' ἔλυσεν.
 Διήφοβος δ' ἐκπαγλὸν ἐπεύξατο, μακρὸν αὔσας·

comes fm *συνίεμαι*, *ραίσαι*, to set themselves at one. — 382. Προικοδοται, Sch. — 385. On Asius, see 2, 837. — 387. See 1, 107, or 6, 9. — 388. ἀχερωΐς, *populus alba*, Linn. — 390. *Pinus pinea*, Linn. βλωθρός, fm βλώσκειν (*μολεῖν*, see 4, 11), which shouts up high, ἢ δι' ἡέρος αἰθέρ' ἴκανε, as H. says 14, 288. — 391. Νεωστὶ ἡκονημένοις, Sch. — 393. *Mugiens*, 2 perf. fm βρυχάσμαι, just as we find μεμνώς, μεμνηώς, formed from the analogous verbs μυκάσμαι, μηκάσμαι. — 394. Ἐξέπλāγγ καὶ ἔκφρων ἐγένετο ὁ αὐτοῦ ἡνίοχος, Sch. — 406. See 7, 220. — 407. See 8, 193. — 408. Συνειλήθη, συνειστάλη, Sch. See 5, 823. Virg., who has imitated this passage, xii. 490, sqq., says: *et se collegit in arma*. — 409. καρφαλέον = ξηρόν and αὔον.

- 142 ἰσώπεδον, τότε δ' οὔτι κυλίνδεται, ἐσσύμενός περ·
ὥς Ἐκτωρ εἴως μὲν ἀπείλει, μέχρι θαλάσσης
144 ρέα διελεύσεσθαι κλισίας καὶ νῆας Ἀχαιῶν,
κτείων· ἀλλ' ὅτε δὴ πυκινῆς ἐνέκυρσε φάλαγξιν,
στῇ ρά μάλ' ἐγχιμφθεῖς. Οἱ δ' ἀντίοι νῆες Ἀχαιῶν,
νύσσοντες ξίφεσιν τε καὶ ἔγχεσιν ἀμφιγυίοισιν,
148 ὥσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμήχθη.
Ἦῦσεν δὲ διαπρύσιον Τρώεσσι γεγωνώς·
Τρώες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
παρμένει· οὔτοι δηρὸν ἐμὲ σχήσουσιν Ἀχαιοὶ
152 καὶ μάλα πυργηδὸν σφείας αὐτοὺς ἀρτύναντες·
ἀλλ', ὅτιω, χάσσονται ὑπ' ἔγχεος, εἰ ἐτέόν με
ᾤρσε θεῶν ὠριστος, ἐρίγδουπος πόσις Ἥρης.
Ὡς εἰπὼν ᾤτρυνε μένος καὶ θυμὸν ἐκάστου.
156 Δηΐφοβος δ' ἐν τοῖσι μέγα φρονέων ἐβεβήκει,
Πριαμίδης, πρόσθεν δ' ἔχεν ἀσπίδα πάντοσ' εἴσῃν,
κοῦφα ποσὶ προβιβὰς καὶ ὑπασπίδια προποδίζων.
Μηριόνης δ' αὐτοῖο τιτύσκετο δουρὶ φαεινῷ,
160 καὶ βάλεν, οὐδ' ἀφάμαρτε, κατ' ἀσπίδα πάντοσ'
εἴσῃν,
ταυρεῖν· τῆς δ' οὔτι διήλασεν, ἀλλὰ πολὺ πρὶν
ἐν καυλῷ ἑάγη δολιχὸν δόρυ· Δηΐφοβος δὲ
ἀσπίδα ταυρεῖν σχέθ' ἀπὸ ἔο, δεῖσε δὲ θυμῷ
164 ἔγχος Μηριόναο δαΐφρονος· αὐτὰρ ὃγ' ἦρωες
ᾤψ' ἐτάρων εἰς ἔθνος ἐχάζετο, χώσατο δ' αἰνῶς
ἀμφότερον, νίκης τε καὶ ἔγχεος, ὃ ξυνέαξεν.
Βῆ δ' ἰέναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν,
168 οἰσόμενος δόρυ μακρόν, ὃ οἱ κλισίῃφι λέλειπτο.
Οἱ δ' ἄλλοι μάρναντο, βοῇ δ' ἄσβεστος ὀρώρει.
Τεῦκρος δὲ πρῶτος Τελαμώνιος ἄνδρα κατέκτα,
Ἴμβριον αἰχμητὴν, πολυῖππου Μέντορος υἱόν.

(Sch.), without its course being impeded. *ἔως* (εἰς), see n. on 1, 193. — 142. (Εἰς) ἰσώμαλον τόπον, Sch.; the plain. — 143. *ἔως* = *εἴως*, up to that time, thus far. — 144. Read as *ῥα*. — 147. *ἀμφιγυῖος*, adj. of doubtful signif. It is usually explained, 'two-edged'; or armed with iron in two places, at the point, and at the *σαυρωτήρ* (10, 153). — 152. *Δίειν πύργου*, Sch.; see n. on 4, 334. — 153. Fut. of *χάζω*. — 154. See 11, 288. — 158. Ὑπὸ τὴν ἀσπίδα τιθεὶς τοὺς πόδας καὶ οὕτως προβαίνων· ποδῆρις γὰρ ἦσαν αἱ ἀσπίδες, *Apoll.* — 159. See 3, 80, and 4, 100. — 161. τῆς depends on *διά* in *διήλασεν*. — 162. *Ἐμ ἄγνυμι*. — 163. *Procul a se ienit.* — 166. Gen. of the cause. The same at 203. — 168. *Κομίσων*. *Διαφέρει δὲ τὸ οἰσῶν καὶ τὸ οἰσόμενος· οἰσῶν*

- 172 Ναίε δὲ Πήδαιον, πρὶν ἔλθειν νῆας Ἀχαιῶν,
 κούρην δὲ Πριάμοιο νόθην ἔχε, Μηδεσικάστην·
 αὐτὰρ ἐπεὶ Δαναῶν νέες ἤλυθον ἀμφιέλισσαι,
 αἶψ' εἰς Ἴλιον ἦλθε, μετέπρεπε δὲ Τρώεσσιν·
- 176 ναίε δὲ παρ Πριάμῳ· ὁ δὲ μιν τίεν Ἰσα τέκεσσιν.
 Τόν ρ' υἱὸς Τελαμώνος ὑπ' οὔατος ἔγχρ' μακρῷ
 νύξ', ἐκ δ' ἔσπασεν ἔγχος· ὁ δ' αὐτ' ἔπесεν μελίη ὥς,
 ἦτ' ὄρεος κορυφῇ ἔκαθεν περιφαινομένοιο
- 180 χαλκῷ ταμνομένη τέρενα χθονὶ φύλλα πελάσση·
 ὥς πέσεν· ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῷ.
 Τεῦκρος δ' ὠρμήθη, μεμαῶς ἀπὸ τεύχεα δῦσαι·
 Ἔκτωρ δ' ὀρμηθέντος ἀκόντισε δουρὶ φαιινῷ.
- 184 Ἀλλ' ὁ μὲν ἅντα ἰδὼν ἠλεύατο χάλκεον ἔγχος
 τυτθόν· ὁ δ' Ἀμφίμαχον, Κτεάτου υἱ' Ἀκτορίωνος,
 νισσόμενον πόλεμόνδε, κατὰ στήθος βάλε δουρί.
 Δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
- 188 Ἔκτωρ δ' ὠρμήθη κόρυθα κροτάφοις ἀραρυῖαν
 κρατὸς ἀφαρπάξαι μεγαλήτορος Ἀμφιμάχοιο·
 Αἴας δ' ὀρμηθέντος ὀρέξατο δουρὶ φαιινῷ
 Ἔκτορος· ἀλλ' οὔπη χροὸς εἵσατο, πᾶς δ' ἄρα
 χαλκῷ
- 192 σμερδαλέῳ κεκάλυφθ'· ὁ δ' ἄρ' ἀσπίδος ὀμφαλὸν
 οὔτα,
 ὥσε δὲ μιν σθένει μεγάλῳ· ὁ δὲ χάσσαι' ὀπίσσω
 νεκρῶν ἀμφοτέρων· τοὺς δ' ἐξείρυσσαν Ἀχαιοί·
 Ἀμφίμαχον μὲν ἄρα Στιχίος διός τε Μενεσθεύς,
- 196 ἄρχοι Ἀθηναίων, κόμισαν μετὰ λαὸν Ἀχαιῶν·
 Ἴμβριον αὐτ' Αἴαντε, μεμαότε θούριδος ἀλκῆς.
 Ὡς τε δὴ αἶγα λέοντε κυνῶν ὑπο καρχαροδόντων
 ἀρπάξαντε φέρητον ἀνὰ ῥωπήϊα πυκνά,
- 200 ὑψοῦ ὑπὲρ γαίης μετὰ γαμφηλῇσιν ἔχοντε·
 ὥς ῥα τὸν ὑψοῦ ἔχοντε δύο Αἴαντε κορυστὰ

μὲν γὰρ ἐτέρῳ, οἰσόμενος δὲ ἑαυτῷ, Sch. — 172. Πήδαιος, the only river in Cyprus. The land on the bank of a river is sometimes designated simply by the name of the river. — 181. See 12, 396. — 183. See 4, 100. — 191. οὔπη (nuscquam) χροὸς εἵσατο (fm εἶμι), it nowhere came or went to the skin; as in prose ἐξικνεῖσθαι τινας, to reach any thing. — 197. See 5, 732. — 198. Above 5, 556. H. also represents two lions going together to the chase. In a lost piece of Æschylus it is two wolves:

Ἐλκον δ' ἄνω λυκηδόν, ὥς τε διπλόοι
 λύκοι νεβρὸν φέρουσι.

- 202 τεύχεα συλήτην· κεφαλὴν δ' ἀπαλῆς ἀπὸ δειφῆς
κόψεν Ὀϊλιάδης, κειχολωμένος Ἀμφιμάχοιο·
204 ἦκε δέ μιν σφαιρηδὸν ἐλιξάμενος δι' ὁμίλου,
Ἔκτορι δὲ προπάροιθε ποδῶν πέσεν ἐν κονίρῳ.

Poseidōn, irritated at the death of Amphimachus, excites Idomeneus against the Trojans. Idomeneus goes to put on his arms; he finds Merion near his tent, and both rush to defend the left of the fleet, whilst the two Ajaxes protect the centre.

- Καὶ τότε δὴ πέρι κῆρι Ποσειδάων ἐχολώθη,
νίωνοιό πεσόντος ἐν αἰνῇ δηϊοτήτι·
208 βῆ δ' ἰέναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν,
ὄτρυνέων Δαναούς, Τρώεσσι δὲ κῆδ' ἔτευχεν.
Ἰδομενεὺς δ' ἄρα οἱ δουρικλυτὸς ἀντεβόλησεν,
ἐρχόμενος παρ' ἑταίρου, ὃ οἱ νέον ἐκ πολέμοιο
212 ἦλθε, κατ' ἰγνύην βεβλημένος ὀξεί χαλκῷ.
Τὸν μὲν ἑταῖροι ἔνεικαν, ὃ δ' ἡτροῖς ἐπιτείλας
ἦεν ἐς κλισίην· ἔτι γὰρ πολέμοιο μενοίνα
ἀντίααν. Τὸν δὲ προσέφη κρείων Ἐνοσίχθων,
216 εἰσάμενος φθογγὴν Ἀνδραίμονος νῆϊ Θόαντι,
δς πάσῃ Πλευρῶνι καὶ αἰπεινῇ Καλυδῶνι
Αἰτωλοῖσιν ἄνασσε, θεὸς δ' ὥς τίετο δῆμῳ·
Ἰδομενεῦ, Κρητῶν βουλευφόρε, ποῦ τui ἀπειλαὶ
220 οἴχονται, τὰς Τρωσὶν ἀπείλεον υἱὲς Ἀχαιῶν;
Τὸν δ' αὐτ' Ἰδομενεὺς, Κρητῶν ἀγός, ἀντίον
ἦνδα·
Ἦ Θόαν, οὔτις ἀνὴρ νῦν αἷτιος, ὅσσον ἐγωγε
γιγνώσκω· πάντες γὰρ ἐπιστάμεθα πτολεμίζειν·
224 οὔτε τινὰ δέος ἴσχει ἀκήριον, οὔτε τις ὄκνῳ
εἴκων ἀνδύεται πόλεμον κακόν· ἀλλὰ που οὔτω
μέλλει δὴ φίλον εἶναι ὑπερμενεί Κρονίωνι,
ωνούμνους ἀπολέσθαι ἀπ' Ἀργεος ἐνθάδ' Ἀχαιούς.

On ὑπό, see 9, 248. — 204. Fm ἦμι, to hurl. *ἐλιξάμενος*, making a circular movement, such as one makes to throw a ball (*σφαῖραν*). [H. Stephens translates it *volvens*; and so C., *he rolled and sent it*; = *he sent it rolling*.] “Immane factum frustra excusant grammatici. Sane id alienum est a generosa Telamonii virtute, sed dignissimum persona ejus, qui Cassandram ab ara abstrahere sustinuit, ipsosque deos conviciis laccessivit.” *Heyne*.

207. According to the fable, Cteatus, father of Amphimachus, passed for the son of Actōr, but was, in reality, the son of Poseidōn. See 11, 750, 751.—213. Fm φέρω.—216. See 2, 791 and 280. — 217. Pleurōn, an old town in Ætolia, on the river Evēnus; see 2, 639.—224. See 5, 812. — 225. Ὑπεγκλίνει, μεταφορικῶς ἀπὸ τῶν ἀφρη-

- 228 Ἀλλά, Θόαν· καὶ γὰρ τὸ πάρος μενεδήϊος ἦσθα,
 ὀτρύνεις δὲ καὶ ἄλλον, ὅθι μεθιέντα ἴδῃαι·
 τῷ νῦν μήτ' ἀπόλῃγε, κέλευέ τε φωτὶ ἐκάστῳ.
 Τὸν δ' ἡμείβετ' ἔπειτα Ποσειδάων ἰνὸς ἰχθῶν·
- 232 Ἰδομενεῦ, μὴ κείνος ἀνὴρ ἔτι νοστήσειεν
 ἐκ Τροίης, ἀλλ' αὖθι κυνῶν μέλπηθρα γένοιτο,
 ὅστις ἐπ' ἡματι τῷδε ἐκὼν μεθίρσι μάχεσθαι.
 Ἀλλ' ἄγε, τεύχεα δεῦρο λαβὼν ἴθι· ταῦτα δ' ἄμα
 χρῆ
- 236 σπεύδειν, αἱ κ' ὄφελός τι γενώμεθα καὶ δὴ ἔνυτε.
 Συμφορτὴ δ' ἀρετὴ πέλει ἀνδρῶν καὶ μάλα λυγρῶν·
 νῶϊ δὲ καὶ κ' ἀγαθοῖσιν ἐπισταίμεσθα μάχεσθαι.
 Ὡς εἰπὼν ὁ μὲν αὖτις ἔβη θεὸς ἅμ' ὀϊνον ἀν-
 δρῶν·
- 240 Ἰδομενεὺς δ' ὅτε δὴ κλισίην εὐτυχτον ἵκανεν,
 δύσετο τεύχεα καλὰ περὶ χροῖ, γέντο δὲ δοῦρε·
 βῆ δ' ἵμεν ἀστεροπῇ ἐναλγίγκιος, ἦντε Κρονίων
 χεὶρ λαβὼν ἐτίναξεν ἀπ' αἰγλήεντος Ὀλύμπου,
- 244 δεικνὺς σῆμα βροτοῖσιν· ἀρίζηλοι δὲ οἱ αὐγαί·
 ὥς τοῦ χαλκὸς ἔλαμπε περὶ στήθεσσι θεόντος·
 Μηριόνης δ' ἄρα οἱ, θεράπων ἑὺς, ἀντεβόλησεν
 ἐγγὺς ἔτι κλισίης· μετὰ γὰρ δόρυ χάλκεον ἦει
- 248 οἰσόμενος· τὸν δὲ προσέφη σθένης Ἰδομενεὺς·
 Μηριόνη, Μόλου νιέ, πόδας ταχύ, φίλταθ' ἐταί-
 ρων,
 τίπτ' ἤλθες πόλεμόν τε λιπὼν καὶ δηϊοτήτα ;
 ἢ τί βέβληαι, βέλεος δέ σε τείρει ἀκωκή ;
- 252 ἢ τέ τοι ἀγγελίης μετ' ἔμ' ἤλυθες ; οὐδέ τοι αὐτὸς
 ἦσθαι ἐνὶ κλισίῃσι λιλαίομαι, ἀλλὰ μάχεσθαι.
 Τὸν δ' αὖ Μηριόνης πεπνυμένος ἀντίον ἤνδα·
 [Ἰδομενεῦ, Κρητῶν βουληφόρε χαλκοχιτώνων,]
 256 ἔρχομαι, εἴ τί τοι ἔγχος ἐνὶ κλισίῃσι λείλειπται,

ζόντων ὑποζυγίων καὶ οὐ θιλόντων, *Heusch.* — 227. See 12, 70. —
 228, sqq. For the construction, see 7, 328. — 233. *Fm* μέλειν, to
 play. Ἐμπαιγμάτα, παίγνια· εἰώθασιν γὰρ οἱ κύνες κορεσθέντες τοῖς
 λειψάνοις ἑμπάιζειν, *Sch.* — 236. καί, as elsewhere καίπερ, though
 they were but two. — 237. Aristarchus points out the sense of this
 sentence with a remarkable precision : καὶ σφόδρα κακῶν (i. e. δει-
 λῶν) ἀνθρώπων εἰς ταῦτον συνελθόντων γίνεται τις ἀρετή. — 241.
 See 8, 43. — 252. τευ (= τινός) depends on ἀγγελίης (gen. of cause),
 οὐ παντίμ δὲ αἰγία τε ; see 3, 206. αὐτός, of myself, without their

525 ἀθάνατοι θεοὶ ἦσαν, ἐργόμενοι πολέμοιο.

Οἱ δ' ἄμφ' Ἀσκαλάφῳ αὐτοσχεδὸν ὠρμήθησαν
 Διήφοβος μὲν ἀπ' Ἀσκαλάφου πήληκα φαεινὴν
 528 ἤρπασε· Μηριόνης δέ, θεῷ ἀτάλαντος Ἄρῃ,
 δουρὶ βραχίονα τύψεν ἐπάλμενος, ἐκ δ' ἄρα χειρὸς
 αὐλῶπις τρυφάλεια χαμαὶ βόμβησε πεσοῦσα.

Μηριόνης δ' ἐξαῦτις ἐπάλμενος, αἰγυπιὸς ὦς,
 532 ἐξέρυσσε πρυμνοῖο βραχίονος ὄβριμον ἔγχος·
 ἅψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο. Τὸν δὲ Πολίτης,
 αὐτοκασίγνητος, περὶ μέσσω χεῖρε τιτήνας,
 ἐξῆγεν πολέμοιο δυσηχέος, ὅφρ' ἴκεθ' ἵππους

536 ὠκέας, οἳ οἱ ὀπισθε μάχης ἠδὲ πτολέμοιο
 ἕστασαν, ἡνίοχόν τε καὶ ἄρματα ποικίλ' ἔχοντες·
 οἳ τόνγε προτὶ ἄστν φέρον βαρέα στενάχοντα,
 τειρόμενον· κατὰ δ' αἶμα νεουτάτου ἔρρεε χειρός.

540 Οἱ δ' ἄλλοι μάρναντο, βοῇ δ' ἄσβεστος ὀρώρει.
 Ἐνθ' Αἰνέας Ἀφαρῇ Καλητορίδην ἐπορούσας
 λαιμὸν τύψ', ἐπὶ οἳ τετραμμένον, ὅξεί δουρί·
 ἐκλίνθη δ' ἐτέρωσε κάρη, ἐπὶ δ' ἀσπίς ἐάφθη,

544 καὶ κόρυς· ἀμφὶ δέ οἱ θάνατος χύτο θυμοραϊστής.
 Ἀντίλοχος δὲ Θόωνα μεταστρεφθέντα δοκεύσας
 οὔτασ' ἐπαΐξας· ἀπὸ δὲ φλέβα πᾶσαν ἔκερσεν,
 ἦγ' ἀνὰ νῶτα θέουσα διαμπερὲς αὐχέν' ἰκάνει·

548 τὴν ἀπὸ πᾶσαν ἔκερσεν· ὁ δ' ὕπτιος ἐν κονίῃσιν
 κάππεσεν, ἄμφω χεῖρε φίλοις ἐτάροισι πετάσσας·
 Ἀντίλοχος δ' ἐπόρουσε, καὶ αἶνυτο τεύχε' ἀτ'
 ὤμων,

παπταίνων· Τρῶες δὲ περισταδὸν ἄλλοθεν ἄλλος
 552 οὔταζον σάκος εὐρὺ παναίολον· οὐδ' ἐδύναντο
 εἶσω ἐπιγράψαι τέρενα χροῖα νηλεῖ χαλκῷ
 Ἀντιλόχου· πέρι γάρ ρα Πουσειδάων ἐνοσίχθων
 Νέστορος υἱὸν ἔρυτο, καὶ ἐν πολλοῖσι βέλεσσιν.

Repressus, retentus. — 525. *Εἰργόμενοι, κωλυόμενοι, Sch.* — 530. See 3, 182. — 534. *Περὶ τὰ μέσα αὐτοῦ τὰς χεῖρας διατείνας καὶ συλλαβόν, Sch.* The hands which seize him by the middle are here called themselves *μέσσω, medias* (placed in the middle). — 539. *Νεοτρώτον, Sch.* From *οὐτάω*. — 541. *Αἰνέας*, in two syllables. — 543. = *ἤφθη* (*ἐφῆθη αὐτῷ, apta, alligata erat capiti*). The helmet and shield were fastened to the neck (see 3, 369, sqq., and Hdt. I. ch. 171, § 4): the head consequently bent to the side to which they both shifted in falling. — 544. *Διαφθαρτικὸς τῆς ψυχῆς, Apollon.* *Ἐμ ραῖσαι, frangere.* — 546, 547. The veinous cavity. — 553. See 4, 139, and 6, 400. —

- 56 Οὐ μὲν γάρ ποτ' ἄνευ δητίων ἦν, ἀλλὰ κατ' αὐτοὺς
 στρωφᾷτ'· οὐδέ οἱ ἔγχος ἔχ' ἀτρέμας, ἀλλὰ μάλ'
 αἰεὶ
 σειόμενον ἐλέλικτο· τιτύσκετο δὲ φρεσὶν ᾗσιν,
 ἥ τευ ἀκοντίσσαι, ἥε σχεδὸν ὀρμηθῆναι.
- 560 'Αλλ' οὐ λῆθ' Ἀδάμαντα τιτυσκόμενος καθ'
 δμῖλον,
 Ἀσιάδην, ὅς οἱ οὐτα μέσον σάκος ὤξεί χαλκῷ,
 ἐγγύθεν ὀρμηθεὶς· ἀμενήνωσεν δὲ οἱ αἰχμὴν
 κυανοχαῖτα Ποσειδάων, βιότοιο μεγέρας.
- 564 Καὶ τὸ μὲν αὐτοῦ μείν', ὥστε σκῶλος πυρίκαυστος,
 ἐν σάκει Ἀντιλόχοιο, τὸ δ' ἥμισυ κεῖτ' ἐπὶ γαίης·
 ἂψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο, Κῆρ' ἀλεείνων·
 Μηριόνης δ' ἀπιόντα μετασπόμενος βάλε δουρὶ
- 568 αἰδοίων τε μεσηγὺ καὶ ὀμφαλοῦ, ἔνθα μάλιστα
 γίγνεται Ἀρης ἀλεγεινὸς οἰζυροῖσι βροτοῖσιν·
 ἔνθα οἱ ἔγχος ἔπηξεν· ὁ δ' ἐσπόμενος περὶ δουρὶ
 ἥσπαιρ', ὥς ὅτε βοῦς, τόντ' οὔρεσι βουκόλοι ἄνδρες
- 572 ἰλλάσιν οὐκ ἐθέλοντα βίη δῆσαντες ἄγουσιν·
 ὥς ὁ τυπεῖς ἥσπαιρε μίνυνθά περ, οὔτι μάλα δῆν,
 ὄφρα οἱ ἐκ χροῶς ἔγχος ἀνεσπάσαι· ἐγγύθεν ἐλθὼν
 ἦρως Μηριόνης· τὸν δὲ σκότος ὅσσε κάλυψεν.
- 576 Διήπυρον δ' Ἐλενος ξίφει σχεδὸν ἤλασε κόρσην
 Θρηϊκίῳ, μεγάλῳ, ἀπὸ δὲ τρυφάλειαν ἄραξεν·
 ἥ μὲν ἀποπλαγχθεῖσα χαμαὶ πέσσε· καὶ τις Ἀχαιῶν
 μαρναμένων μετὰ ποσσὶ κυλινδομένην ἐκόμισσεν·
- 580 τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψεν.
 Ἀτρεΐδην δ' ἄχος εἶλε, βοὴν ἀγαθὸν Μενέλαον·
 βῆ δ' ἐπαπειλήσας Ἐλένῳ ἥρωϊ ἄνακτι,
 ὀξὺ δόρυ κραδάων· ὁ δὲ τόξου πῆχυν ἄνελκεν.
- 584 Τῷ δ' ἄρ' ὀμαρτήτην, ὁ μὲν ἔγχει ὀξύονεντι

564, 565. Poseidōn was venerated by the house of Nestor as the first author of the family. See the opening of *Od.*, bk 3. — 561. See 4, 525.—563. Φθονήσας Ἀδάμαντι, μὴ τὸν βίον Ἀντιλόχου ἀφίληται, *Sch.* *Invidens (ei) vitam (Antilochi)*. See 4, 54. — 564. A stake burnt, or hardened in the fire, to preserve it against wet, and to hinder it from rotting when driven into the ground.—569. *Mortalibus agris*, *Virg.*—570. See 12, 396.—573. Ταῖς ἐξ ἱμάντων σειραῖς· εἰρηται δὲ παρὰ τὴν εἰλησιν (*fm* ἔλλω, εἰλω) τῶν σχοινίων ἢ ἱμάντων, *Sch.*—577. Ξίφος Θράκιον, a kind of long straight sword (not curved) called *ρομφαίαι*. *Thracum rhomphaea* (says *Livy*), *ingentis longitudinis*. —578. Ἀποκρουσθεῖσα, *Sch.*—583. See 11, 375.—584. See 5, 50. —

- 585 ἴετ' ἀκοντίσσαι, ὁ δ' ἀπὸ νευρῆφιν οἷστοψ·
 Πριαμίδης μὲν ἔπειτα κατὰ στήθος βάλεν ἰῶ
 θώρηκος γυάλον, ἀπὸ δ' ἔπατο πικρὸς οἷστός.
 588 Ὡς δ' ὅτ' ἀπὸ πλατέος πτυόφιν μεγάλην κατ'
 ἀλωὴν
 θρώσκωσιν κύαμοι μελανόχροες, ἧ ἐρέβινθοι,
 πνοιῇ ὑπο λιγυρῇ καὶ λικμητῆρος ἐρωῇ·
 ὥς ἀπὸ θώρηκος Μενελάου κυδαλίμοιο
 592 πολλὸν ἀποπλαγχθεὶς, ἐκὰς ἔπατο πικρὸς οἷστός.
 Ἀτρείδης δ' ἄρα χεῖρα, βοὴν ἀγαθὸς Μενέλαος,
 τὴν βάλεν, ἧ ῥ' ἔχε τόξον ἐϋξοον· ἐν δ' ἄρα τόξῳ
 ἀντικρὺ διὰ χειρὸς ἐλήλατο χάλκεον ἔγχος.
 596 Ἀψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο, Κῆρ' ἀλεείνων,
 χεῖρα παρακρεμάσας· τὸ δ' ἐφέλκετο μέιλινον ἔγχος.
 Καὶ τὸ μὲν ἐκ χειρὸς ἔρυσεν μεγάλθυμος Ἀγῆνωρ,
 αὐτὴν δὲ ξυνέδησεν ἐϋστρόφῳ οἶδς αὐτῷ,
 600 σφενδόνη, ἣν ἄρα οἱ θεράπων ἔχε ποιμένι λαῶν.
 Πείσανδρος δ' ἰθὺς Μενελάου κυδαλίμοιο
 ἦϊε τὸν δ' ἄγε Μοῖρα κακὴ θανάτοιο τέλοσδε,
 σοί, Μενέλαε, δαμῆναι ἐν αἰνῇ δηϊότητι.
 604 Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 Ἀτρείδης μὲν ἄμαρτε, παρὰ δέ οἱ ἐτράπετ' ἔγχος·
 Πείσανδρος δὲ σάκος Μενελάου κυδαλίμοιο
 οὔτασεν, οὐδὲ διαπρὸ δυνήσατο χαλκὸν ἐλάσσαι·
 608 ἔσχεθε γὰρ σάκος εὐρύ, κατεκλάσθη δ' ἐνὶ καυλῇ
 ἔγχος· ὁ δὲ φρεσὶν ἦσι χάρη καὶ ἐέλπετο νίκη·
 Ἀτρείδης δὲ ἐρυσάμενος ξίφος ἀργυρόηλον,

588. πτυόν, a winnowing shovel, and not what they generally call the *tan*. Here is Columella's description (II. ch. 10): "Quum scervus paleis granisque mixtus in unum fuerit conjectus, paulatim ex eo ventilabris (πτυόις) per longius spatium jactetur: quo facto palea, quæ levior est, citra decidet; faba, quæ longius emittetur, pura eo perveniet, quo ventilator (λικμητήρ) eam jaculabitur." This comparison has been cited as an example of the power of genius to ennoble whatever it touches. H. is full of these examples. — 596. Imitated by Virg., ix. 576.—599. See 9, 661. This "plaited wool" is a sling, σφενδόνη. See below 716. In later times they made slings of sinews or leather. — 600. The attendant had a sling about him, and they used it to bandage the wound. We must not suppose that there is question here of that kind of bandage which Hippocrates calls σφενδόνη. That bandage served to place broken arms in a sling, &c., and, doubtless, owed its name to its form. — 608. See 12, 184. The words fm οὐδὲ διαπρὸ τοῦ ἐγχος must be considered as in a parenthesis: the sequel, ὁ δὲ χάρη καὶ ἐέλπετο νίκη, belongs to

- 511 ἄλγ' ἐπὶ Πεισάνδρῳ· ὁ δ' ὑπ' ἀσπίδος εἴλετο καλὴν
 512 ἀξίνην εὐχαλκον, ἐλαίνῳ ἀμφὶ πελέκῳ,
 μακρῷ, ἐϋξέστῳ· ἅμα δ' ἀλλήλων ἐφίκοντο.
 Ἦτοι ὁ μὲν κόρυθος φάλον ἤλασεν ἵπποδασείης
 ἄκρον ὑπὸ λόφον αὐτόν· ὁ δὲ προσιόντα μέτωπον,
 616 ῥίνδος ὑπὲρ πυμάτης· λάκε δ' ὅστέα, τῷ δέ οἱ ὅσσε
 πᾶρ ποσὶν αἱματόεντα χαμαὶ πέσον ἐν κονίῃσιν·
 ἰδνώθη δὲ πεσών· Ὁ δὲ λάξ ἐν στήθεσι βαίνων
 τεύχεά τ' ἐξενάριξε καὶ εὐχόμενος ἔπος ἤυδα·
 620 Λείψετε θην οὕτω γε νέας Δαναῶν ταχυπώλων,
 Τρῶες ὑπερφίαλοι, δεινῆς ἀκόρητοι αὐτῆς.
 Ἄλλης μὲν λώβης τε καὶ αἰσχεος οὐκ ἐπιδευεῖς,
 ἦν ἐμὲ λωβήσασθε, κακαὶ κύνες· οὐδὲ τι θυμῷ
 624 Ζηνὸς ἐριβρεμέτῳ χαλεπὴν ἐδδείσατε μῆνιν
 ξεινίου, ὅς τε ποτ' ὕμμι διαφθέρσει πόλιν αἰπὴν.
 Οἷ μὲν κουριδίην ἄλοχον καὶ κτήματα πολλὰ
 μὰς οἴχεσθ' ἀνάγοντες, ἐπεὶ φιλέεσθε παρ' αὐτῇ·
 628 νῦν αὖτ' ἐν νηυσὶν μενεαίνετε ποντοπόροισιν
 πῦρ ὁλοὸν βαλέειν, κτείνειν δ' ἥρωας Ἀχαιοὺς·
 ἀλλὰ ποθὶ σχήσεσθε, καὶ ἐσσύμενοί περ, Ἄρῃος.
 Ζεὺ πάτερ, ἡ τέ σέ φασι περὶ φρένας ἔμμεναι ἄλλων,
 632 ἀνδρῶν ἠδὲ θεῶν· σέο δ' ἐκ τάδε πάντα πέλονται.
 Οἶον δὴ ἄνδρεςσι χαρίζεται ὕβριστῆσιν,
 Τρῶσιν, τῶν μένος αἰὲν ἀτάσθαλον, οὐδὲ δύνανται
 φυλόπιδος κορέσασθαι ὁμοίου πολέμοιο.
 636 Πάντων μὲν κόρος ἐστί, καὶ ὕπνου καὶ φιλότῃτος,
 μολπῆς τε γλυκερῆς καὶ ἀμύμονος ὀρχηθμοῖο,
 τῶν πέρ τις καὶ μᾶλλον ἐέλδεται ἐξ ἔρον εἶναι
 ἢ πολέμου· Τρῶες δὲ μάχης ἀκόρητοι ἔασιν.

οὔτασιν. — 612. The handle was fixed into the brass of the axe, hence the expression ἀξίνῃ ἀμφὶ πελέκῳ. — 616. Ἐψόφησεν, *Apollo*. *Fracta creperunt*. — 622. Ἄλλης ὕβρεως οὐκ ἐνδεεῖς, ἀλλὰ πληρεῖς ἐστὶ ὕβρεως, *Sch.* — 623. The feminine here is a consequence of the frequent use of ἡ κύων. Eustath. has remarked this, but he wrongly adds: ἴσως δὲ ὡς διὰ τὸ Τρωϊκὸν ἐκτεθλησμένον οὕτως ἐσχημάτιται. — 625. In the *Od.*, 1, 270, it is said of Zeus:

Ζεὺς ἐπιτιμήτωρ ἱκετῶν τε ξεινῶν τε,
 ξείνιος, ὃς ξείνοισιν ἅμ' αἰδοίοισιν ὀπηδεῖ.

— 626. See 1, 114. — 627. ἀνάγ., see 6, 232. Ὅτι φιλοφροσύνης καὶ ξενίας ἰσχύετε, *Sch.* — 630. *Vos cohibebitis*, here and 9, 235. — 631. περιεῖναι, *superiorum esse*. — 632. = ἐκ σοῦ. — 633. Προΐσθαι (fm προΐημι) τὴν ἐπιθυμίαν, κορεσθῆναι, *Sch.* All things of which he

- 640 Ὡς εἰπών, τὰ μὲν ἔντε' ἀπὸ χροῶς αἱματόεντα
 συλήσας, ἐτάροισι δίδου Μενέλαος ἀμύμων,
 αὐτὸς δ' αὖτ' ἑξαῦτις ἰὼν προμάχοισιν ἐμίχθη.
 Ἔνθα οἱ υἱὸς ἐπᾶλτο Πυλαιμένεος βασιλῆος,
 644 Ἀρπαλίων, ὃ ῥα πατρὶ φίλῳ ἔπετο πτολεμίξων
 εἰς Τροίην· οὐδ' αὖτις ἀφίκετο πατρίδα γαῖαν·
 ὃς ῥα τότε Ἀτρεΐδαο μέσον σάκος οὔτασε δουρὶ
 ἐγγύθεν, οὐδὲ διαπρὸς δυνήσατο χαλκὸν ἐλάσσαι·
 648 ἃς δ' ἐτάρων εἰς ἔθνος ἐχάζετο, Κῆρ' ἀλεείνων,
 πάντοσε παπταίνων· μή τις χροῶς χαλκῷ ἐπαύρη.
 Μηριόνης δ' ἀπιόντος ἱεὶ χαλκήρε' ὀϊστόν·
 καὶ ῥ' ἔβαλε γλουτὸν κάτα δεξιόν· αὐτὰρ ὀϊστός
 652 ἀντικρὺ κατὰ κύστιν ὑπ' ὀστέον ἐξεπέρησεν.
 Ἐξόμενος δὲ κατ' αὐθι, φίλων ἐν χερσὶν ἐταίρων,
 θυμὸν ἀποπνείων, ὥστε σκώληξ, ἐπὶ γαίῃ
 κεῖτο ταθείς· ἐκ δ' αἷμα μέλαν ῥέε, δεῦε δὲ γαῖαν.
 656 Τὸν μὲν Παφλαγόνες μεγαλήτορες ἀμφεπένοντο·
 εἰς δίφρον δ' ἀνέσαντες ἄγον προτὶ Ἴλιον ἱρήν,
 ἀχνύμενοι· μετὰ δέ σφι πατὴρ κίε, δάκρυα λείβων·

wishes to satisfy his desire, rather than that of fighting.—647. Pylæmenes has been slain by Menelaus, 5, 576.—649. See 11, 391.—650. *In abeuntem*, a use of the gen. which we have pointed out several times.—654. σκώληξ, *lumbricus*, an earth-worm.—657. Ἀναβιβάσαντες, ἀναθίντες, *Sch.* *fm ἀνίημι*. The ancient critics have remarked that this body is the only one which has been carried off thus during the fight; that, moreover, the father, being dead, could not accompany and bewail his son. To get rid of these difficulties, some have effaced the three lines 557—559; others, to efface nothing, have distinguished between ἀρχός (a title given to Pylæmenes 5, 577), and βασιλεύς (643). They have translated the first by *chief, commander, general*: so that there would be two Pylæmenes. I pass over in silence other attempts to make the two passages agree, e. g. the pleasant idea that *here* there is question of the *soul*, of the *shade* of the father coming to pay the last honours to his son. No doubt H. knew pretty exactly the events of the siege of Troy. He was informed of all the leading facts; he knew what chiefs there fell, and nearly in what circumstances; in a word, what chiefs saw their country again. But the precise details which we read in his poems, the painting which places before our eyes almost every one of his characters, this is *poetry*. H. knew that king Pylæmenes and his son had fallen under the spear of Menelaus. This fact he works up into his battle-pieces. Now he finds he has done it twice, and in a way to contradict himself by a kind of anachronism, provided always the compilers have properly placed these two parts of the poem. This suffices to give us to understand that such contradictions must, at the most, be averred, but that every attempt to get rid of them

- 559 ποινὴ δ' οὔτις παιδὸς ἐγίγνετο τεθνηῶτος.
 560 Τοῦ δὲ Πάρις μάλα θυμὸν ἀποκταμένοιο χολώθη·
 ξείνος γάρ οἱ ἔην πολέσιν μετὰ Παφλαγόνεσσιν·
 τοῦ ὄγε χωόμενος προΐει χαλκῆρε' ὀϊστόν.
 Ἦν δέ τις Εὐχύνωρ, Πολυΐδου μάντιος υἱός,
 664 ἀφνειός τ' ἀγαθός τε, Κορινθόθι οἰκία ναίων,
 ὃς ῥ' εὖ εἰδὼς Κῆρ' ὀλοὴν ἐπὶ νηὸς ἔβαινε.
 Πολλάκι γάρ οἱ ἔειπε γέρων ἀγαθὸς Πολύιδος,
 νούσῳ ὑπ' ἀργαλέῃ φθίσθαι οἷς ἐν μεγάροισιν,
 668 ἦ μετ' Ἀχαιῶν νηυσὶν ὑπὸ Τρώεσσι δαμῆναι·
 τῷ ῥ' ἄμα τ' ἀργαλέην θωὴν ἀλείνεν Ἀχαιῶν,
 νοῦσόν τε στυγερήν, ἵνα μὴ πάθοι ἄλγεα θυμῷ.
 Τὸν βάλ' ὑπὸ γναθμοῖο καὶ οὐατος· ὦκα δὲ θυμὸς
 672 ὥχετ' ἀπὸ μελέων, στυγερὸς δ' ἄρα μιν σκότος
 εἶλεν.

Ignorant that the Trojans are repulsed on the left of the fleet, Hector is fighting in the centre, with the Boeotians, Athenians, Locrians, Phthians, and Epeans, who support the two Ajaces. The Locrian arrows throw the Trojans into disorder.

- Ὡς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο·
 Ἐκτωρ δ' οὐκ ἐπέπυστο Διὶ φίλος, οὐδέ τι ἤδη,
 ὅττι ῥά οἱ νηῶν ἐπ' ἀριστερὰ δηϊόωντο
 676 λαοὶ ὑπ' Ἀργείων· τάχα δ' ἂν καὶ κῦδος Ἀχαιῶν
 ἔπλετο· τοῖος γὰρ γαιήοχος Ἐννοσίγαιος
 ὠτρυν' Ἀργείους, πρὸς δὲ σθένει αὐτὸς ἄμυνεν·
 ἀλλ' ἔχεν, ἥ τὰ πρῶτα πύλας καὶ τεῖχος ἐσάλτο,
 680 ῥηξάμενος Δαναῶν πυκινὰς στίχας ἀσπιστῶν·
 ἐνθ' ἔσαν Αἴαντός τε νέες καὶ Πρωτεσιλάου,
 θιν' ἔφ' ἀλὸς πολιῆς εἰρυμέναι· αὐτὰρ ὕπερθεν
 τεῖχος ἐδέδμητο χθαμαλώτατον, ἐνθα μάλιστα
 684 ζαχρηεῖς γίγνυντο μάχῃ αὐτοὶ τε καὶ ἵπποι.

would have no other result than an alteration. — 659. See I, 633. To understand this line, we must identify ourselves with the sentiments of the ancients, and not think of an ordinary interest (see also our n. on 24, 594). The father followed weeping, and his grief must have been the greater, as he could not look to any ransom for the blood of his son; no ransom could restore his son to him. — 664. ἀγαθός, nobilis. On the diviner, Polyides, we shall find many details in Apollon., iii. ch. 3, init. — 669. Θωή, amends, penalty (ζημία), has here a figurative sense, “the pain inflicted by the Achæans,” i. e. the reports they might have spread of his cowardice.

673. See II, 596.—676. κῦδος, as in Lat., decus, for victory.—679.

- 685 Ἔνθα δὲ Βοιωτοὶ καὶ Ἰάονες ἑλκεχίτωνες,
 Λοκροὶ καὶ Φθῖοι καὶ φαιδιμόεντες Ἐπειοί,
 σπουδῇ ἐπαΐσσοντα νεῶν ἔχον· οὐδ' ἐδύναντο
 688 ὤσαι ἀπὸ σφείων φλογὶ εἵκελον Ἑκτορα δῖον·
 οἱ μὲν Ἀθηναίων προλελεγμένοι· ἐν δ' ἄρα τοῖσιν
 ἦρχ' υἱὸς Πετewῶ, Μενεσθεύς· οἱ δ' ἅμ' ἔποντο
 Φεΐδας τε Στιχίος τε Βίας τ' εὖς· αὐτὰρ Ἐπειῶν
 692 Φυλείδης τε Μέγης, Ἀμφίων τε Δρακίος τε.
 Πρὸ Φθίων δέ, Μέδων τε μενεπτόλεμός τε Ποδ-
 ἄρκης·
 ἦτοι ὁ μὲν νόθος υἱὸς Ὀϊλῆος θείοιο
 ἔσκε, Μέδων, Αἴαντος ἀδελφεός· αὐτὰρ ἔναιεν
 696 ἐν Φυλάκῃ, γαίης ἀπο πατρίδος, ἄνδρα κατακτάς,
 γνωτὸν μηρυγῆς Ἐριώπιδος, ἣν ἔχ' Ὀϊλεύς·
 αὐτὰρ ὁ, Ἰφίκλοιο πάϊς τοῦ Φυλακίδαο·
 οἱ μὲν πρὸ Φθίων μεγαθύμων θωρηχθέντες,
 700 ναῦφιν ἀμυνόμενοι, μετὰ Βοιωτῶν ἐμάχοντο.
 Αἴας δ' οὐκέτι πάμπαν, Ὀϊλῆος ταχὺς υἱός,
 ἵστατ' ἀπ' Αἴαντος Τελαμωνίου, οὐδ' ἠβαιόν·
 ἀλλ' ὥστ' ἐν νειῷ βόε οἴνοπε πηκτὸν ἄροτρον,
 704 ἴσον θυμὸν ἔχυντε, τιταίνετον· ἀμφὶ δ' ἄρα σφιν
 πρυμνοῖσιν κεράεσσι πολὺς ἀνακηκίει ἰδρώς·
 τῷ μὲν τε ζυγὸν οἶον εὐξοον ἀμφὶς ἔεργει,
 ἱεμένω κατὰ ὠλκα· τέμει δέ τε τέλσον ἀρούρης·
 708 ὥς τῷ παρβεβαῶτε μάλ' ἔστασαν ἀλλήλοισιν.
 Ἄλλ' ἦτοι Τελαμωνιάδῃ πολλοὶ τε καὶ ἐσθλοὶ
 λαοὶ ἔπονθ' ἔταροι, οἳ οἱ σάκος ἐξεδέχοντο,
 ὅππότε μιν κάματός τε καὶ ἰδρὼς γούναθ' ἴκοιτο.
 712 Οὐδ' ἄρ' Ὀϊλιάδῃ μεγαλήτορι Λοκροὶ ἔποντο·

See 12, 433. — 684. See *ibid.* 347. — 685. These are the Ionians of Greece, particularly the Athenians, whom H., however, calls nowhere else by this name. This whole passage to 700, offers matter for grave doubts, which cannot be treated of here. — 689. *Electi, esimi, prastantissimi*. — 697. γνωτός, brother. According to Columella, they particularly esteemed red or brown oxen. — 705. Ταῖς ρίζαις τῶν κεράτων, *Eustath.* The sweat comes from the efforts of the neck, and, on account of the yoke, can only show itself at the root of the horns. — 706. Διείργει, χωρίζει, *Sch.* — 707. In prose ἀτλακα. Everywhere else H. says τάνναι, but τάνναι is attested by the grammarians. The subject is ἄροτρον, 703, and what follows from τιταίνετον must be considered as parenthetical. — 710. ἔταροι defines more exactly what λαοὶ must be understood, "those who surrounded him most nearly." The same word is applied in the *Od.* to the comrades of

- 713 οὐ γὰρ σφι σταδίῃ ὑσμίνῃ μίμνε φίλον κῆρ·
οὐ γὰρ ἔχον κόρυθας χαλκήρεας ἵπποδασείας,
οὐδ' ἔχον ἀσπίδας εὐκύκλους καὶ μέλινα δοῦρα·
716 ἀλλ' ἄρα τύχοισιν καὶ εὐστρόφῳ οἶδς ἄωτῳ
Ἴλιον εἰς ἅμ' ἔποντο πεποιθότες· οἷσιν ἔπειτα
ταρφέα βάλλοντες Τρώων ῥήγνυντο φάλαγγας.
Δὴ ρά τόθ' οἱ μὲν πρόσθε σὺν ἔντεσι δαιδαλέοισιν
720 μάρναντο Τρωσὶν τε καὶ Ἑκτορι χαλκοκορυστῇ·
οἱ δ' ὅπιθεν βάλλοντες ἐλάνθανον· οὐδέ τι χάρμης
Τρῶες μμνήσκοντο· συνεκλόνεον γὰρ οἷστοί.

Polydamas, perceiving the disorder of the Trojans, advises Hector to assemble the chiefs to take a decisive part. Hector rushes through the fight, calling the warriors around Polydamas. He meets Paris, and reproaches him with having brought these calamities on his country. Paris appeases him, and they both rejoin the chiefs in van of the army; when Hector, at their head, charges the Greeks. Ajax defies him. Hector proudly replies, and the strife is renewed with greater vigour.

- Ἔνθα κε λευγαλέως νηῶν ἅπο καὶ κλισιάων
724 Τρῶες ἐχώρησαν προτὶ Ἴλιον ἡνεμόεσσαν,
εἰ μὴ Πουλυδάμας θρασὺν Ἑκτορα εἶπε παραστάς·
Ἑκτορ, ἀμήχανός ἐσσι παραρρήτοισι πιθέσθαι.
Οὐνεκά τοι πέρι δῶκε θεὸς πολεμῆϊα ἔργα,
728 τοῦνεκα καὶ βουλῇ ἐθέλεις περιίδμεναι ἄλλων·
ἀλλ' οὕπως ἅμα πάντα δυνήσεται αὐτὸς ἐλέσθαι.
Ἄλλῳ μὲν γὰρ ἔδωκε θεὸς πολεμῆϊα ἔργα·
[ἄλλῳ δ' ὄρχηστύν, ἐτέρῳ κίθαριν καὶ αἰοιδήν·]
732 ἄλλῳ δ' ἐν στήθεσσι τιθεῖ νόον εὐρύοπα Ζεὺς
ἐσθλόν, τοῦ δέ τε πολλοὶ ἐπαυρίσκοντ' ἄνθρωποι·
καὶ τε πολέας ἐσάωσε, μάλιστα δέ κ' αὐτὸς ἀνέγνω.
Αὐτὰρ ἐγὼν ἐρέω, ὥς μοι δοκεῖ εἶναι ἄριστα.

Ulysses. — 716. The sling. See n. on 599. — 721. Heyne cites an English historian, who highly eulogizes these tactics, reminding his readers that William the Conqueror gained the battle of Hastings by this means, A. D. 1066.

723. λευγαλέως, miserably, in miserable plight [c. r. λευγ, related to λυγ- in λυγρῶς]. — 726. Above, 9, 526, we saw παραρρήγος in the masc. In the neut. παραρρήγά, *monita*, what has been said to reduce any one to reason. — 728. Fm περιόιδα: *magis scientem esse*. — 731. A line inappropriately added by Zenodotus or Crates. — 734. ἀνέγνω is not put simply for ἔγνω, “but above all he himself recognises,” sc. the effects of wisdom; he is the first to recognise them in himself. The ancient Scholiast has understood it in the

- 736 Πάντη γάρ σε περὶ στέφανος πολέμοιο δέδθεν·
 Τρῶες δὲ μεγάθυμοι, ἐπεὶ κατὰ τείχος ἔβησαν,
 οἱ μὲν ἀφεστᾶσιν σὺν τεύχεσιν, οἱ δὲ μάχονται
 παυρότεροι πλεόνεσσι, κεδασθέντες κατὰ νῆας.
- 740 Ἄλλ' ἀναχασσάμενος κάλει ἐνθάδε πάντας ἀρί-
 στους·
 ἔνθεν δ' ἂν μάλα πᾶσαν ἐπιφρασσαίμεθα βουλὴν,
 ἥ κεν ἐνὶ νήεσσι πολυκλήϊσι πέσωμεν,
 αἶ, κ' ἐθέλῃσι θεὸς δόμεναι κράτος, ἥ κεν ἔπειτα
- 744 παρ νηῶν ἔλθωμεν ἀπήμονες. Ἡ γὰρ ἔγωγε
 δεῖδω, μὴ τὸ χθιζὸν ἀποστήσωνται Ἀχαιοὶ
 χρεῖος, ἐπεὶ παρὰ νηυσὶν ἀνὴρ ἄτος πολέμοιο
 μίμνει, ὃν οὐκέτι πάγχυ μάχης σχήσεσθαι οἶω.
- 748 Ὡς φάτο Πουλυδάμας· ἄδε δ' Ἔκτορι μῦθος
 ἀπήμων·
 [αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,]
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 Πουλυδάμα, σὺ μὲν αὐτοῦ ἐρύκακε πάντας ἀρί-
 στους·
- 752 αὐτὰρ ἐγὼ κῆϊσ' εἴμι καὶ ἀντιῶ πολέμοιο·
 αἶψα δ' ἐλεύσομαι αὖτις, ἐπὴν εὖ τοῖς ἐπιτείλω.
 Ἡ ῥά, καὶ ὠρμήθη, ὄρεϊ νιφόεντι ἱοικώς,
 κεκληγώς, διὰ δὲ Τρώων πέτετ' ἡδ' ἐπικούρων.
- 756 Οἱ δ' ἐς Πανθοίδην ἀγαπήνορα Πουλυδάμαντα
 πάντες ἐπεσσεύοντ', ἐπεὶ Ἔκτορος ἔκλυον αὐδὴν.
 Αὐτὰρ ὁ Διήφοβόν τε, βίην θ' Ἐλένοιο ἀνακτος,
 Ἀσιάδην τ' Ἀδάμαντα καὶ Ἄσιον, Ὑρτάκου υἱόν,
- 760 φοῖτα ἀνὰ προμάχους, διζήμενος, εἴ που ἐφεύροι.
 Τοὺς δ' εὖρ' οὐκέτι πάμπαν ἀπήμονας οὐδ' ἀνολέ-
 θρους·

same way: 'Εξαιρέτως δὲ καὶ αὐτὸς ἐγνώρισε τὸ τῆς συνέσεως ἀγα-
 θόν.—736. See 2, 92. — 745. We have already seen *ιστάναι* used of
 the balance (*statera*) for *pendere*: ἀφιστάναι, to weigh completely,
 to make an end of it, *rependere*, repay. "I fear lest to-morrow (τὸ
 χθιζόν) the Greeks completely repay us their debt (χρεῖος);" lest
 they take their revenge. — 746. See 6, 203. — 747. See 630. — 748.
 See 12, 80: a passage from which the following line, which is here
 redundant, has been improperly transferred.—754. Greatly amplified
 by Virg. xii. 700:

" Horrendumque intonat armis :
 Quantus Athos, aut quantus Eryx, aut ipse coruscis
 Quum fremit illicibus, quantus, gaudetque nitidi
 Vertice se attollens pater Apenninus ad auras."

- 52 ἄλλ' οἱ μὲν δὴ νηυσὶν ἔπι πρύμνησιν Ἀχαιῶν
 χερσὶν ὑπ' Ἀργείων κέατο ψυχὰς ὀλέσαντες·
 64 οἱ δ' ἐν τείχει ἔσαν βεβλημένοι οὐτάμενοί τε.
 Τὸν δὲ τάχ' εὗρε μάχης ἐπ' ἀριστερὰ δακρυόεσσης,
 δῖον Ἀλέξανδρον, Ἑλένης πόσιν ἠΰκόμοιο,
 θαρσύνονθ' ἐτάρους καὶ ἐποτρύνοντα μάχεσθαι.
 68 Ἀγχοῦ δ' ἰστάμενος προσέφη αἰσχροῖς ἐπέεσσιν·
 Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἠπεροπευτά,
 ποῦ τοι Διήφοβός τε, βίη θ' Ἑλένοιο ἄνακτος,
 Ἀσιάδης τ' Ἀδάμας ἡδ' Ἄσιος, Ὑρτάκου υἱός;
 72 ποῦ δέ τοι Ὀθρυονεύς; νῦν ὤλετο πᾶσα κατ' ἄκρης
 Ἴλιος αἰπεινὴ· νῦν τοι σῶς αἰπὺς ὄλεθρος.
 Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
 Ἔκτορ· ἐπεὶ τοι θυμὸς ἀναίτιον αἰτιάσθαι·
 776 ἄλλοτε δὴ ποτε μᾶλλον ἐρωῆσαι πολέμοιο
 μέλλω, ἐπεὶ οὐδ' ἐμὲ πάμπαν ἀνάλκιδα γείνατο
 μήτηρ.
 Ἐξ οὗ γὰρ παρὰ νηυσὶ μάχην ἤγειρας ἐταίρων,
 ἐκ τοῦδ' ἐνθάδ' ἰόντες ὀμιλέομεν Δαναοῖσιν
 780 νωλεμέως· ἔταροι δὲ κατέκταθεν, οὓς σὺ μεταλλᾷς.
 Οἷω Διήφοβός τε βίη θ' Ἑλένοιο ἄνακτος
 οἴχεσθον, μακρῇσι τετυμμένω ἐγχείρησιν
 ἀμφοτέρω, κατὰ χεῖρα· φόνον δ' ἤμυνε Κρονίων.
 784 Νῦν δ' ἄρχ', ὅππῃ σε κραδίη θυμὸς τε κελεύει·
 ἡμεῖς δ' ἐμμεμαῶτες ἅμ' ἐφόμεθ', οὐδέ τί φημι
 ἀλκῆς δευήσεσθαι, ὅση δύναμὶς γε πάρεστιν.
 Πὰρ δύναμιν δ' οὐκ ἔστι, καὶ ἐσσύμενον, πολεμίζειν.
 788 Ὡς εἰπὼν παρέπεισεν ἀδελφείου φρένας ἥρωες.
 Βὰν δ' ἴμεν, ἔνθα μάλιστα μάχῃ καὶ φύλοπις ἦεν,
 ἀμφὶ τε Κεβριόνην καὶ ἀμύμονα Πουλυδάμαντα,
 Φάλκην Ὀρθαῖόν τε καὶ ἀντίθεον Πολυφῆτην,
 792 Πάλμυν τ' Ἀσκάνιον τε, Μόρυν θ', υἱ' Ἴπποτίωνος·

—789. See 3, 39. "Conspicere Paridem, quamvis strenue agentem, non potest severus Hector, quin ei insanorum illius amorum in mentem veniat, ex quibus bellum perniciosissimum exarsit." *Bth.*—772. *Ruit alto a culmine Troja*, Virg. — 773. *σῶς* (*σός*), safe and sound, integer; hence, unalterable, sure, certain.—775. What we have said of γάρ, 7, 328, applies also to ἐπεὶ. — 776. The gen. expresses the idea of *separation* in all its force. Below, 16, 723, ἀπό is added. ἐρωᾶν, to launch oneself, πολέμου, from the war, far from the war; to retire from the fight. — 777. In ἐπεὶ οὐδ' the two diphthongs are lost in one syllable. — 780. = κατεκτάθησαν, fm κτείνω. — 792. =

- 793 οἳ ῥ' ἐξ Ἀσκανίης ἐριβώλακος ἦλθον ἀμοιβοὶ
 ἡοὶ τῇ προτέρῃ· τότε δὲ Ζεὺς ὤρσε μάχεσθαι.
 Οἱ δ' ἴσαν, ἀργαλέων ἀνέμων ἀτάλαντοι ἀέλλη,
 796 ἣ ρά θ' ὑπὸ βροντῆς πατρὸς Διὸς εἴσι πέδονδε,
 θεσπεσίῳ δ' ὁμάδῳ ἀλὶ μίσγεται, ἐν δέ τε πολλὰ
 κύματα παφλάζοντα πολυφλοίσβοιο θαλάσσης,
 κυρτά, φαληριώοντα, πρὸ μέν τ' ἄλλ', αὐτὰρ ἐπ'
 ἄλλα·
 800 ὧς Τρῶες πρὸ μέν ἄλλοι ἀρηρότες, αὐτὰρ ἐπ'
 ἄλλοι,
 χαλκῷ μαρμαίροντες ἄμ' ἡγεμόνεσσιν ἔποντο.
 Ἐκτωρ δ' ἡγείτο, βροτολοιγῷ ἴσος Ἀρηϊ,
 Πριαμίδης· πρὸ ἔθεν δ' ἔχεν ἀσπίδα πάντοσ' εἴσῃν,
 804 ῥινοῖσιν πυκινὴν· πολλὸς δ' ἐπελήλατο χαλκός·
 ἀμφὶ δέ οἱ κροτάφοισι φαεινὴ σείετο πῆληξ.
 Πάντῃ δ' ἀμφὶ φάλαγγας ἐπειράτο προποδίζων,
 εἴ πῶς οἱ εἴξειαν ὑπασπίδια προβιβῶντι·
 808 ἄλλ' οὐ σύγχει θυμὸν ἐνὶ στήθεσσιν Ἀχαιῶν.
 Αἴας δὲ πρῶτος προκαλίσσατο, μακρὰ βιβάσθων·
 Δαιμόνιε, σχεδὸν ἐλθέ· τίη δειδίσσεται αὐτῶς
 Ἀργεῖους; οὔτοι τι μάχης ἀδαήμενές εἰμεν,
 812 ἀλλὰ Διὸς μάστιγι κακῇ ἐδάμηνεν Ἀχαιοί.
 Ἦ θὴν πού τοι θυμὸς ἐέλπεται ἐξαπατάξειν
 νῆας· ἄφαρ δέ τε χεῖρες ἀμύνειν εἰσὶ καὶ ἡμῖν.
 Ἦ κε πολὺ φθαίη εὐναιομένη πόλις ὑμή
 816 χερσὶν ὑφ' ἡμετέρῃσιν ἀλοῦσά τε περθομένη τε.
 Σοὶ δ' αὐτῷ φημὶ σχεδὸν ἔμμεναι, ὅππότε φεύγων
 ἀρήσῃ Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισιν,
 θάσσοντας ἱρήκων ἔμμεναι καλλίτριχας ἵππους,
 820 οἳ σε πόλινδ' οἴσουσι κούροντες πεδίοιο.
 Ὡς ἄρα οἱ εἰπόντι ἐπέπτατο δεξιὸς ὄρνις,
 αἰετὸς ὑψιπέτης· ἐπὶ δ' ἴαχε λαὸς Ἀχαιῶν,
 θάρσυνος οἶωνψ· ὁ δ' ἀμείβετο φαίδιμος Ἔκτωρ·

νῆα, not = νῆε. — 793. A town of Mysia, at a short distance from Nicæa. ἀμοιβοί. Διαδεξάμενοι (who had relieved) τοὺς ἐμπροσθεν παραγενομένους ἐπικούρους, Sch. — 799. Λευκανθίζοντα, λευκανόμενα ὑπὸ ἀφροῦ, Sch. Scattering white foam, fin φαληρός = φαλός, white, brilliant. ἐπὶ (adv.), post. — 804. Fm ἑλαύνω, see 7, 223. — 810. See 4, 184. — 817. ὅππότε, a particle of time, implied in the idea of καιρός: σοὶ σχεδὸν εἶναι (τὸν καιρὸν) ὅππότε... The moment is at hand when thou shalt make vows (ἀρήσῃ, 2 pers. mid.). — 820. Κονιορτὸν ἰγείροντες ἐν πεδίῳ, Sch. See 6, 2. — 824. Ὁ μεγάλ-

- 124 Αἴαν ἄμαρτοεπές, βουγάϊε, ποῖον ἔειπες !
 εἰ γὰρ ἐγὼν οὕτω γε Διὸς παῖς αἰγιόχοιο
 εἶην ἥματα πάντα, τέκοι δέ με πότνια Ἥρη,
 τιοίμην δ', ὥς τίει' Ἀθηναίη καὶ Ἀπόλλων,
 328 ὥς νῦν ἡμέρη ἥδε κακὸν φέρει Ἀργείοισιν
 πᾶσι μάλ'. ἐν δὲ σὺ τοῖσι πεφήσεται, αἱ κε ταλάσσης
 μεῖναι ἐμὸν δόρυ μακρόν, ὃ τοι χροά λειριόεντα
 δάψει· ἀτὰρ Τρώων κορέεις κύνας ἡδ' οἰωνοὺς
 832 δημῷ καὶ σάρκεσσι, πεσὼν ἐπὶ νηυσὶν Ἀχαιῶν.
 ὦς ἄρα φωνήσας ἠγήσατο· τοὶ δ' ἅμ' ἔποντο
 ἡχῇ θεσπεσίῃ, ἐπὶ δ' ἴαχε λαὸς ὀπισθεν.
 Ἀργεῖοι δ' ἐτέρωθεν ἐπίαχον, οὐδ' ἐλάθοντο
 836 ἄλκῃς, ἀλλ' ἔμενον Τρώων ἐπιόντας ἀρίστους.
 Ἥχῃ δ' ἀμφοτέρων ἵκετ' αἰθέρα καὶ Διὸς ἀνγός.

λως γαυριῶν, *Sch.* Fm γαίω (see 1, 405), *ferocire*, and the inseparable particle βον, "greatly, immensely." — 825, sqq. See 8, 538, sqq. — 828. φέρει. The present expresses a higher degree of assurance than the future required by the context. — 829. Ἀναιρεθήσῃ, *Sch.* See 5, 531. ταλάω, τάλας, root of τλήμι, syncopated. — 831. δάψει, figuratively: for properly δάπτειν and δαρδάπτειν are said of stags and deer. κορέεις, fut. Ionic of κορίννυμι.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Ε.

On hearing the noise of the combatants, Nestor sallies forth from his tent. He sees the camp invaded by the Trojans, and hastens towards Agamemnon.

- Νέστορα δ' οὐκ ἔλαθεν ἰαχὴ πίνοντά περ ἔμπης,
ἀλλ' Ἀσκληπιάδην ἔπεα πτερόεντα προσηύδα·
Φράζεο, διε Μαχᾶον, ὅπως ἔσται τάδε ἔργα·
4 μείζων δὴ παρὰ νηυσὶ βοῇ θαλερῶν αἰζηῶν.
Ἀλλὰ σὺ μὲν νῦν πίνε καθήμενος αἶθοπα οἶνον,
εἰσόκε θερμὰ λοετρὰ ἐϋπλόκαμος Ἑκαμήδη
θερμήνῃ, καὶ λούσῃ ἄπο βρότον αἱματόεντα·
8 αὐτὰρ ἐγὼν ἐλθὼν τάχα εἴσομαι ἐς περιωπὴν.
Ὡς εἰπὼν, σάκος εἴλε τετυγμένον νῆος ἐοῖο,
κείμενον ἐν κλισίῃ, Θρασυμήδεος ἵπποδάμοιο,
χαλκῷ παμφαῖνον· ὃ δ' ἔχ' ἀσπίδα πατρὸς ἐοῖο.
12 Εἴλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξείῃ χαλκῷ·
στῇ δ' ἐκτὸς κλισίης, τάχα δ' εἰσίδεν ἔργον αἰεκές,
τοὺς μὲν ὀρινομένους, τοὺς δὲ κλονέοντας ὀπισθεν,
Τρῶας ὑπερθύμους· ἐρέριπτο δὲ τείχος Ἀχαιῶν.

1. In most editions we find this line stopped thus : οὐκ ἔλαθεν ἰαχὴ, πίνοντά περ ἔμπης, "*bibentem licet*," as if ἔμπης were only there to give force to περ. That particle relates to the verb ἔλαθεν, and it ought to have been written : οὐκ ἔλαθεν ἰαχὴ, πίνοντά περ, ἔμπης, *bibentem licet, non latuit or fefellit tamen*. The same remark applies to v. 98. Towards the end of bk xi. (804) we had left Nestor with Machaon.—5, 6. θερμὰ λοετρὰ θερμήνῃ, an ancient simplicity which a later style has rejected. The preparation of the bath was, in the heroic age, an occupation assigned to the women.—6. See 7, 425.—8. Τόπον ὑψηλόν, ἐξ οὗ περιωπίσασθαι καὶ περιβλέψαι ἐστι πάντα, Sch.—9. Otherwise εὐτυκτον, as in Lat. *factus*, = *affabre factus*, and sometimes in French "*travaillé*," and in English "*wrought*."—12. See 10, 135.—15. Fm ἱερίῳ, Att.

Ὡς δ' ὅτε πορφύρῃ πέλαγος μέγα κύματι κωφῷ,
 ὁσσόμενον λιγέων ανέμων λαιψηρὰ κέλευθα
 αὐτῶς, οὐδ' ἄρα τε προκυλίνδεται οὐδετέρωσε,
 πρίν τινα κεκριμένον καταβήμεναι ἐκ Διὸς οὔρον
 ὥς ὁ γέρων ὤρμαινε, δαϊζόμενος κατὰ θυμόν
 διχθάδι', ἧ μεθ' ὅμιλον ἴοι Δαναῶν ταχυπώλων,
 ἧέ μετ' Ἀτρεΐδην Ἀγαμέμνονα, ποιμένα λαῶν.
 Ὡδε δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
 βῆναι ἐπ' Ἀτρεΐδην. Οἱ δ' ἀλλήλους ἐνάριζον,
 μαρνάμενοι· λάκε δέ σφι περὶ χροῖ χαλκὸς ἀτειρής,
 νυσσομένων ξίφεσιν τε καὶ ἔγχεσιν ἀμφιγύοισιν.

Diomedês, Ulysses, and Agamemnon, quitting their vessels, meet Nestor, with whom they deliberate. Agamemnon speaks of quitting Troy. Ulysses rejects the idea. By the advice of Diomedês the chiefs march to the battle-field to reanimate the soldiers. Poseidôn, under the form of an old warrior, raises the hopes of Agamemnon and inspires them all with courage.

Νέστορι δὲ ξύμβληντο Διοτρεφῆες βασιλῆες,
 28 πὰρ νηῶν ἀνιόντες, ὅσοι βεβλήατο χαλκῷ,
 Τυδείδης Ὀδυσσεύς τε καὶ Ἀτρεΐδης Ἀγαμέμνων.
 Πολλὸν γάρ ῥ' ἀπάνευθε μάχης εἰρύατο νῆες
 θιν' ἔφ' ἄλός πολίης· τὰς γὰρ πρῶτας πεδίονδε

ῥήριπτο.—16. sqq. "It is impossible to render with greater truth that moment of silence, precursor of the storm. Not only is the comparison here most just, but the description of the immobility of the waves, of those mute billows which assume a more sombre hue at the moment of the storm, because at that time an imperceptible trembling ruffles the surface of the waters, presents an admirable picture of truth." *Dugas Month.*, who in the sequel of this note compares with this passage a similar passage of Virg. *Æn.* viii. 18, sqq. The frequent comparisons instituted by this translator between the genius of H. and that of Virg. are always full of taste and penetration. It is these which give the chief value to his commentary.—17. See I, 105. κέλευθα· τὰς θαλασσίους ὁρμάς, *Sch.*—18. αὐτῶς [App. IV.], *sic*; i.e. remaining in its position, not yet agitated.—19. Διακεχωρισμένον, ἀφωρισμένον, *Sch.*; apart, by itself. — 20. See 9, 8.—23. See 13, 458.—25. See *ibid.* 616.—26. See *ibid.* 147.

28. These chiefs were advancing with the same intention as Nestor.—30, sqq. Between the first ships (πρῶται), greatly advanced towards the plain, and the greater number arranged along shore (αἰγιαλός), were the places for the assemblies, the division of the booty and the provisions, the altars, the tents, the stables, &c. Thus, although the battle was fought up to the very wall, H. might say ἀπάνευθε μάχης εἰρυντο νῆες, *sc.* the mass of the fleet. We must be careful to remember this disposition. Many passages from this to the 16th Bk would be unintelligible, did we not take it into

- 32 ἔρυσαν, αὐτὰρ τεῖχος ἐπὶ πρύμνησιν ἔδειμαν.
 Οὐδὲ γὰρ οὐδ', εὐρύς περ ἑών, ἐδυνήσατο πάσας
 αἰγιαλὸς νῆας χαδέειν· στείνοντο δὲ λαοί·
 τῷ ῥα προκρόσσας ἔρυσαν, καὶ πλῆσαν ἀπάσης
- 36 ἡϊόνος στόμα μακρὸν, ὅσον συνεέργαθον ἄκραι.
 Τῷ ῥ' οἷγ' ὀφείοντες αὐτῆς καὶ πολέμοιοι,
 ἔγχει ἐρειδόμενοι, κίον ἄθροοι· ἄχυντο δέ σφιν
 θυμὸς ἐνὶ στήθεσσι. Ὁ δὲ ξύμβλητο γεραίος,
- 40 Νέστωρ, πτῆξε δὲ θυμὸν ἐνὶ στήθεσσι· Ἀχαιῶν.
 Τὸν καὶ φωνήσας προσέφη κρείων Ἀγαμέμνων·
 ὦ Νέστορ Νηληϊάδῃ, μέγα κῦδος Ἀχαιῶν,
 τίπτε λιπὼν πόλεμον φθισήνορα δεῦρ' ἀφικάνεις;
- 44 δεῖδω μὴ δὴ μοι τελέσῃ ἔπος ὄβριμος Ἔκτωρ,
 ὥς ποτ' ἐπηπείλησεν ἐνὶ Τρώεσσ' ἀγορεύων,
 μὴ πρὶν παρ νηῶν προτὶ Ἴλιον ἀπονέεσθαι,
 πρὶν πυρὶ νῆας ἐνιπρῆσαι, κτεῖναι δὲ καὶ αὐτούς.
- 48 Κείνος τὼς ἀγόρευε· τὰ δὲ νῦν πάντα τελεῖται.
 ὦ πόποι, ἦ ῥα καὶ ἄλλοι εὐκνήμιδες Ἀχαιοὶ
 ἐν θυμῷ βάλλονται ἐμοὶ χόλον, ὥς περ Ἀχιλλεύς,
 οὐδ' ἐθέλουσι μάχεσθαι ἐπὶ πρύμνησι νέεσσιν.
- 52 Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ·
 Ἥ δὴ ταῦτά γ' ἐτοῖμα τετεύχεται, οὐδέ κεν ἄλλως
 Ζεὺς ὑψιβρεμέτης αὐτὸς παρατεκτῆναιτο.
 Τεῖχος μὲν γὰρ δὴ κατερήριπεν, ᾧ ἐπέπιθμεν
- 56 ἄρρητον νηῶν τε καὶ αὐτῶν εἴλαρ ἔσεσθαι·
 οἱ δ' ἐπὶ νηυσὶ θοῶσι μάχην ἀλλιάστον ἔχουσιν

account.—34. Ἐστενοχωροῦντο διὰ τὸ πλῆθος, Sch.—35. προκρόσσε, advancing or extending in the form of salient battlements (κρόσσαι).—36. It was the part of the shore contained (συνεργόμενον) between two promontories (ἄκραι), Ποίτειον and Σίγειον. This explains the metaphor of στόμα ἡϊόνος.—37. ὀφείω, a desiderative form, as in Latin those in -urio. The gen. partitive is well placed here: wishing to see (what it was possible to see) of the fight.—40. πτῆσσειν has every where else in H. an intransitive sense. Here it would mean, to quell the courage of the Greeks; to frighten them: ἐταπείνωσεν ἢ ἐπτόησεν, according to Aristarchus. The appearance of Nestor will show them the immensity of the danger. However, the reasons which several critics, ancient as well as modern, have assigned for the suppression of this line seem decisive.—45, sqq. See 8, 182, 183, 536, sqq.—51. The regular style would require οὐκ ἐθέλοντας.—53. Φανερά, Sch. As in Latin we may say *in promptu est* for *manifestum est*.—54. παρατεκταίνειν, to work timber, to build by the side, or otherwise, to transform.—55. Ἐμ κατερήριπεν, 2 perf. with intrans. sense, the same as ἐπίπιθμεν (see 2, 341).—56. See 7, 338.—

- νωλεμές· οὐδ' ἂν ἔτι γνολίης, μάλα περ σκοπιάζων,
 ὅπποτέρωθεν Ἀχαιοὶ ὀρινόμενοι κλονέονται·
 ὥς ἐπιμίξ κτείνονται, αὐτὴ δ' οὐρανὸν ἵκει.
 Ἡμεῖς δὲ φραζώμεθ' ὅπως ἔσται τάδε ἔργα,
 εἴ τι νόος ῥέξει· πόλεμον δ' οὐκ ἄμμε κελεύω
 δύμεναι· οὐ γάρ πως βεβλημένον ἔστι μάχεσθαι.
 Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 Νέστορ, ἐπειδὴ νηυσὶν ἐπὶ πρύμνῃσι μάχονται,
 τεῖχος δ' οὐκ ἔχραισμε τετυγμένον, οὐδέ τι τάφρος,
 ἧ ἔπι πόλλ' ἔπαθον Δαναοί, ἔλποντο δὲ θυμῷ
 ἄρρηκτον νηῶν τε καὶ αὐτῶν εἴλαρ ἔσσεσθαι·
 οὕτω που Διὶ μέλλει ὑπερμενεί φίλον εἶναι,
 νωνύμους ἀπολέσθαι ἀπ' Ἀργεος ἐνθάδ' Ἀχαιούς.
 Ἥδεα μὲν γὰρ ὅτε πρόφρων Δαναοῖσιν ἄμυνεν·
 οἶδα δὲ νῦν, ὅτε τοὺς μὲν ὁμῶς μακάρεσσι θεοῖσιν
 κυδάνει, ἡμέτερον δὲ μένος καὶ χεῖρας ἔδησεν.
 Ἄλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθόμεθα πάντες.
 Νῆες ὄσαι πρῶται εἰρύαται ἄγχι θαλάσσης,
 ἔλκωμεν, πάσας δὲ ἐρύσσομεν εἰς ἅλα δῖαν·
 ὕψι δ' ἐπ' εὐνάων ὀρμίσσομεν, εἰσόκεν ἔλθῃ
 νῦξ ἀβρότη, ἣν καὶ τῇ ἀπόσχονται πολέμοιο
 Τρῶες· ἔπειτα δέ κεν ἐρυσσάμεθα νῆας ἀπάσας.
 Οὐ γάρ τις νέμεσις φυγείν κακόν, οὐδ' ἀνὰ νύκτα.
 Βέλτερον δὲ φεύγων προφύγῃ κακόν, ἢ ἐάλῳ.
 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις
 Ὀδυσσεύς·
 Ἀτρεΐδῃ, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων!
 Οὐλόμεν', αἶθ' ὥφελλες ἀεικελίου στρατοῦ ἄλλου
 σημαίνειν, μῆδ' ἄμμιν ἀναστέμεν· οἷσιν ἄρα Ζεὺς

62. νόος, *mens*, reflexion, prudence [*counsel*, Cp.] — 70. See 12, 70.
 —71, 72. ἧδεα (*ἧδεῖν*) and οἶδα, I knew *that* (which is expressed at
 69, 70).—73. Oftener κυδάνω. Compare the two forms οἰδάνω and
 οἰδάνω, sqq. — 75. *Quæ primæ subducæ sunt*; i. e. *quæ primæ stant*
propter mare. The words by which πρῶται is accompanied here and
 at ver. 31, give it two different applications.—76. (ταύτας) ἔλκωμεν,
trahamus (in mare). Hor.: *Trahuntque siccas machinæ carinas*. —
 77. εὐναί, the large stones used by the ancients as anchors. — 78.
 ἀβρότη = ἀμβροτος, = ἀμβροσίη (2, 57). App. V.—80. See 3, 156.
 —81. εἰ τις.—82. See 1, 148.—83. See 4, 350.—84. Ὀλεθριώ-
 Tate, Sch. See 1, 2. ἀεικέλιος, which has not a fine appearance, mean,
 contemptible [nearly our *unlikely*]; *εὐκαταφρονήτου, εὐτελοῦς*, Sch.
 In the *Odyssey* this word is frequently found.—85. σημαίνειν governs
 the dat.; with the signif. of ἀρχειν, it takes the same government as the

- 86 ἐκ νεότητος ἔδωκε καὶ ἐς γῆρας τολυπεύειν
ἀργαλέους πολέμους, ὅφρα φθιόμεσθα ἕκαστος.
- 88 Οὕτω δὴ μέμονας Τρώων πόλιν εὐρυάγυιαν
καλλείφειν, ἧς εἵνεκ' οἰζύομεν κακὰ πολλά ;
Σίγα, μήτις τ' ἄλλος Ἀχαιῶν τοῦτον ἀκούσῃ
μῦθον, ὃν οὐ κεν ἀνὴρ γε διὰ στόμα πάντων
ἄγοιτο,
- 92 ὅστις ἐπίσταιτο ἧσι φρεσὶν ἄρτια βάζειν,
σκηπτοῦχος τ' εἴη, καὶ οἱ πειθοίετο λαοὶ
τροσσίδ' ὅσσοισιν σὺ μετ' Ἀργείοισιν ἀνάσσεις·
νῦν δέ σευ ὠνοσάμην πάγχυ φρένας, οἷον ἔειπες·
- 96 ὃς κέλεαι, πολέμοιο συνεσταύτος καὶ αὐτῆς,
νῆας εὐσσέλμους ἅλαδ' ἐλκέμεν, ὅφρ' ἔτι μάλλον
Τρωσὶ μὲν εὐκτὰ γένηται ἐπικρατέουσιν περ ἔμπης,
ἡμῖν δ' αἰπὺς ὀλεθρος ἐπιρρέπῃ. Οὐ γὰρ Ἀχαιοὶ
- 100 σχήσουσιν πόλεμον, νηῶν ἅλαδ' ἐλκομενάων,
ἀλλ' ἀποπαπτανέουσιν, ἐρωήσουσι δὲ χάρμης.
Ἔνθα κε σὴ βουλή δηλήσεται, ὄρχαμε λαῶν.
Τὸν δ' ἡμέμβετ' ἔπειτα ἀναξ ἀνδρῶν Ἀγαμέμνων
- 104 ὦ Ὀδυσσεῦ, μάλα πῶς με καθίκεο θυμὸν ἐνιπῇ
ἀργαλή· ἀτὰρ οὐ μὲν ἐγὼν ἀέκοντας ἄνωγα
νῆας εὐσσέλμους ἅλαδ' ἐλκέμεν νῆας Ἀχαιῶν.
Νῦν δ' εἴη, ὃς τῆςδέ γ' ἀμείνονα μῆτιν ἐνίσποι,
- 108 ἢ νέος, ἢ παλαιός· ἐμοὶ δέ κεν ἀσμένῳ εἴη.
Τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Διομήδης·
Ἐγγὺς ἀνὴρ—οὐ δηθὰ ματεύσομεν—αἶ κ' ἐθέλητε
πεῖθεσθαι· καὶ μήτι κότῳ ἀγάσῃσθε ἕκαστος,
- 112 οὐνεκα δὴ γενεῇφι νεώτατός εἰμι μεθ' ὑμῖν·
πατὴρ δ' ἐξ ἀγαθοῦ καὶ ἐγὼ γένος εὐχομαι εἶναι.
[Τυδέος, ὃν Θήβησι χυτὴ κατὰ γαῖα κάλυπεν.]

verb.—87. = φθιώμεθα, fm φθίνω.—88. See 24, 657, or 5, 482—81 διὰ, a local sense.—92. See 5, 326.—93. See 1, 218.—95. οἷον ἔειπες must be regarded as a second accus. intended to define the sense of the first, φρένας. —96. We say also in prose συνίσταται or συνίστη πόλεμος, *commissum est bellum*. —98. See n. 1. In order that the wishes of the Trojans, though already sufficiently victorious, may, nevertheless (ἐμπης), be satisfied still more amply, ἔτι μάλλον. —100. *Sustinebunt*. —101. Περιβλέψουσιν, ὅπως φύγωσι, Sch. ἐρωήσουσι. See 13, 57. —104. καθικνέσθαι is properly said of a blow struck by an object which one raises for the purpose; e. g. a stick.—111. Μετ' ὀργῆς μέμψησθε, Sch.—114. The Thebans, on the authority of this passage, pretended that the tomb of Tydeus was among them; but Zenodotus and Aristophanes of Byzantium rejected this

θεῖ γὰρ τρεῖς παῖδες ἀμύμονες ἐξεγένοντο,
 ὃν δ' ἐν Πλευρώνι καὶ αἰπεινῇ Καλυδῶνι,
 ἴος ἡδὲ Μέλας, τρίτατος δ' ἦν ἱππύτα Οἰνεύς,
 ὃς ἐμοῖο πατὴρ' ἀρετῇ δ' ἦν ἑξοχος αὐτῶν.
 ὧς ὁ μὲν αὐτόθι μέινει πατὴρ δ' ἐμὸς Ἄργεϊ
 ἰσθῆ,

γυχθείς· ὥς γάρ που Ζεὺς ἤθελε καὶ θεοὶ ἄλλοι.
 ἠέστοιο δ' ἐγῆμε θυγατρῶν, ναῖε δὲ δῶμα
 εἶον βιότοιο, ἅλις δέ οἱ ἦσαν ἄρουραι
 οφόροι, πολλοὶ δὲ φυτῶν ἔσαν ὄρχατοι ἀμφίς,
 λὰ δέ οἱ πρόβατ' ἔσκε· κέκαστο δὲ πάντας
 Ἀχαιοὺς

εἶη· τὰ δὲ μέλλει' ἀκουέμεν, εἰ ἐτεόν γε.

οὐκ ἂν με γένος γε κακὸν καὶ ἀνάλκιδα φάντες,
 ἴον ἀτιμήσαιτε πεφασμένον, ὃν κ' εὖ εἶπω.

ὅτ' ἴομεν πόλεμόνδε, καὶ οὐτάμενοί περ, ἀνάγκη·

α δ' ἔπειτ' αὐτοὶ μὲν ἐχώμεθα δηϊοτῆτος,

Ζελέων, μή πού τις ἐφ' ἔλκεϊ ἔλκος ἄρηται·

λους δ' ὀτρύνοντες ἐνήσομεν, οἳ τὸ πάρος περ

μῶ ἦρα φέροντες ἀφειστᾶσ' οὐδὲ μάχονται.

an interpolation, posterior (adds Heyne) to the Tragic poets. Others call him *Porthaôn*. — 116. See 13, 217. — 119. Ἀψ-
 ἰsch.; had established himself. The active *νάσσα* (*ἔνασα*) =
 is found in the *Od.*, 4, 174. — 120. "*Deorum voluntate*," says
 Hes., for euphemism and for piety. The flight of Tydeus was
 the consequence of a murder he had committed, which the my-
 ths recount differently. — 121. King of Argos. *θυγατρῶν*
πτόον τὸ μίαν, τὴν Δηϊπύλην, Sch. — 122. See 5, 544. —
ἐπίστιχοι φυτεῖαι, κήποι, Sch. Plantation in rows, fm *ὄρχος*,
στῖχος. As to the rich gifts which Tydeus received from
 us, see 9, 483. — 124. *πρόβατα*, and collectively *πρόβασις* (*ἡ*),
 a kind of cattle in general, not of sheep alone. *κέκ.* See 2, 530. —
 We have already seen this formula of restriction, *εἰ ἐτεόν γε*,
 12, 217, but in those two passages *εἰ* was followed by its verb.
 We must understand that verb, *εἰ ἐτεόν γε* (*ἀκούετε*), lit. "but
 you will hear speak, if indeed (you hear it spoken of)," i. e.
 of the truth. We must remember, moreover, that *ἀκούω* is
 often put in the *present* where we should put the *past*: instead
 of "you have heard (learnt) that . . .," they say in Greek, *ἀκούεις*, if
 the thing is generally known and every body speaks of it; or may
 say or other speak of it. According to this view we shall see
 the following paraphrase of Aristarchus is completely exact:
ὃς ὑμᾶς εἰκὸς εἰδέναι ἀκηκοῦσας, εἰ ἀληθῆ λέγω. — 127.
ὥς εἰρημένον, Sch. — 129. Ἀπεχώμεθα, *Sch.* See 2, 98. —
ἔξω τῶν βελῶν, Sch. αἵρεσθαι, take for oneself, gain; see 12,
 — 131. Fm *ἐνίημι, immūto*. — 132. *Χαριζόμενοι τῇ ψυχῇ, Sch.*

- 133 Ὡς ἔφαθ'· οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἢ
ἐπίθοντο·
βᾶν δ' ἵμεν, ἦρχε δ' ἄρα σφιν ἄναξ ἀνδρῶν Ἀγα-
μέμνων.
Οὐδ' ἀλαοσκοπιὴν εἶχε κλυτὸς Ἐννοσίγαιος·
136 ἀλλὰ μετ' αὐτοὺς ἦλθε παλαιῷ φωτὶ ἑοικώς·
δεξιτερὴν δ' ἔλε χεῖρ' Ἀγαμέμνωνος Ἀτρεΐδαι,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
Ἀτρεΐδῃ, νῦν δὴ που Ἀχιλλῆος ὀλοὸν κῆρ
140 γηθεῖ ἐνὶ στήθεσσι, φύνον καὶ φύζαν Ἀχαιῶν
δερκομένῳ· ἐπεὶ οὐ οἱ ἐνὶ φρένες οὐδ' ἥβαιαι.
Ἄλλ' ὁ μὲν ὥς ἀπόλοιτο, θεὸς δέ ἐσιφλώσειεν.
Σοὶ δ' οὐπω μάλα πάγχυ θεοὶ μάκαρες κοτέουσιν·
144 ἀλλ' ἔτι που Τρώων ἡγήτορες ἠδὲ μέδοντες
εὐρὺ κούισουσιν πεδίον· σὺ δ' ἐπόψαι αὐτὸς
φεύγοντας προτὶ ἄστρ' ἀπὸ καὶ κλισιάων.
Ὡς εἰπὼν μέγ' αὔσεν, ἐπεσσύμενος πεδίοιο.
148 Ὅσσον δ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι
ἄνδρες ἐν πολέμῳ, ἔριδα ξυνάγοντες Ἄρῃος,
τόσσην ἐκ στήθεσφιν ὅπα κρείων Ἐννοσίχθων
ἤκεν· Ἀχαιοῖσιν δὲ μέγα σθένος· ἔμβαλ' ἐκάστω
152 καρδίῃ, ἀλληκτον πολεμίζειν ἠδὲ μάχεσθαι.

Animo tuo indulgentes. ἡρα comes from the root AP in ἀρω, ἀπό; see App. V.—135. See 10, 515. 13, 10.—141. δερκομένῳ, dat., though Ἀχιλλῆος, and not Ἀχιλλῆϊ, had gone before. Either of these cases might have been put ver. 139, and therefore in the progress of the narrative the change of construction was rendered possible. Though, in H., the measured flow of his verse is made a more important object than mere grammatical regularity, it is not the less true that at bottom every thing in his construction is in perfect harmony. We forgot to point out, above, a case completely analogous, 10, 188 :

Ὡς τῶν νήδυμος ὕπνος ἀπὸ βλεφάρουιν ὀλώλει,
νύκτα φυλασσομένοισι κακὴν . . .

—142. σιφλός was said of a physical infirmity, like πηρός [*cf.* πόδα σιφλός, *Apoll. Rhod.* 1, 204, C.] : but σίφλος, the subst., is explained by *blame* (μῶμος, ψόγος). Hence some have rendered σιφλώσειεν = ἐπίπογον ποιήσειε, “cover him with blame.” The other explanation, κακώσειεν, ἀφανίσειεν, “destroy, annihilate him,” is, without doubt, preferable. —145. “Κόνεως πληρώσουσι, and consequently φεύγονται : for fugitives, in their course, raise the dust.” *Sch.*—147. = ἐν πεδίῳ, see 6, 2. —148, 149. See 5, 860, 861. —151. See 11, 11.

Hērē recognizes Poseidōn in the midst of the Greeks. She meditates distracting the attention of Zeus. Decking herself with her handsomest ornaments, she borrows the girdle of Aphroditē, passes to Lemnos, and takes Hypnos (Sleep) with her to overpower Zeus.

- 53 Ἥρῃ δ' εἰσεῖδε χρυσόθρονος ὀφθαλμοῖσιν
 σᾶσ' ἐξ Οὐλύμπιοι ἀπὸ ρίου· αὐτίκα δ' ἔγνω
 τὸν μὲν ποιπνύοντα μάχην ἀνὰ κυδιάνειραν,
 16 αὐτοκασίγνητον καὶ δαέρα, χαῖρε δὲ θυμῷ.
 Ζῆνα δ' ἐπ' ἀκροτάτης κορυφῆς πολυπίδακος Ἴδης
 ἤμενον εἰσεῖδε· στυγερός δέ οἱ ἔπλετο θυμῷ.
 Μερμήριξε δ' ἔπειτα βῶπις πότνια Ἥρῃ,
 0 ὅπως ἑξαπάφοιτο Διὸς νύον αἰγισόχοιο.
 Ἦδε δὲ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή,
 ἔλθειν εἰς Ἴδην, εὖ ἐντύνασαν ἑ αὐτὴν,
 εἰ πως ἰμείραιτο παραδραθῆιν φιλότῃ
 1 ἢ χροῖῃ, τῷ δ' ὕπνον ἀπήμονά τε λιάρὸν τε
 χεύῃ ἐπὶ βλεφάροισιν ἰδὲ φρεσὶ πευκαλίμησιν.
 Βῆ δ' ἴμεν ἐς θάλαμον, τὸν οἱ φίλος υἱὸς ἔτευξεν,
 Ἥφαιστος, πυκινὰς δὲ θύρας σταθμοῖσιν ἐπῆρσεν
 κλήιδι κρυπτῇ, τὴν δ' οὐ θεὸς ἄλλος ἀνῶγεν.
 Ἔνθ' ἦγ' εἰσελθοῦσα θύρας ἐπέθηκε φαεινάς.
 Ἀμβροσίῃ μὲν πρῶτον ἀπὸ χροὸς ἱμερόεντος
 λύματα πάντα κάθηρεν, ἀλείψατο δὲ λίπ' ἐλαίῳ,
 ἀμβροσίῳ, ἔδανῳ, τό ρά οἱ τεθυωμένον ἦεν·
 τοῦ καὶ κινυμένοιο Διὸς κατὰ χαλκοβατὲς δῶ,
 ἔμπης ἐς γαῖάν τε καὶ οὐρανὸν ἵκετ' αὐτμή.
 Τῷ ῥ' ἦγε χροά καλὸν ἀλειψαμένη, ἰδὲ χαίτας
 πεξαμένη, χερσὶ πλοκάμους ἔπλεξε φαεινοὺς,
 καλοὺς, ἀμβροσίους, ἐκ κράατος ἀθανάτοιο.

1. Ἀπὸ τοῦ ἀκρωτηρίου τοῦ ὄρους, *Sch.* ἐξ Ὀλύμπ. ἀπὸ ρ. is acted with εἰσεῖδε. See 225.—160. Ἐξαπατήσῃ, *Sch.* See 9, — 163. = παραδραθῆιν. See 1, 125. — 164. Τῷ ἰδίῳ αὐτῆς ἰ, σώματι, *Sch.* λιάρός, hot, warm, has been explained by ἡδύς, i.e. gratuitously; sleep causes a greater or less degree of perfusion.—165. See 8, 366.—167. Ἐφήρμοσεν, *Apollo.* fm ἐπάρω, o. σταθμοί, *poies.* — 169. See 5, 751. — 171. τὰ ῥηπασματα ὠματός, *Apollo.* On λίπ' ἐλαίῳ, see the last n. on bk x.—172. s early became obsolete, and we are not sure of its meaning. ncients derived it fm ἡδω, the vowel of which would have been red short, and they explain it by ἡδύς. θυόω, fm θύος (τό), me. — 173. See 1, 426. Τοῦ (sc. ἐλαίου) κινυμένου (σαλευομένου) depends on αὐτμή, and Διός belongs to δῶ. "It is re- ble (says Mad. Dacier) that H. leaves all this luxury to omen, and never presents us with a perfumed hero."—177. ἐκ,

- 178 Ἀμφὶ δ' ἄρ' ἀμβρόσιον ἑανὸν ἔσαθ', ὃν οἱ Ἀθήνη
 ἔξυσ' ἀσκήσασα, τίθει δ' ἐνὶ δαίδαλα πολλά·
 180 χρυσεῖρος δ' ἐνετῆσι κατὰ στήθος περονάτο.
 Ζώσατο δὲ ζώνην ἑκατὸν θυσάνοις ἀραρυῖαν
 ἐν δ' ἄρα ἔρματα ἤκεν ἐυτρήτοισι λοβοῖσιν,
 τρίγληνα, μορόεντα· χάρις δ' ἀπελάμπετο πολλή.
 184 Κρηδέμνῳ δ' ἐφύπερθε καλύψατο δια θεῶν,
 καλῶ, νηγατέῳ· λευκὸν δ' ἦν ἥλιος ὥς·
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα.
 Αὐτὰρ ἐπειδὴ πάντα περὶ χροῖ θήκατο κόσμον,
 188 βῆ ῥ' ἵμεν ἐκ θαλάμοιο, καλεσσομένη δ' Ἀφροδίτην,
 τῶν ἄλλων ἀπάνευθε θεῶν, πρὸς μῦθον ἔειπεν·
 Ἥ ρά νύ μοί τι πίθοιο, φίλον τέκος, ὅττι κεν
 εἴπω;
 ἥε κεν ἀρνήσαιο, κοτεσσομένη τόγε θυμῶ,
 192 οὔνεκ' ἐγὼ Δαναοῖσι, σὺ δὲ Τρώεσσιν ἀρήγεις;
 Τὴν δ' ἡμείβετ' ἔπειτα Διὸς θυγάτηρ Ἀφροδίτη·
 ὦ Ἥρη, πρέσβα θεά, θύγατερ μέγαλοιο Κρόνιοι,
 αὔδα ὃ τι φρονέεις· τελέσαι δέ με θυμὸς ἄνωγεν,

(dependent) from . . .—178. See 3, 385.—179. *ξύω*, to scrape, smooth, polish; hence to work with skill, to perfection; unless (says Heyne) *ξύω* be the word proper to designate one of the operations of weaving. *Ἀσκ.* is similarly employed 4, 110. *Μετ' ἐπιμελείας κατασκευάσασα*, *Sch.*—180. *ἐνετῆ*, fm *ἐνίημι*, *immissa*, is explained by *περόνη*, a clasp.—182. "The fashion of wearing ear-rings, as we see, is of great antiquity. We find also in Genesis (xxiv. 22), that the steward gave ear-rings to Rebecca, whom he sought in marriage for his young master Isaac. H. uses the general expression *ἔρματα*, every thing that fastens (or, according to Buttm., articles threaded on a string, fm *εἶρω*, zero: series), and he defines his thought by a periphrasis *ἐυτρήτοισι λοβοῖσιν*, to these well-pierced lobes of the ears: whilst in Genesis, the Septuagint version, we find the proper word *ἐνώτια*." *Dugas Month.*—183. *Γλήνηα* (24, 192) means brilliant objects, precious: *τρίγληνα* then would be: of (or consisting of) three brilliants, having three pendants. It has also been derived fm *γλήνη*, the pupil of the eye, and the expression of "pierres œillées," (eyed-stones), such as the agate, the chalcedony, has been applied here. But this comparison is not even specious. The eye in these stones is a defect, which has the form of an eye; whereas the Greek word expresses the brilliance. *μορόεντα*. *Τὰ μετὰ πολλοῦ μόρου καὶ κακοπαθείας γενόμενα*, *Sch.*; wrought with difficulty. This explanation of the ancients has little probability. Others read *τρίγλην*, *ἀμορόεντα* (fm *μόρος*, mors) *immortalia*, a reading contradicted by the use H. elsewhere makes of this word, *Od.* 18, 298. According to a recent conjecture, *μορόεις* would pertain to *μαίρω* (*μαρμαίρω*), to glitter, to sparkle.—184. *κρηδέμνον*, broader perhaps than the 'belt,' but less

196 εἰ δύναμαι τελέσαι γε, καὶ εἰ τετελεσμένον ἐστίν.

Τὴν δὲ δολοφρονέουσα προσηύδα πότνια Ἥρῃ
Δὸς νῦν μοι φιλότητα καὶ ἥμερον, ὥτε σὺ πάντας
δαμνᾷ ἀθανάτους ἡδὲ θνητοὺς ἀνθρώπους.

200 Εἶμι γὰρ ὀψομένη πολυφόρβου πείρατα γαίης,
Ὠκεανόν τε, θεῶν γενέσιν, καὶ μητέρα Τηθύν,
οἳ μ' ἐν σφοῖσι δόμοισιν ἐὺ τρέφον ἡδ' ἀτίταλλον,
δεξάμενοι Ῥεΐης, ὅτε τε Κρόνον εὐρύοπα Ζεὺς

04 γαίης νέρθε καθεῖσε καὶ ἀτρυγέτοιο θαλάσσης·
τοὺς εἶμ' ὀψομένη, καὶ σφ' ἄκριτα νείκεα λύσω.

Ἦδη γὰρ δηρὸν χρόνον ἀλλήλων ἀπέχονται
εὐνῆς καὶ φιλότητος; ἐπεὶ χόλος ἔμπεσε θυμῷ.

08 Εἰ κείνῳ γ' ἐπέεσσι παραιπεπιθοῦσα φίλον κῆρ
εἰς εὐνὴν ἀνέσαιμι ὁμωθῆναι φιλότητι,
αἰεὶ κέ σφι φίλῃ τε καὶ αἰδοίῃ καλεοίμην.

Τὴν δ' αὖτε προσέειπε φιλομειδῆς Ἀφροδίτη·

2 Οὐκ ἔστ', οὐδὲ ἔοικε, τὸν ἔπος ἀρνήσασθαι·

Ζηνὸς γὰρ τοῦ ἀρίστου ἐν ἀγκοίνῃσιν ἱαύεις.

Ἦ, καὶ ἀπὸ στήθεσφιν ἐλύσατο κεστὸν ἱμάντα,

rhaps than the 'veil.' — 196. εἰ τετελεσμένον ἐστίν, *si effectum est*, [that is done," i. e. if that is feasible, possible.—199. = δαμνᾶσαι, pers. mid. like *πειρᾶ*, 24, 390.—201. θεῶν πατέρα, *ἐπεὶ πρῶτον ἀρχίον τινὲς τῶν φυσικῶν εἶπον τὸ ὕδωρ, καὶ ἐξ αὐτοῦ τὰ λοιπὰ α, Sch.* We know that this doctrine was that of the Ionian ales, the first of the Greek philosophers, contemporary with Croesus. t the *Oceanumque patrem rerum* of Virg. (*Georg.* iv. 382) is only a rned phrase, which in his time signified nothing. See 246.—204. θίδρυσεν, *Sch.* See 8, 478. — 205. ἄκριτα may here have its per sense, "not-judged, undecided, or very difficult to determine," 2, 796. — 208. Παραπείσασα, *Sch.* Aor. 2 with redupl. — 209. ἀνίημι, to aim at . . . — 212. = ἔξεστι. — 214. κεστός is not a st., and we must reject all thought of the *ceatus* of the Romans, ough it is the same word. Κεστός (and πολύκεστος, 3, 371), uns "pricked with the needle, embroidered," from the root of rῑω, to prick. It was the belt or girdle, which later they called όφιον. "This charming picture of the girdle of Aphrodité nus) is one of the most admired passages in the Iliad in our days. re are a host of imitations of it. . . . Boileau has drawn his finest rgium on H. from an allusion to this charming passage :

‘On dirait que pour plaire, instruit par la nature,
Homère aît à Vénus dérobé sa ceinture.’

Although H., in this place, says that Love, Desire, &c., are in girdle of Venus, we must not understand that these figures were roidered on the girdle, and we must not take these expressions o absolute a sense. This turn of expression : *There was Love, &c.*, ifies nothing but that Aphrodité, when she had on her girdle,

- 215 ποικίλον· ἔνθα τέ οἱ θελκτήρια πάντα τέτυκτο·
 216 ἔνθ' ἐνὶ μὲν φιλότῃς, ἐν δ' ἱμερος, ἐν δ' ὀαριστὺς
 πάρφασις, ἥ τ' ἔκλεψε νόον πύκα περ φρονεόντων.
 Τὸν ῥά οἱ ἐμβαλε χερσὶν ἔπος τ' ἔφατ' ἔκ τ' ὀνό-
 μαζεν·
 Τῇ νῦν, τοῦτον ἱμάντα τεῶ ἑγκάτθεο κόλπῳ,
 220 ποικίλον, ὧ ἐνὶ πάντα τετεύχεται· οὐδέ σέ φημι
 ἄπρηκτόν γε νέεσθαι ὃ τι φρεσὶ σῇσι μενοινᾷς.
 Ὡς φάτο· μείδῃσεν δὲ βοῶπις πύτνια Ἥρη,
 μειδῆσασα δ' ἔπειτα ἑῷ ἑγκάτθεο κόλπῳ.
 224 Ἥ μὲν ἔβη πρὸς δῶμα Διὸς θυγάτηρ Ἀφροδίτη·
 Ἥρη δ' αἵξασα λίπεν ῥίον Οὐλύμποιο,
 Πιερίην δ' ἐπιβᾶσα καὶ Ἥμαθίν ἐρατεινήν,
 σεύατ' ἐφ' ἵπποπόλων Θρηκῶν ὄρεα νιφόεντα,
 228 ἀκροτάτας κορυφάς· οὐδὲ χθόνα μάρπτε ποδοῦν·
 ἐξ Ἀθώῃ δ' ἐπὶ πόντον ἐβήσετο κυμαίνοντα,
 Λῆμνον δ' εἰσαφίκανε, πόλιν θείοιο Θόαντος.
 Ἐνθ' ὕπνω ξύμβλητο, κασιγνήτῳ Θανάτοιο,
 232 ἐν τ' ἄρα οἱ φῦ χερσὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 Ὕπνε, ἄναξ πάντων τε θεῶν πάντων τ' ἀνθρώ-
 πων·
 ἦ μὲν δὴ ποτ' ἐμὸν ἔπος ἔκλυες, ἥδ' ἔτι καὶ νῦν
 πείθεις· ἐγὼ δέ κέ τοι εἰδὼ χάριν ἤματα πάντα.
 236 Κοίμησόν μοι Ζηνὸς ὑπ' ὀφρύσιν ὅσσε φαεινῷ,
 αὐτίκ' ἐπεὶ κεν ἐγὼ παραλέξομαι ἐν φιλότῃ.
 Δῶρα δέ τοι δώσω καλὸν θρόνον, ἄφθιτον αἰεὶ,

easily inspired love; that in her presence there burned an ardent desire, and that they delighted in her converse." *Dugas-Montab.* — 217. ὀαριστὺς πάρφασις (παράφασις, 11, 793) must be very closely connected, "converse, seduction, seductive chat." They form a complex idea. This kind of juxta-position is found in all languages, and it is not necessary on that account to attribute to παράφασις the character of an adjective. We might in the same way, and without more necessity, find that ἀκίσματα was an adj., 16, 394. ἔκλεψε, see 1, 132.—219. τῇ, see 24, 287.—221. ἄπρηκτον (τούτου) ὃ τι . . . —228. North of Thessaly and south of Macedonia. —227. See 13, 4.—230. Thoas, son of Dionysos and Ariane, father of Hypsipylē, the only woman of Lemnos who did not kill her husband. It has never yet, that I know, been explained in a probable manner why H makes Hypnos (Sleep) to be found at Lemnos. Hesiod, whose Theogony belongs to quite another circle of ideas, places it in the infernal regions. Ovid, in his celebrated description of the Palace of Sleep (*Metam.* xi.), places it among the Cimmerians; Statius, in *Æthiopia*. —231. The idea of making Sleep the brother of Death presents itself naturally.

ύσεον· Ἥφαιστος δὲ κ' ἐμὸς παῖς ἀμφιγυήεις
 ἔξει ἀσκήσας, ὑπὸ δὲ θρῆνυν ποσὶν ἦσει,
 κεν ἐπισχολῆς λιπαροὺς πόδας εἰλαπινάζων.
 Τὴν δ' ἀπαμειβόμενος προσεφώνεε νήδυμος
 Ὕπνος·

οη, πρέσβα θεά, θύγατερ μεγάλοιο Κρόνοιο,
 λον μὲν κεν ἔγωγε θεῶν αἰιγενετῶν
 ἄκατευνῆσαιμι, καὶ ἂν ποταμοῖο ῥέεθρα
 κεανοῦ, ὅσπερ γένεσις πάντεσσι τέτυκται·
 νὸς δ' οὐκ ἂν ἔγωγε Κρονίουνοσ ἀσπον ἰκοίμην,
 δὲ κατευνῆσαιμ', ὅτε μὴ αὐτός γε κελεύοι.
 δη γάρ με καὶ ἄλλο τεῖ ἐπίνυσσεν ἐφετμή,
 ατι τῷ, ὅτε κείνος ὑπέρθυμος Διὸς υἱὸς
 λειν Ἰλιόθεν, Τρώων πόλιν ἐξαλαπάξας.
 [τοι ἐγὼ μὲν ἔλεξα Διὸς νόον αἰγιόχοιο
 ἰδυμος ἀμφιχυθείς· σὺ δέ οἱ κακὰ μῆσαο θυμῷ,
 ἴσας ἄργαλέων ἀνέμων ἐπὶ πόντον ἀήτας·
 ἴμιν ἔπειτα Κόωνδ' εὐναιομένην ἀπένεικας,
 ὅσφι φίλων πάντων· ὃ δ' ἐπεγρόμενος χαλέπαινεν,
 πτάζων κατὰ δῶμα θεοῦς, ἐμὲ δ' ἔξοχα πάντων
 ἦτει· καὶ κέ μ' αἴστον ἀπ' αἰθέρος ἐμβαλε πόντῳ,
 μὴ Νυξ δμῆτειρα θεῶν ἐσάωσέ καὶ ἀνδρῶν·
 ἦν ἰκόμην φεύγων· ὃ δ' ἐπαύσατο, χωόμενός περ.
 ἔζετο γάρ, μὴ Νυκτὶ θεῶν ἀποθύμια ἔρδοι.
 ἴνυν αὖ τοῦτό μ' ἄνωγας ἀμήχανον ἄλλο τελέσσαι.

Τὸν δ' αὖτε προσέειπε βοῶπις πότνια Ἥρῃ·
 Ὕπνε, τίη δὲ σὺ ταῦτα μετὰ φρεσὶ σῇσι μενοινᾷς;
 φῆς, ὥς Τρώεσσιν ἀρξέμεν εὐρύοπα Ζῆν',
 ἵς Ἡρακλῆος περιχώσατο, παιδὸς ἰοῖο;
 Ἀλλ' ἴθ', ἐγὼ δέ κέ τοι Χαρίτων μίαν ὀπλοτεράων

Also found in Hesiod, who makes Night the mother of both. — See 1, 607. — 240. Ὑποθήσει, Sch. Fm ὑφίημι.—241. A beautiful line. As sleep steals on after a repast, the god is represented as sitting at the table. — 246. See 201.—247. Fm ἀγχι. — 249. Ἐσωσεν, Apollon. Fm πινύσσω, whence πινυτός, advised, prudent. in *alia re*.—250. On the expedition of Heracles against Troy and his return, see the Handbk of Mythology, or Apollodorus, ii. ch. 17, p. 144, ed. Didot.—252. Κατεκοίμισα, Sch. See 24, 635.—253. See 15, 25, sqq.—255. = ἀπῆνεγκας.—258. Ἀφανῆ, Sch. ἴδω.—261. See 10, 394, and on the fear with which the powers of the night inspired the gods, see n. on 8, 478. — 265. *Num putas* . . . 2, 37. — 267. Νευτέρων, Sch. This passage has been elegantly paraphrased by Virg., *Æn.* i. 71, sqq. “When H. says, the youngest of

268 δώσω ὀπυιέμεναι, καὶ σὴν κεκλησθαι ἄκοιτιν.

[Πασιθέην, ἥς αἰὲν ἐέλδεται ἥματα πάντα.]

“Ὡς φάτο· χήρατο δ’ Ὕπνος, ἀμειβόμενος δὲ
προσηύδα·

“Αγρεὶ νῦν μοι ὁμοσσον ἀάατον Στυγὸς ὕδωρ·

272 χειρὶ δὲ τῇ ἑτέρῃ μὲν ἔλε χθόνα πουλυβοτείραν,
τῇ δ’ ἑτέρῃ ἅλα μαρμαρέην· ἵνα νῶϊν ἅπαντες
μάρτυροι ὥς· οἳ ἔνερθε θεοί, Κρόνον ἀμφὶς ἐόντες·
ἥ μὲν ἐμοὶ δώσειν Χαρίτων μίαν ὀπλοτεράων,

276 Πασιθέην, ἥς αὐτὸς ἐέλδομαι ἥματα πάντα.

“Ὡς ἔφατ’ οὐδ’ ἀπίθησε θεὰ λευκώλενος Ἥρη,
ὦμνυε δ’, ὥς ἐκέλευε, θεοὺς δ’ ὀνόμηνεν ἅπαντας
τοὺς Ὑποταρταρίους, οἳ Τιτῆνες καλέονται.

280 Αὐτὰρ ἐπεὶ ῥ’ ὁμοσέν τε τελεύτησέν τε τὸν ὄρκον,
τῷ βήτην, Λήμνου τε καὶ Ἴμβρου ἄστν λιπόντε,
ἥερα ἐσσαμένω, ῥίμφα πρήσσουντε κέλευθον.

Ἰδην δ’ ἐκίσθην πολυπίδακα, μητέρα θυῶν,

284 Λεκτόν, ὅθι πρῶτον λιπέτην ἅλα· τῷ δ’ ἐπὶ χέρσου
βήτην· ἀκροτάτη δὲ ποδῶν ὑπο σείετο ὕλη.

Ἐνθ’ Ὕπνος μὲν ἔμεινε, πάρος Διὸς ὕσσε ἰδέσθαι,
εἰς ἐλάτην ἀναβὰς περιμήκετον, ἥ τότ’ ἐν Ἰδῇ

288 μακροτάτη πεφυυῖα δι’ ἥερος αἰθέρ’ ἵκανεν·

the Graces, he gives us to understand that there are older Graces ; for every age has peculiar graces of its own. Besides, he knows nothing of the number of the Graces being reduced to three ; which is a more recent fiction.” *Mad. Dacier*. — 269. A line interpolated at a recent period, as the ancient critics take no notice of it.—270. *Ἐμ χαίρει*.—271. *ἄγρει*. See 5, 765. = *ἄαρον*, an Epic elongation : inviolable, *ἔμ ἀτη*, damage.—272, 273. The Schol. says that *Hêré* is invited to touch the earth and the sea as *elements*. It is rather (observes Heinrich) because Tartarus extends beneath the earth and the sea, and that she touches these visible objects to address her oath to Tartarus, as those who implore the infernal gods touch the earth ; see 9, 568. — 273. *Marmoreum mare*, Virg. : resplendent as marble. The Lat. poets also designate the sea simply as *marmor*. “Hence the name of *Marmora* or *Marmara*, given to the ancient Propontia, called also by some geographers the *White Sea*.” Dugas Montb.—274—279. See 8, 478, sqq., with the note. — 281. See 13, 33. — 282. *Ὀμίχλην*, Sch. See 5, 776.—284. *Λεκτόν*, a promontory at the foot of *Ida*, opposite *Lesbos*, now *Capo Baba*. This second accus. specifies more precisely the place which *Ἰδην* designated generally.—286. He stopped before he saw the eyes of Zeus, i. e. his face, before he found himself face to face with him, which he wished to avoid. For this reason the reading of some MSS. is less good, *ἐκίσθαι*, though it may seem a natural expression.—287. *Ida* was entirely covered with trees,

ἦσ' ὅζοισιν πεπυκασμένος εἰλατίνουσιν,
 ἔθι λιγυρῇ ἐναλίγκιος, ἦντ' ἐν ὄρεσσιν
 κίδα κικλήσκουσι θεοί, ἄνδρες δὲ κύμινδιν.

captivates Zeus by her seductive artifices. He envelopes in a golden cloud, and abandons himself to repose in the arms of his wife.

Ἡρῃ δὲ κραιπνῶς προσεβήσετο Γάργαρον ἄκρον
 ἡς ὑψηλῆς· ἶδε δὲ νεφεληγερέτα Ζεὺς.

· δ' ἶδεν, ὥς μιν ἔρωσ πυκινὰς φρένας ἀμφεκά-
 λυψεν,

ν ὅτε πρῶτόν περ ἐμισγέσθην φιλότῃ,
 εὐνὴν φοιτῶντε, φίλους λήθοντε τοκῆας.

ἦ δ' αὐτῆς προπάροιθεν, ἔπος τ' ἔφατ' ἐκ τ' ὀνό-
 μαζεν·

Ἡρῃ, πῇ μεμαυῖα κατ' Οὐλύμπου τόδ' ἰκάνεις ;
 τοι δ' οὐ παρέασι καὶ ἄρματα, τῶν κ' ἐπιβαίης.

Τὸν δὲ δολοφρονέουσα προσηύδα πότνια Ἥρῃ·
 ῥομαι ὀψομένη πολυφόρβου πείρατα γαίης,

κεανόν τε, θεῶν γένεσιν, καὶ μητέρα Τηθύν,
 μ' ἐν σφοῖσι δόμοισιν ἐν τρέφον ἡδ' ἀτίταλλον·

ὅς εἰμ' ὀψομένη, καὶ σφ' ἄκριτα νείκεα λύσω.

δη γὰρ δηρὸν χρόνον ἀλλήλων ἀπέχονται
 νῆς καὶ φιλότῃος, ἐπεὶ χόλος ἔμπεσε θυμῷ.

γποι δ' ἐν πρυμνωρεῖῃ πολυπίδακος Ἰδῆς
 τᾶσ', οἳ μ' οἴσουσιν ἐπὶ τραφερὴν τε καὶ ὑγρὴν.

ὕν δὲ σεῦ εἵνεκα δεῦρο κατ' Οὐλύμπου τόδ' ἰκάνω,
 ἵπως μοι μετέπειτα χολώσεται, αἶ κε σιωπῇ

χωμαι πρὸς δῶμα βαθυρρόον Ὀκεανοῖο.

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα
 Ζεὺς·

pinus picea, Linn.—291. See 1, 403. What is here remarked, is affirmed by Aristotle, who says (*Nat. Hist.* ix. ch. 12) that the bird called *κύμινδις* that kind of small black falcon which inhabits the mountains.

See 8, 48. — 294. ὥς . . . ὥς repeated, indicates facts which are the same. Plato (*Republic*, iii.) has censured this narrative of H. in this point of view. — 295. The myth is reported by the Schol. on Euripides, XV. 65, and by Diodorus, V. ch. 72. — 298. τῶδε οὗτον τὸν τόπον, Sch. — 307. Ἐν τοῖς ἐσχάτοις μέρεσι τοῦ ὄρους, Sch. *Ἐν πρυμνός*, *extremus*, and *ὄρος*. — 308. *τραφερός* is used by some for 'curdled,' 'coagulated' (see 5, 903), hence *firm* ; by others for 'fertile,' *alma*, otherwise γῆν πουλυβότιφαν. See 7, 289.

- 313 Ἦρῃ, κείσε μὲν ἔστι καὶ ὕστερον ὀρμηθῆναι
 νῶϊ δ', ἄγ', ἐν φιλότῃ τραπέομεν εὐνηθέντε.
 [Οὐ γὰρ πώποτε μ' ὦδε θεᾶς ἔρος οὐδὲ γυναικὸς
 316 θυμὸν ἐνὶ στήθεσσι περιπροχυθεὶς ἐδάμασσεν
 οὐδ' ὁπότε ἡρασάμην Ἰξιονίης ἀλόχοιο,
 ἥ τέκε Πειρίθοον, θεόφιν μήστωρ' ἀτάλαντον
 οὐδ' ὅτε περ Δανάης καλλισφύρου Ἀκρισιώνης,
 320 ἥ τέκε Περσῆα, πάντων ἀριδείκετον ἀνδρῶν
 οὐδ' ὅτε Φοίνικος κούρης τηλεκλειτοῖο,
 ἥ τέκε μοι Μίνω τε καὶ ἀντίθεον Ῥαδάμανθυν
 οὐδ' ὅτε περ Σεμέλης, οὐδ' Ἀλκμήνης ἐνὶ Θήβῃ,
 324 ἥ ῥ' Ἡρακλῆα κρατερόφρονα γείνατο παῖδα
 ἥ δὲ Διώνυσον Σεμέλη τέκε, χάρμα βροτοῖσιν
 οὐδ' ὅτε Δήμητρος καλλιπλοκάμοιο ἀνάσσης
 οὐδ' ὁπότε Λητοῦς ἑρικυδέος, οὐδὲ σὺ αὐτῆς
 328 ὥς σέο νῦν ἔραμαι, καί με γλυκὺς ἡμερος αἰρεῖ.]
 Τὸν δὲ δολοφρονέουσα προσηύδα πότνια Ἥρῃ
 Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες!
 Εἰ νῦν ἐν φιλότῃ λιλαίεαι εὐνηθῆναι
 332 Ἰδῆς ἐν κορυφῇσι, τὰ δὲ προπέφανται ἅπαντα
 πῶς κ' ἔοι, εἴ τις νῶϊ θεῶν αἰειγενετάων
 εὐδοντ' ἀθρήσειε, θεοῖσι δὲ πᾶσι μετελθὼν
 πεφράδοι;—οὐκ ἂν ἔγωγε τεὸν πρὸς δῶμα νεοίμην,
 336 ἐξ εὐνῆς ἀνστᾶσα· νεμεσσητὸν δέ κεν εἴη.—
 Ἄλλ' εἰ δὴ ῥ' ἐθέλεις, καί τοι φίλον ἔπλετο θυμῷ,
 ἔστιν τοιθάλαμος, τόν τοι φίλος υἱὸς ἔτευξεν,
 Ἥφαιστος, πυκινὰς δὲ θύρας σταθμοῖσιν ἐπῆρσεν
 340 ἔνθ' ἴομεν κείμεντες, ἐπεὶ νύ τοι εὐαδεν εὐνή.
 Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα
 Ζεὺς·
 Ἦρῃ, μήτε θεῶν τόγε δείδιθι μήτε τιν' ἀνδρῶν
 ὄψεσθαι· τοῖόν τοι ἐγὼ νέφος ἀμφικαλύψω,
 344 χρύσειον· οὐδ' ἂν νῶϊ διαδράκοι Ἡελίος περ,

—314. See 3, 441. — 315, sqq. The 14 lines which follow have been almost unanimously rejected by ancient and modern critics. As Fr. Jacobs observes, they only contain an amplification of 313, 314, to show, or to recal mythological knowledge. Ixion's wife was called Dia, daughter of Deïonæa.—318. See 2, 741.—321. Europa.—326. By Dēmêtêr Zeus had (Proserpine) Περσεφόνη.—332. Προφανῇ, φανερά ἵστι, Sch.—336. See 3, 410.—339. See 167.—340. Κοιμηθησόμενοι, Sch. See 1, 606. εὐαδεν = ἔφαδεν, fm ἀνδάνω, the digamma changed

καὶ ὀξύτατον πέλεται φάος εἰσοράσθαι.

I ρα, καὶ ἀγκὰς ἔμαρπτε Κρόνου παῖς ἦν παρά-
κοιτιν·

ὡς δ' ὑπὸ χθὼν δια φύεν νεοθηλῆα ποίην,
ὅν θ' ἐρσήεντα ἰδὲ κρόκον ἢ δ' ὑάκινθον,
ὅν καὶ μαλακόν, δς ἀπὸ χθονὸς ὑψόσ' ἔργεν.
ἔνι λεξάσθην, ἐπὶ δὲ νεφέλην ἔσσαντο
ἦν, χρυσεῖν· στιλπναὶ δ' ἀπέπιπτον ἔρσαι.

sleeping. Hypnos (Somnus) carries this news to Poseidōn, who
the ardour of the Greeks, who form anew. A furious fight
ween the Trojans under Hector, and the Greeks directed by

ὡς δὲ μὲν ἀτρέμας εὔδει πατὴρ ἀνὰ Γαργάρῳ ἄκρῳ
καὶ φιλότῃ δαμείς, ἔχε δ' ἀγκὰς ἄκοιτιν.
δὲ θέειν ἐπὶ νῆας Ἀχαιῶν νήδυμος Ὕπνος,
μελίην ἐρέων γαιήοχῳ Ἐννοσιγαίῳ.

ἔχου δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·
Ἰρόφρων νῦν Δαναοῖσι, Ποσείδαον, ἐπάμυνε,
σφιν κῦδος ὄπαζε μίνυνθά περ, ὄφρ' ἔτι εὔδει
ἔπει αὐτῷ ἐγὼ μαλακὸν περὶ κῶμ' ἐκάλυψα·
ὡς δ' ἐν φιλότῃ παρήπαφεν εὐνηθῆναι.

ὡς εἰπὼν ὁ μὲν ὥχετ' ἐπὶ κλυτὰ φύλ' ἀνθρώπων·
ὡς δ' ἔτι μᾶλλον ἀνῆκεν ἀμυνέμεναι Δαναοῖσιν.
τίκα δ' ἐν πρώτοισι μέγα προθορῶν ἐκέλευσεν·
Ἀργεῖοι, καὶ δ' αὐτε μεθίεμεν Ἑκτορι νίκην,
μαμίδρ, ἵνα νῆας ἔλῃ καὶ κῦδος ἄρῃται ;
ἀλλ' ὁ μὲν οὕτω φησὶ καὶ εὔχεται, οὐνεκ' Ἀχιλ-
λεὺς

οὐκ ἐπὶ γλαφυρῇσι μένει κεχολωμένος ἦτορ.
ἵνου δ' οὔτι λίην ποθὴ ἔσσεται, εἴ κεν οἱ ἄλλοι
εἰς ὀτρυνώμεθ' ἀμυνέμεν ἀλλήλοισιν.
ἀλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθόμεθα πάντες.

—344. Fm διαδέρκω.—346. See 5, 371.—348. Λωτός, see 2,
ἄκινθος is now what is now called the hyacinth: it is the
sageum, Gawl., a kind of iris or cornflag.—349. Ὅς αὐτοῦς
ἐπὶ γῆς θλίβεσθαι, ἀλλ' ἀνεῖχε (sustinebat) καὶ ἀπεκάλυπεν
αὐτοῦς, Sch.—351. See 11, 53.

αὐτῷ περιεκάλυψα κῶμα (i. e. κοῖμημα, soporem), I have
sleep like a veil around him [him in soft slumbers Have I.
l. Cp.]. The same construction is found 5, 315. — 360. Fm
ἐκτρέφω, seducere, induce to . . . — 363. Fm προθρόσκω. —
see 1, 340. — 370. See *ibid.* 240. — 372. ἀσπίδας ἀσπόμενοι

371 Ἀσπίδες ὕσαι ἄρισται ἐνὶ στρατῷ ἡδὲ μέγισται,
 372 ἐσσάμενοι, κεφαλὰς δὲ παναίθησιν κορύθεσσι
 κρύψαντες, χερσίν τε τὰ μακρότατ' ἐγχε' ἐλόντες,
 ἴομεν· αὐτὰρ ἐγὼν ἡγήσομαι, οὐδ' ἔτι φημί

Ἔκτορα Πριαμίδην μενέειν, μάλα περ μεμαῶτα.

376 [Ὅς δέ κ' ἀνὴρ μενέχαρμος, ἔχει δ' ὀλίγον σάκος
 ὦμω,

χείροني φωτὶ δότω, ὃ δ' ἐν ἀσπίδι μεῖζονι δύτω.]

ὦς ἔφαθ'· οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἡδ' ἐπί-
 θοντο.

Τοὺς δ' αὐτοὶ βασιλῆες ἐκόσμεον, οὐτάμενοί περ,
 380 Τυδείδης Ὀδυσσεύς τε καὶ Ἀτρεΐδης Ἀγαμέμνων·
 οἰχόμενοι δ' ἐπὶ πάντας Ἀρήϊα τεύχε' ἄμβιβον.
 Ἔσθλα μὲν ἐσθλὸς ἔδυνε, χεῖρια δὲ χείροني δόσκεν.
 Αὐτὰρ ἐπεὶ ῥ' ἔσσαντο περὶ χροῖ νώροπα χαλκόν,
 384 βάν ῥ' ἴμεν· ἦρχε δ' ἄρα σφι Ποσειδάων ἐνοσίχθων,
 δεινὸν ἄορ τανύηκες ἔχων ἐν χειρὶ παχείῃ,
 εἵκελον ἀστεροπῇ· τῷ δ' οὐ θέμις ἐστὶ μιγῆναι
 ἐν δαὶ λευγαλέῃ, ἀλλὰ δέος ἰσχάνει ἀνδρας.

388 Τρῳᾶς δ' αὖθ' ἐτέρωθεν ἐκόσμει φαίδιμος Ἔκτωρ.
 Δή ρα τότ' αἰνοτάτην ἔριδα πτολέμοιο τάνυσσαν
 κυανοχαῖτα Ποσειδάων καὶ φαίδιμος Ἔκτωρ,
 ἦτοι ὃ μὲν Τρώεσσιν, ὃ δ' Ἀργείοισιν ἀρήγων.

392 Ἐκλύσθη δὲ θάλασσα ποτὶ κλισίας τε νέας τε
 Ἀργείων· οἱ δὲ ξύνισαν μεγάλῳ ἀλαλητῷ.
 Οὔτε θαλάσσης κύμα τόσον βοᾷα ποτὶ χέρσον,
 ποντύθεν ὀρνύμενον πνοῇ Βορέῳ ἀλεγεινῇ
 396 οὔτε πυρὸς τόσσος γε πέλει βρόμος αἰθομένοιο

(somewhat less than *induentes*) is not an improper expression, because the shields were suspended by a belt thrown over the shoulders; see 13, 543. — 376, 377. Lines rejected by the ancient critics. H. knows only the form *μενεχάρμης*. — 385, 386. "Ensis ille Neptuni tam tremendus est, ut nemo offerre se illi audeat, sed omnes metu perculsi aufugiant." *Heyne*. — 389. See 13, 359. — 394, sqq. "All these united comparisons seem to me to produce an admirable effect. I believe it is impossible to carry imitative harmony further. We hear at once the roaring of the billows, the noise of a fire, and the whistling of the tempests. We have already seen (bk 2, 455, sqq.) a series of similes not less beautiful. Virg. seems to have wished to imitate this passage, Georg. iv. 261 :

Frigidus ut quondam silvis immurmurat Auster,
 Ut mare sollicitum stridet refluentibus undis,
 Æstuat ut clausis rapidus fornacibus ignis."

- 397 οὐρεος ἐν βήσσης, ὅτε τ' ὤρετο καίμεν ὕλην·
 οὐτ' ἄνεμος τόσσον γε ποτὶ δρυσὶν ὑψικόμοισιν
 ἠπύει, ὅστε μάλιστα μέγα βρέμεται χαλεπαίνων·
 400 ὅσση ἄρα Τρώων καὶ Ἀχαιῶν ἐπλετο φωνή,
 δεινὸν αὔσαντων, ὅτ' ἐπ' ἀλλήλοισιν ὄρουσαν.

Hector launches at Ajax a useless shaft. Ajax hurls at Hector's breast an enormous stone. Hector falls. The Trojans press round to protect him. He is borne to the banks of the Xanthus, where his comrades bestow their cares on him.

- Αἴαντος δὲ πρῶτος ἀκόντισε φαίδιμος Ἔκτωρ
 ἔγχει, ἐπεὶ τέτραπτο πρὸς ἰθὺ οἱ, οὐδ' ἀφάμαρτεν,
 404 τῇ ῥά δὺν τελαμῶνε περὶ στήθεσσι τετάσθην,
 ἦτοι ὁ μὲν σάκεος, ὁ δὲ φασγάνου ἀργυροήλου·
 τῷ οἱ ρυσάσθην τέρενα χροά. Χώσατο δ' Ἔκτωρ,
 ὅττι ῥά οἱ βέλος ὠκὺ ἐτώσιον ἔκφυγε χειρός.
 408 Ἀψ' δ' ἐτάρων εἰς ἔθνος ἐχάζετο, Κῆρ' ἀλείων.
 Τὸν μὲν ἔπειτ' ἀπιόντα μέγας Τελαμῶνιος Αἴας
 χερμαδίῳ, τὰ ῥά πολλὰ, θοάων ἔχματα νηῶν,
 πὰρ ποσὶ μαρναμένων ἐκυλίνδετο· τῶν ἐν ἀείρας
 412 στήθος βεβλήκειν ὑπὲρ ἄντυγος, ἀγχόθι δειρῆς·
 στρόμβον δ' ὥς ἔσσευε βαλὼν, περὶ δ' ἔδραμε πάντη.
 Ὡς δ' ὅθ' ὑπὸ πληγῆς πατρὸς Διὸς ἐξερίπη δρῦς
 πρόρριζος, δεινὴ δὲ θεοῦ γίγνεται ὁδμή
 416 ἐξ αὐτῆς· τὸν δ' οὐπὲρ ἔχει θράσος, ὅς κεν ἴδῃται,
 ἐγγὺς ἑὼν· χαλεπὸς δὲ Διὸς μέγαλοιο κεραυνός·
 ὥς ἔπεσ' Ἔκτορος ὦκα χαμαὶ μένος ἐν κονίῃσιν.
 Χειρὸς δ' ἐκβαλεν ἔγχος, ἐπ' αὐτῷ δ' ἀσπίς ἐάφθη,
 420 καὶ κόρυς· ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῷ·
 οἱ δὲ μέγα ἰάχοντες ἐπέδραμον νῆες Ἀχαιῶν,
 ἐλπόμενοι ἐρύεσθαι, ἀκόντιζον δὲ θαμειὰς
 αἰχμὰς· ἀλλ' οὔτις ἐδυνήσατο ποιμένα λαῶν
 424 οὐτάσαι οὐδὲ βαλεῖν· πρὶν γὰρ περίβησαν ἄριστοι,

Dugas Monib., who analyses, in the sequel of his note, the difference between the two poets.—397. *fm ὄρνυμι*.

404. *τῇ, ubi, sc. ἠκόντισε. τετάσθην, fm τείνω*. — 410. *ἔχματα νηῶν*, such as were employed to prop the ships to keep them dry on the beach.—412. See 5, 661.—413. *Ὡς ρόμβον, ὡς βέμβικα, Sch. Turbo*, a top. See *Virg. Æn. vii. 378, sqq.*—414. *Ἐκπέσθ, Sch.*; aor. 2 with intrans. signif.—415. See 8, 135.—416. He who beholds this event is no longer influenced by courage (but by fear).—419. *ἐκβάλλειν* often means, in every age of the language, to let fall. *ἐάφθη*, see 13, 543.—422. *Ad se trahere*.—424. See i, 37. — 427. *Ἡμίλησεν, ἡφροντί-*

- 425 Πουλυδάμας τε καὶ Αἰνείας καὶ δῖος Ἀγένηωρ,
 Σαρπηδῶν τ', ἀρχὸς Λυκίων, καὶ Γλαῦκος ἀμύμων
 τῶν δ' ἄλλων οὔτις εὖ ἀκήδεσεν, ἀλλὰ πάροισιν
 428 ἀσπίδας εὐκύκλους σκέθον αὐτοῦ· τὸν δ' ἄρ' ἑταῖροι
 χερσὶν αἰείραντες φέρον ἐκ πόνου, ὄφρ' ἵκεθ' ἵππους
 ὠκέας, οἳ οἱ ὀπίσθε μάχης ἡδὲ πτολέμοιο
 ἔστασαν, ἡνίοχόν τε καὶ ἄρματα ποικίλ' ἔχοντες·
 432 οἳ τόνγε προτὶ ἄστνυ φέρον βαρέα στενάχοντα.
 Ἄλλ' ὅτε δὴ πόρον ἴξον ἐϋρρέϊος ποταμοῖο,
 Ξάνθου δινήεντος, ὃν ἀθάνατος τέκετο Ζεὺς,
 ἔνθα μιν ἐξ ἵππων πέλασαν χθονί, καδ δέ οἱ ὕδωρ
 436 χεῦαν· ὃ δ' ἀμπνύνθη καὶ ἀνέδρακεν ὀφθαλμοῖσιν
 ἐζόμενος δ' ἐπὶ γούνα, κελαινεφές αἴμ' ἀπέμεσσαν·
 αὐτίς δ' ἐξοπίσω πλήτο χθονί, τῷ δέ οἱ ὄσσε
 νύξ ἐκάλυψε μέλαινα· βέλος δ' ἔτι θυμὸν ἐδάμνα.

The Greeks see Hector borne away. They dash upon the Trojans with renewed ardour. Terrour spreads through the Trojan ranks.

- 440 Ἀργεῖοι δ' ὥς οὖν ἴδον Ἑκτορα νόσφι κίοντα,
 μᾶλλον ἐπὶ Τρώεσσι θόρον, μνήσαντο δὲ χάρμης.
 Ἐνθα πολὺ πρῶτιστος Ὀϊλῆος ταχὺς Αἴας
 Σάτνιον οὔτασε δουρὶ μετάλμενος ὀξύοντι,
 444 Ἥνοπίδην, ὃν ἄρα νύμφη τέκε Νηῆς ἀμύμων
 Ἥνοπι βουκολέοντι παρ' ὕχθας Σατνιόεντος·
 τὸν μὲν Ὀϊλιάδης δουρικλυτός, ἐγγύθεν ἐλθὼν,
 οὔτα κατὰ λαπάρην· ὃ δ' ἀνετράπετ', ἀμφὶ δ' ἄρ'
 αὐτῷ
 448 Τρῶες καὶ Δαναοὶ σύναγον κρατερὴν ὕσμινην.
 Τῷ δ' ἐπὶ Πουλυδάμας ἐγχείσπαλος ἦλθεν ἀμύντωρ
 Πανθοίδης· βάλε δὲ Προθοήνορα δεξιὸν ὦμον,
 υἷὸν Ἀρηιλύκοιο, δι' ὦμον δ' ὄβριμον ἔγχος
 452 ἔσχεν· ὃ δ' ἐν κινήσι πεσὼν ἔλε γαῖαν ἀγοσσω.
 Πουλυδάμας δ' ἔκπαγλον ἐπεύξατο μακρὸν αὔσας·

στησεν, *Apollon*. *Ἐμ* κηδος, care. — 433. *πόρος*, the ford.—434. "Count Choiseul-Gouffier has well proved that the epith. *δινήης* ought not to be understood of the eddying of water produced by whirlpools, because the Xanthus and Scamander had a very tranquil course; but that it ought to be explained by the sinuosity of these rivers," *Dugas Montb.* Below, however, 20, 73, H. calls this little river *μέγας ποταμὸς βαθυδίνης*, "*altos vortices agens*." Hence we must keep to the usual explanation. — 436. See 5, 697. — 437. *Δι-αναστάς ἐπὶ τὰ γόνατα*, *Sch.*—438. *Προπελάσθη*, *Sch.* See 4, 449. He faints.—439. See 8, 513.

- 454 Οὐ μὰν αὐτ' ὅτ' ὤ μεγαθύμου Πανθοίδαο
 χειρὸς ἄπο στιβαρῆς ἄλιον πηδῆσαι ἄκοντα,
 456 ἀλλὰ τις Ἀργείων κόμισε χροῖ' καί μιν ὅτ' ὤ
 αὐτῷ σκηπτόμενον κατίμεν δόμον Ἄϊδος εἴσω.
 ὦς ἔφατ'· Ἀργείοισι δ' ἄχος γένετ' εὐξαμένοιο·
 Αἴαντι δὲ μάλιστα δαΐφρονι θυμὸν ὄρινεν,
 460 τῷ Τελαμωνιάδῃ· τοῦ γὰρ πέσεν ἄγχι μάλιστα.
 Καρπαλίμως δ' ἀπιόντος ἀκόντισε δουρὶ φαεινῷ.
 Πουλυδαμας δ' αὐτὸς μὲν ἀλεύατο Κῆρα μέλαιναν,
 λικριφὶς αἶξας· κόμισεν δ' Ἀντήνορος υἱός,
 464 Ἀρχέλοχος· τῷ γάρ ῥα θεοὶ βούλευσαν ὀλεθρον.
 Τόν ῥ' ἔβαλεν κεφαλῆς τε καὶ αὐχένος ἐν συνεοχμῷ
 νείατον ἀστράγαλον· ἀπὸ δ' ἄμφω κέρσε τένοντε·
 τοῦ δὲ πολὺ πρότερον κεφαλῇ στόμα τε ῥίνες τε
 468 οὐδεὶ πλῆντ' ἤπερ κνῆμαι καὶ γοῦνα πεσόντος.
 Αἴας δ' αὐτ' ἐγέγωνεν ἀμύμονι Πουλυδάμαντι·
 Φράζεο, Πουλυδάμα, καί μοι νημερτὲς ἐνίσπε·
 ἦ ῥ' οὐχ οὗτος ἀνὴρ Προθοήνορος ἀντὶ πεφάσθαι
 472 ἄξιος; οὐ μὲν μοι κακὸς εἶδεται οὐδὲ κακῶν ἔξ,
 ἀλλὰ κασιγνήτος Ἀντήνορος ἵπποδάμοιο,
 ἦ παῖς· αὐτῷ γὰρ γενεὴν ἄγχιστα ἐώκει.
 Ἦ ῥ' εὐ γιγνώσκων· Τρῶας δ' ἄχος ἔλλαβε θυμόν.
 476 Ἐνθ' Ἀκάμας Πρόμαχον Βοιώτιον οὔτασε δουρὶ,
 ἀμφὶ κασιγνήτῳ βεβαῶς· ὁ δ' ὕφελκε ποδοῖν.
 Τῷ δ' Ἀκάμας ἔκπαγλον ἐπεύξατο μακρὸν αὔσας·
 Ἀργεῖοι ἰόμωροι, ἀπειλῶν ἀκώρητοι,
 480 οὐ θὴν οἰοσὶν γε πόνος τ' ἔσεται καὶ οἷζυς
 ἡμῖν, ἀλλὰ ποθ' ὧδε κατακτανέεσθε καὶ ὑμεῖς.
 Φράζεσθ', ὥς ὑμῖν Πρόμαχος δεδμημένος εὐδὲ
 ἔγχει ἐμῷ· ἵνα μήτι κασιγνήτοιο γε ποιινῇ
 484 δηρὸν ἄτιτος ἔρῃ. Τῷ καὶ κέ τις εὐχεται ἀνὴρ
 γνωτὸν ἐνὶ μεγάροισιν ἀρῆς ἀλκτῆρα λιπέσθαι.
 ὦς ἔφατ'· Ἀργείοισι δ' ἄχος γένετ' εὐξαμένοιο.

443. See 5, 50.—445. See 6, 34.—451. See 5, 100.—457. Bitter irony : supported by this staff (my lance which has pierced him) he is about to descend to the abode of Hades.—463. Εἰς πλάγιον ὁμήσας, ὃ ἔστιν ἐγκλίνας, Sch. Sideways, obliquely; later λέχρις. ἐκόμισεν, ἀβσιπύλι.—465. Ἐν τῇ συναφῇ, ἐν τῷ συνδίσμῳ, Sch. From συνέχω.—477. Like περιβαίνειν, see 424.—479. See 4, 242.—484. ἄτιτος (elsewhere with the : short), unpaid, from τίω, τίνω. = εὐχεται, οὔτασεν.—485. Γνωτὸν ἀντὶ τοῦ ἀδελφόν, Sch. ἀρῆς, περιποιεῖ.

- 487 Πηνέλεω δὲ μάλιστα δαΐφρονι θυμὸν ὄρινεν·
 488 ὠρμήθη δ' Ἀκάμαντος· ὁ δ' οὐχ ὑπέμεινεν ἔρωην
 Πηνελέοιο ἀνακτος· ὁ δ' οὔτασεν Ἴλιονῆα,
 υἷὸν Φόρβαντος πολυμήλου, τὸν ῥα μάλιστα
 Ἑρμείας Τρώων ἐφίλει, καὶ κτῆσιν ὅπασσεν·
 492 τῷ δ' ἄρ' ὑπὸ μήτηρ μούνον τέκεν Ἴλιονῆα·
 τὸν τόθ' ὑπ' ὀφρύος οὔτα κατ' ὀφθαλμοῖο θέμεθλα,
 ἐκ δ' ὥσε γλήνην, δόρυ δ' ὀφθαλμοῖο διαπρὸ
 καὶ διὰ ἰνίου ἦλθεν· ὁ δ' ἔζετο, χεῖρε πετάσσας
 496 ἄμφω. Πηνέλεως δέ, ἐρυσσάμενος ξίφος ὀξύ,
 ἀνχένα μέσσον ἔλασσεν, ἀπήραξεν δὲ χαμαῖζε,
 αὐτῇ σὺν πῆληκι, κάρη' ἔτι δ' ὄβριμον ἐγχος
 ἦεν ἐν ὀφθαλμῷ· ὁ δὲ φῆ, κώδειαν ἀνασχών·
 500 [πέφραδ' ἐτε Τρώεσσι καὶ εὐχόμενος ἔπος ἠΐδα·]
 Εἰπέμεναί μοι, Τρῶες, ἀγαθοῦ Ἴλιονῆος
 πατρὶ φίλῳ καὶ μητρὶ, γοήμεναι ἐν μεγάροισιν.
 Οὐδὲ γὰρ ἡ Προμάχοιο δάμαρ Ἀλεγνηνορίδαο
 504 ἀνδρὶ φίλῳ ἐλθόντι γανύσσεται, ὅππότε κεν δὴ
 ἐκ Τροίης σὺν νηυσὶ νέωμεθα κοῦροι Ἀχαιῶν.
 Ὡς φάτο· τοὺς δ' ἄρα πάντας ὑπὸ τρόμος ἔλλαβε
 γυνῖα·
 πάπτηνεν δὲ ἕκαστος, ὅπη φύγοι αἰπὺν ὄλεθρον.

The Trojans give way before the impetuous attack of the Greek chiefs ; and at last take to flight, and are vigorously pursued.

- 508 Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι,
 ὅστις δὴ πρῶτος βροτόεντ' ἀνδράγρι' Ἀχαιῶν
 ἦρατ', ἐπεὶ ῥ' ἐκλινε μάχην κλυτὰς Ἐννοσίγαιος.
 Αἶας ῥα πρῶτος Τελαμώνιος Ὑρτιον οὔτα,
 512 Γυρτιάδην, Μυσῶν ἡγήτορα καρτεροθύμων·

See 12, 334. — 488. Upon Acamas. — 491. Hermès was also worshipped as the protector and multiplier of herds : *μάλιστα δοκεῖ θεῶν ἐφορᾶν καὶ αὖξιν ποίμνας*, says Pausanias (ii. ch. 3, § 4), in quoting these lines as *propos* of a statue of Hermès, represented with a ram at his feet : a monument seen by the traveller at Corinth. — 493. *ῥίξας, βάσις, ἐφ' ὣν ἤδρασται ὁ ὀφθαλμός*, Sch. — 494. = *ἐξίωσι*. See 183. — 499. *κώδεια* is explained by Hesych. : *κεφαλῇ χωρὶς σώματος*. This word is found with the same meaning in two later poets, but generally it is only applied to the head of the poppy. — 500. A line rejected by Aristarchus. H. never uses *φράζειν* in the sense of 'to tell.' — 501. For the imper. *jubete flere* . . . — 504. See 13, 493.

508. See 2, 484. — 509. *βροτ.* See 6, 480. *ἀνδράγρια*. Σαῦλα, τὰ ὅπλα τῶν πιπτόντων, τὰ ὑπ' (read *ἀπ'*) ἀνδρῶν ἡγρεμμένα.

- 13 Φάλκην δ' Ἀντίλοχος καὶ Μέρμερον ἑξενάριξεν·
 Μηριόνης δὲ Μόρυν τε καὶ Ἴπποτίωνα κατέκτα·
 Τεῦκρος δὲ Προθόωνά τ' ἐνήρατο καὶ Περιφήτην·
 16 Ἀτρείδης δ' ἄρ' ἔπειθ' Ὑπερήνορα, ποιμένα λαῶν,
 οὗτα κατὰ λαπάρην, διὰ δ' ἔντερα χαλκὸς ἄφυσσεν
 δρώσας· ψυχὴ δὲ κατ' οὐταμένην ὠτειλὴν
 ἔσσυτ' ἐπειγομένη· τὸν δὲ σκότος ὄσσε κάλυψεν.
 20 Πλείστους δ' Αἴας εἶλεν, Ὀϊλῆος ταχὺς υἱός·
 οὐ γὰρ οἷ τις ὁμοῖος ἐπισπένθαι ποσὶν ἦεν,
 ἀνδρῶν τρεισάντων, ὅτε τε Ζεὺς ἐν φόβον ὄρσῃ.

οῖον ληφθέντα, *Apollo*.; the spoils.—517. See 13, 508.—518. οὐτα-
 μένην, *vulnerando, feriendo factam*, almost as we should say in Eng-
 lish, a blow well struck. The soul is represented as quitting the
 body through the opening of the wound. — 521. Ἐπιδιώξαι, *Sch.* —
 522. See 11, 745. φόβος, *flight*, not *fear*.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Ο.

Zeus, on awaking, sees the disaster of the Trojans and Hector. He threatens Hêrê with his anger. She exculpates herself. Zeus, being appeased, orders her to send Iris and Apollo, and reveals to her the ills he has in store for the Greeks, to avenge Achilles.

Αὐτὰρ ἐπεὶ δία τε σκόλοπας καὶ τάφρον ἔβησαν
φεύγοντες, πολλοὶ δὲ δάμεν Δαναῶν ὑπὸ χερσίν,
οἳ μὲν δὴ παρ' ὄχεσφιν ἐρητύοντο μένοντες,
4 χλωροὶ ὑπαὶ δείους, πεφοβημένοι· ἔγρετο δὲ Ζεὺς
Ἰδης ἐν κορυφῇσι παρὰ χρυσοθρόνου Ἥρης.
Στῇ δ' ἄρ' ἀναΐξας, ἶδε δὲ Τρῶας καὶ Ἀχαιοὺς,
τοὺς μὲν ὀρινομένους, τοὺς δὲ κλονέοντας ὀπισθεν,
8 Ἀργεῖους· μετὰ δέ σφι Ποσειδάωνα ἄνακτα.
Ἔκτορα δ' ἐν πεδίῳ ἶδε κείμενον· ἀμφὶ δ' ἑταῖροι
εἶαθ'· ὁ δ' ἀργαλέῳ ἔχετ' ἄσθματι, κῆρ ἀπινύσσων,
αἰμ' ἐμέων· ἐπεὶ οὐ μιν ἀφανρότατος βάλ' Ἀχαιῶν.
12 Τὸν δὲ ἰδὼν ἐλέησε πατὴρ ἀνδρῶν τε θεῶν τε,
δεινὰ δ' ὑπόδρα ἰδὼν Ἥρην πρὸς μῦθον ἔειπεν·
Ἦ μάλα δὴ κακότεχνος, ἀμήχανε, σὸς δόλος,
Ἥρη,
Ἔκτορα δῖον ἔπαυσε μάχης, ἐφόβησε δὲ λαοὺς.
16 Οὐ μὰν οἶδ', εἰ αὐτε κακοῖράφης ἀλεγεινῆς

1, 2. The same lines are found also 8, 343, 344 ; but we may remark that here σκόλοπας καὶ τάφρον is the natural order, whilst in the other passage the Greeks, in their retreat, passed in reality διὰ τάφρον καὶ σκόλοπας, the palisades girding the fosse in the inside.—4. = ὑπό. — 10. = ἦντο. Celsus, *de Medicina*, V. ch. 26 : *Pulmonis icto spirandi difficultas est ; sanguis ex ore spumans . . . simulque etiam spiritus cum sono fertur.* ἀπινύσσων [*senseless*, Cp.]. Ἀπινυτῶν (see 14, 249), ἀσωφρονῶν, οὐκ ὦν ἐν ἑαυτῷ, *Apollo*.—13. See 1, 148.—14. Ἐπὶ κακῷ τετεχνασμένος, *Sch.* ἀμήχανος is said of a person who upsets all calculation, who cannot be kept in by any means, irresistible, intractable.—16, 17. Εἰ ἀπολαύσης τῆς κακοβουλίας, *Sch.* Lit. :

17 πρώτη ἐπαύρηαι, καὶ σε πληγῇσιν ἱμάσσω.

Ἡ οὐ μέμνη, ὅτε τ' ἐκρέμω ὑψόθεν, ἐκ δὲ ποδοῦν
ἄκμονας ἦκα δύω, περὶ χερσὶ δὲ δεσμὸν ἦλα

"whether you may not at once, for the second time, reap (i. e. whether I shall not cause you to reap) the fruits of your mischievous artifice, and whether I shall not inflict upon you a scourging." Πάπτειν (18, 367) is used in Greek like *tramer* in French; and as *sueri* and *sutela* (cunning schemes) in Plautus. Ἐπαυρίσκειν was employed in the same ironical sense, 1, 410, and 6, 353. ἱμάσσειν (fm ἱμάς, a strap or a thong) = *μαστιρίζειν*, as we say familiarly in English, *to strap, to leather*; in French *sangler*, in German *ledern*, from the substantives, *sangle*, *Leder*, ἱμάς. πρώτη supposes a δεύτερος, or a continuation of similar severities on another, but this did not really take place. Zeus is led on to recal to Hêrê the details of the first punishment she underwent. He meant to say: I don't know whether I ought not to punish you *first* (this is what is meant by πρώτη, the first), and afterwards chastise Poseidôn; or whether I shall begin by carrying succour to the Trojans, with the intention of punishing you afterwards. The word πρώτη indicates this original succession of ideas, which was, very naturally, absorbed in the details which follow.

— 18. ἐκρεμάμην, imperf. ἐκρίμα(σ)ο. — 19. Fm ἦμι, *mihi* = *demisi* (*alligatas*). ἰάλλω, to launch, hurl. Περίβαλον, *Sch.* Nothing in all H. has more shocked both the ancients, and, with greater reason, the moderns, than this barbarous action of the king of the gods towards the second divinity of the Pagan worship. First, let us simply consider the case as it stands. Long before the time of H. the poets had begun to introduce into Olympus an image of the family and social relations which exist among men, attributing to the gods a host of human affections—jealousy, anger, revenge; and imputing to them all kinds of intrigues. We have the proof of this in the Homeric poems; in which, however, we see that this great genius, for the most part, rendered these fictions of his predecessors more noble and more graceful. We find similar fictions in the *Mysteries* of the Middle Ages [but I cannot agree with Dr. Dübner in thinking that, if we put aside all palpable offences against Christian morality, we cannot say that religion, and the Christian faith, suffered from them any injury whatever]. The passage before us is then a picture of a domestic scene between Zeus and his wife; i. e. the most complete anthropomorphism. But the scene is instructive. Without the least relation to the religious belief of the Greeks, with which this fiction has nothing whatever to do, it presents to history a documentary evidence or picture of their manners and institutions. Amongst the chastisements reserved for slaves, there was one which consisted in suspending the patient to a beam or a pillar, with his hands tied, and his feet kept straight by means of a heavy weight, in order that the body might remain motionless, and not escape the blows by moving. It is this *servile chastisement* which Zeus here inflicts on his wife. Let us conclude, then, that among the Ionians, in the most ancient times, the wife was not only by name "the first of the slaves," but was really, on occasion, treated as such and with the same rigour. It is simply in this light that the passage before us is to be regarded. The ancients, from the time of

- 20 χρούσειον, ἄρρηκτον; σὺ δ' ἐν αἰθέρι καὶ νεφέλῃσιν
ἐκρέμω· ἡλάστειον δὲ θεοὶ κατὰ μακρὸν Ὀλυμπον,
λῦσαι δ' οὐκ ἐδύναντο παρασταδόν· ὃν δὲ λάβοιμι,
ρίπτασκον τεταγὼν ἀπὸ βηλοῦ, ὄφρ' ἂν ἴκηται
24 γῆν ὀλιγηπελέων· ἐμὲ δ' οὐδ' ὥς θυμὸν ἀνίει
ἀζηχῆς ὀδύνη Ἡρακλῆος θείοιο,
τὸν σὺ ξὺν Βορέῃ ἀνέμῳ πεπιθοῦσα θυέλλας,
πέμψας ἐπ' ἀτρύγετον πόντον, κακὰ μητιώσας,
28 καὶ μιν ἔπειτα Κόωνδ' εὐναιομένην ἀπένεικας·
τὸν μὲν ἐγὼν ἔνθεν ῥυσάμην, καὶ ἀνήγαγον αὐτὶς
Ἄργος ἐς ἱππόβοτον, καὶ πολλὰ περ ἀθλήσαντα.
Τῶν σ' αὐτὶς μνήσω, ἵν' ἀπολλήξῃς ἀπατάων·
32 ὄφρα ἴδῃ, ἣν τοι χαρίσμη φιλότῃς τε καὶ εὐνή,
ἣν ἐμίγῃς ἐλθοῦσα θεῶν ἅπο, καὶ μ' ἀπάτησας.

the philosopher Xenophanes, sought to save the honour of their Olympus, of which H. was regarded as the historian. They said: *νῦν ἔτι φιλοσοφεῖ Ὀμηρος*, and they explained *this whole scene* allegorically. Zeus, according to them, represents the ether, Hêrê the atmospheric air, attracted towards the earth by the weight of the humid elements; or else, the two anvils attached to the feet of Hêrê, signify that domestic cares ought to retain women in their households, and that the chain of gold may be understood of the beautiful works, which ought to form their occupation. If these allegorical interpretations had any foundation, and if H. had really had any such intentions, we cannot understand why he should have let slip a thousand other occasions of showing himself profound in the same manner. — 21. *Ἐδεινοπάθουν, συνήλγουν, Sch.* See 12, 163. — 22. *Adstando = παραστάντες*. There is here an ancient variation, which I must report:

λῦσαι δ' οὐκ ἐδύναντο παρασταδόν, ἀχνύμενοί περ,
πρίν γ' ὅτε δὴ σ' ἀπίλυσα πιδίων, μύδρους δ' ἐνὶ Τροίῃ
κάββαλον, ὄφρα πίλοιτο καὶ ἐσσομένοισι πυθίσθαι.

These lines have no connexion with what follows, and we ought, perhaps, for that very reason, to assign them an ancient origin. Eustath. says that they showed these two masses at Troy.—23. See 1, 591. It is the fate which Hêphæstus (Vulcan) experienced. The opt. *λάβοιμι*, and the frequentative *ρίπτασκον*, express the resolution of Zeus, to treat in the same way any god who came in his way.—24. *Ὀλιγηπελέων* and *ὀλιγοδρανίων* (ver. 246), being in a state in which life and action are nearly extinct, where (as Hêphæstus says, 1, 593) *ὀλίγος ἐν θυμῷ ἐνῆεν*. *ἀνίει*, imperf. of *ἀνίημι* (*ἀνίω*), *remitto*, to relax, to let loose.—25. *Ἀδιάλειπτος, Sch.* Sleep had already recalled to Hêrê this act of her hatred against Heracles, 14, 253, sqq. — 26. *σὺν Βορέῃ*, with the help of Boreas, is connected with *πεπιθοῦσα* (= *πεισασα*, see 1, 100). Heracles afterwards avenged himself by slaying the son of Boreas. — 29. *Ῥυσάμην* (the *v* short), fm *ῥύω*.—32. *Ἰδῇ*, see 1, 203. — 33. *ἣν ἐμίγῃς* may be referred by analogy to the acc. *οἰσῆαι*

- 34 Ὡς φάτο· ῥίγησεν δὲ βοῶπις πότνια Ἥρη,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 36 Ἴστω νῦν τόδε Γαῖα καὶ Οὐρανὸς εὐρύς ὑπερθεν,
 καὶ τὸ κατειβόμενον Στυγὸς ὕδωρ, ὅς τε μέγιστος
 ὄρκος δεινότατός τε πέλει μακάρεσσι θεοῖσιν,
 σὴ θ' ἱερὴ κεφαλὴ καὶ νωίτερον λέχος αὐτῶν
 40 κουρίδιον, τὸ μὲν οὐκ ἂν ἐγὼ ποτε μὰ ψῆ ὁμόσαιμι·
 μὴ δὲ ἐμὴν ἰότητα Ποσειδάων ἐνοσίχθων
 πημαίνει Τρῳᾶς τε καὶ Ἑκτορα, τοῖσι δ' ἀρήγει·
 ἀλλὰ που αὐτὸν θυμὸς ἐποτρύνει καὶ ἀνώγει,
 44 τειρόμενους δ' ἐπὶ νηυσὶν ἰδὼν ἐλέησεν Ἀχαιοὺς.
 Αὐτὰρ τοι καὶ κείνῳ ἐγὼ παραμυθησαίμην
 τῇ ἴμεν, ἧ κεν δὴ σύ, Κελαινεφές, ἡγεμονεύης.
 Ὡς φάτο· μείδησεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,
 48 καὶ μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·
 Εἰ μὲν δὴ σύγ' ἔπειτα, βοῶπις πότνια Ἥρη,
 ἴσον ἐμοὶ φρονέουσα μετ' ἀθανάτοισι καθίζεις,
 τῷ κε Ποσειδάων γε, καὶ εἰ μάλα βούλεται ἄλλη,
 52 αἶψα μεταστρέψει νόον, μετὰ σὸν καὶ ἐμὸν κῆρ.
 Ἄλλ' εἰ δὴ ῥ' ἐτεόν γε καὶ ἀτρεκέως ἀγορεύεις,
 ἔρχεο νῦν μετὰ φῦλα θεῶν, καὶ δεῦρο κάλεσσον
 Ἴρίν τ' ἐλθέμεναι καὶ Ἀπόλλωνα κλυτότοξον·
 56 ὄφρ' ἢ μὲν μετὰ λαὸν Ἀχαιῶν χαλκοχιτώνων

signif. (πλήττεσθαι πληγὴν, &c.), in which the subst. may vary, e. g. εὐθεῖν ὑπνον.—37. Καταρρίον, Sch. Εἶβω and λείβω (*libo*) are two forms of the same verb, 'to pour drop by drop.' The three first lines of this oath are found also in the *Od.*, 5, 184, sqq. Out of a poisoned fountain in Arcadia the poets made a river nine times encircling the infernal regions. The expression κατειβόμενον, however, is naturally applied to a fountain. But elsewhere H. speaks of Στυγὸς αἰτὰ ῥέθρα (8, 369). Pausanias visited this fountain, which escapes from the summit of a mountain of prodigious height (see viii., ch. 17, and ch. 18). "From the summit of a steep precipice, it falls drop by drop on a very high rock, and after traversing this rock, runs into the river Crathis. This water is deadly to men and animals, and therefore they have said that it was a fountain of hell. H. places it in his poetry, and by his description it appears that he had seen it." (Madame Dacier's Translation). — 39. Æneas also swears *per connubia nostra*, iv. 316. — 40. See 1, 114. *Ingenium*. — 41. See 5, 874. Hērē could not swear she had not deceived Zeus; she swears she had not instigated Poseidōn, which was true. — 43. πον, *doubtless*. — 46. Ταύτην (τὴν ὁδὸν) ἔρχεσθαι, καὶ προαίρειν καὶ γνώμην ὁμοίαν σοὶ ἔχειν, Sch. Κελ., see 1, 397.—51. = ἄλλως.—55. Some ancient critics terminated the speech of Zeus with this line; others cut off only ver. 64—77; but Aristarchus does not appear to have

- 57 ἔλθῃ, καὶ εἴπῃσι Ποσειδάωνι ἄνακτι
 παυσάμενον πολέμοιο τὰ ἅ πρὸς δῶμαθ' ἱκέσθαι·
 "Ἐκτορα δ' ὀτρύνῃσι μάχην ἐς Φοῖβος Ἀπόλλων,
 60 αὐτὶς δ' ἐμπνεύσῃσι μένος, λελάθῃ δ' ὀδυνάων,
 αἱ νῦν μιν τείρουσι κατὰ φρένας, αὐτὰρ Ἀχαιοὺς
 αὐτὶς ἀποστρέψῃσιν, ἀνάγκιδα φύζαν ἐνόρσας·
 φεύγοντες δ' ἐν νηυσὶ πολυκλήϊσι πέσωσιν
 64 Πηλεΐδew Ἀχιλῆος· ὁ δ' ἀνστήσει ὃν ἐταῖρον,
 Πάτροκλον· τὸν δὲ κτενεῖ ἔγχρῃ φαίδιμος Ἔκτωρ
 Ἴλίου προπάροιθε, πολέας ὀλέσαντ' αἰζηοὺς
 τοὺς ἄλλους, μετὰ δ' υἱὸν ἐμὸν Σαρπηδόνα ὄϊον.
 68 Τοῦ δὲ χολωσάμενος κτενεῖ Ἔκτορα διος Ἀχιλ-
 λεύς.
 Ἐκ τοῦ δ' ἄν τοι ἔπειτα παλῖωξιν παρὰ νηῶν
 αἰὲν ἐγὼ τεύχοιμι διαμπερές, εἰσόκ' Ἀχαιοὶ
 Ἴλιον αἰπὺ ἔλοιεν Ἀθηναίης διὰ βουλὰς.
 72 Τὸ πρὶν δ' οὐτ' ἄρ' ἐγὼ παύω χόλον, οὔτε τι
 ἄλλον
 ἀθανάτων Δαναοῖσιν ἀμυνέμεν ἐνθάδ' ἔασω,
 πρὶν γε τὸ Πηλεΐδαο τελευτηθῆναι ἐέλδωρ,
 ὥς οἱ ὑπέστην πρῶτον, ἐμῷ δ' ἐπένευσα κάρητι,
 76 ἤματι τῷ, ὅτ' ἐμείο θεὰ Θέτις ἤψατο γούνων,
 λισσομένη τιμῆσαι Ἀχιλλῆα πτολίπορθον.

Hêrê returns to Olympus ; where she endeavours to excite the wrath of the other deities. She mentions to them the death of Askalaphus. Arês, frantic with grief, is hastening away to revenge his son, but is held back by the more prudent Athênê.

Ὡς ἔφατ'· οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρῃ
 βῆ δὲ κατ' Ἰδαίων ὀρέων ἐς μακρὸν Ὀλυμπον.

been of their opinion. He preserved these 22 lines, though with some criticisms of detail. We have seen that the determinations of Zeus, or the decrees of fate, are often in H. announced beforehand. The doubts, therefore, which rest upon this pretended fault are not tenable. —58. *ἔ, sua*. —60. We have already seen this 2d aor. with the active signif., to cause to forget, 2, 600. It will here be perceived that there are two different shades which are indicated, in one of the passages by the accus. (*κιθαριστόν*), in the other by the gen. *ὀδυνῶν*. —62. *αὐτὶς*, *retro*. —66. Ἴλίου, i lengthened by the force of the accent, as in *ὑπεροπλίσσι*, 1, 205, sqq. —69. See 12, 71. —71. Aristarchus corrected Ἴλιον ἐκπίρωσιν Ἀθ., because Ἴλιον is never neut. in H., despite the *Ilium* of the Latins. Athênê advised the construction of the wooden horse, as H. himself attests, *Od.* 8, 492, sqq. —72. *παύω* in the sense of *παύσω*, see 13, 828. —75. See 1, 528.

- ο Ὡς δ' ὅτ' ἂν αἶξῃ νόος ἀνέρος, ὅςτ' ἐπὶ πολλὴν
γαῖαν ἐληλουθῶς φρεσὶ πευκαλίμῃσι νοήσῃ·
ἐνθ' εἶην, ἧ ἐνθα· μενοιθήσειέ τε πολλά·
ὥς κραιπνῶς μεμαυῖα διέπτατο πότνια Ἥρη·
- 14 Ἴκετο δ' αἰπὺν Ὀλυμπον. Ὀμηγερέεσσι δ' ἐπῆλθεν
ἀθανάτοισι θεοῖσι Διὸς δόμῳ· οἱ δὲ ἰδόντες
πάντες ἀνῆξαν καὶ δεικανόωντο δέπασσιν.
Ἥ δ' ἄλλους μὲν ἔασε, Θέμιστι δὲ καλλιπαρήνῃ
- 88 δέκτο δέπας· πρώτη γὰρ ἐναντίη ἦλθε θεούσα·
καὶ μιν φωνήσας· ἔπεα πτερόεντα προσηύδα·
Ἥρη, τίπτε βέβηκας, ἀνυζομένη δὲ ἔοικας;
ἧ μάλα δὴ σ' ἐφόβησε Κρόνου παῖς, ὅς τοι ἀκοί-
της.
- 92 Τὴν δ' ἡμέιβετ' ἔπειτα θεὰ λευκώλενος Ἥρη·
Μή με, θεὰ Θέμι, ταῦτα διείρεο· οἴσθα καὶ αὐτὴ
οἶος ἐκείνου θυμὸς ὑπερφίαλος καὶ ἀπηνής.

79. See 8, 410. — 80, sqq. A sublime comparison, but one which almost overpasses the bounds which the *body* of the gods imposed on poetic fiction. As a man who has travelled much, passes in imagination or memory, from one place to another, so, and with the same rapidity (ὥς κραιπνῶς), Hērē flew through space. The expression, *quick as thought*, is found in several other passages of Homer. See also Od. 7, 36. — 82. This is a line of great difficulty. Hermann reads ἦν (ἦν), and translates: . . . *cogitet "hic fui vel illic;" possitque multa cogitare*. Sptz. deriving εἶην fm εἶμι, eo (here and 24, 139) translates: *cogitet hic iverim vel illic? et multa revolaverit secum*. Voss and Bth.: *utinam illic essem, vel illic!* after one of the Scholiasts. But Thiersch [who himself, with Philoxenus, makes εἶην Æol. inf. for εἶναι], in my opinion, is perfectly right in saying that the first person is here inadmissible. Although, in the doubtful and difficult passages of H., almost every letter is attested by the testimony of grammarians, and every conjecture is, consequently, very hazardous, I still believe that *here* a change is indispensable. Perhaps that of ν into κ would suffice: ἐνθα εἶη κ' ἧ ἐνθα, *hic fuerit vel illic*, he is sometimes here, sometimes there, and turns over many things in his thought. Annotators make the beginning of this line depend on νοήσῃ; but it appears to me that we must give the preceding line the full sense given it by Mad. Dacier: "As a man who has travelled in several distant countries, and who has observed intelligently what he has seen." — 86. δεικανάω is derived fm δεικνυμι, extended to her their hands with the cups (holding the cups). See, on this meaning of δεικνυμι, bk 9, 196. — 87. Θέμιστι = Θέμιδι, according to Hesiod, the mother of the Hours, Ωραι. Hērē would only receive the cup of Themis. Δέχσθαι requires a gen. to indicate the person from whom one receives a thing (see 1, 596); the dat. depends on the subst.; see 2, 186. — 91. "Statim suspicatur de Jove, utpote frequentium ejus cum Jove

- 95 Ἀλλὰ σύγ' ἄρχε θεοῖσι δόμοις ἐνι δαιτὸς εἵσης
 96 ταῦτα δὲ καὶ μετὰ πᾶσιν ἀκούσσαι ἀθανάτοισιν,
 οἷα Ζεὺς κακὰ ἔργα πιφαύσκεται· οὐδὲ τί φημι
 πᾶσιν ὁμῶς θυμὸν κεχαρησέμεν, οὔτε βροτοῖσιν
 οὔτε θεοῖς, εἴπερ τις ἐτι νῦν δαίνυται εὐφρων.
 100 Ἡ μὲν ἄρ' ὥς εἰποῦσα καθέζετο πότνια Ἥρη·
 ὦχθησαν δ' ἀνὰ δῶμα Διὸς θεοί· ἡ δ' ἐγέλασεν
 χεῖλεσιν, οὐδὲ μέτωπον ἐπ' ὀφρύσι κυανέησιν
 ἰάνθη· πᾶσιν δὲ νεμεσσηθεῖσα μετηῦδα·
 104 Νήπιοι, οἳ Ζηνὶ μενεαίνομεν ἀφρονέοντες.
 Ἥ ἐτι μιν μέμαμεν καταπαυσέμεν, ἄσπον ἰόντες,
 ἧ ἔπει ἡὲ βίη· ὁ δ' ἀφήμενος οὐκ ἀλεγίζει,
 οὐδ' ὄθεται· φησὶν γὰρ ἐν ἀθανάτοισι θεοῖσιν
 108 κάρτεϊ τε σθένει τε διακριδὸν εἶναι ἄριστος.
 Τῷ ἔχεθ', ὅττι κεν ὕμμι κακὸν πέμπῃσιν ἐκάστω.
 Ἥδη γὰρ νῦν ἔλπομ' Ἀρηί γε πῆμα τετύχθαι·
 υἱὸς γάρ οἱ ὄλωλε μάχῃ ἐνι, φίλτατος ἀνδρῶν,
 112 Ἀσκάλαφος, τὸν φησὶν δν ἔμμεναι ὄβριμος Ἄρης.
 Ὡς ἔφατ'· αὐτὰρ Ἄρης θαλερῶ πεπλήγετο μῆρ'·
 χερσὶ καταπρηνέσσ', ὀλοφυρόμενος δ' ἔπος ἤυδα·
 Μὴ νῦν μοι νεμεσήσεται, Ὀλύμπια δώματ' ἔχον-
 τες,
 116 τίσασθαι φόνον υἱός, ἰόντ' ἐπὶ νῆας Ἀχαιῶν·
 εἴπερ μοι καὶ μοῖρα, Διὸς πληγέντι κεραυνῷ,
 κῆσθαι ὁμοῦ νεκύεσσι μεθ' αἵματι καὶ κονίῃσιν.
 Ὡς φάτο· καὶ ῥ' ἵππους κέλετο Δεῖμόν τε
 Φόβον τε

rixarum haud ignara; nec facile quisquam alius affligere potuit deam potentissimam." *Bth.*—97. See 12, 280.—98. *κεχαρ.*, Epic fut. for *χαίρήσιν*.—101. See 1, 517.—102. "To laugh with the lips," which the ancients called *σαρδάνιος γίλωσ*. Its opposite is *ἡδὲ γέλωσ*, to laugh a joyous hearty laugh (2, 270, sqq.). The description is completed by what follows: "But the forehead beneath the dark eye-brows did not lighten up." *ἰαίνειν* is said of heat and its effect, which is to dilate, to expand; e. g. *θυμός* or *θυμὸν ἰάνθη*, his heart expanded to pleasure; and in the act., *δῶρα τὰ κε θυμὸν ἰήνη*, 24, 119.—104. *μενεαίνειν τινί*, to be angry with . . ., *irasci* (see 1, 103).—105. Ἀπώτερῳ καὶ πόρῳ καθεζόμενος, *Sch.*—107. See 1, 181.—109. Chrysippus, the Stoic, greatly eulogised the poet (*ὑπερφυῶς ἐπαινεί Ὀμηρον*) on the subject of this line, and the sage resignation it prescribes. Such assuredly is not the intention of *Hêrê*, who, on the contrary, seeks to kindle the resentment of the gods against Zeus, all the while she has the air of advising submission.—113. See 12, 162.—119. The present construction presents an ambiguity which appears to have

- 20 ζευγνύμεν· αὐτὸς δ' ἔντε' ἐδύσετο παμφανόωντα.
 "Ενθα κ' ἔτι μείζων τε καὶ ἀργαλεώτερος ἄλλος
 παρ Διὸς ἀθανάτοισι χόλος καὶ μῆνις ἐτύχθη,
 εἰ μὴ Ἀθήνη, πᾶσι περιδδείσασα θεοῖσιν,
 124 ὥρτο διέκ προθύρου, λίπε δὲ θρόνον, ἔνθα θάασσεν.
 Τοῦ δ' ἀπὸ μὲν κεφαλῆς κόρυθ' εἴλετο καὶ σάκος
 ὦμων,
 ἔγχος δ' ἔστησε στιβαρῆς ἀπὸ χειρὸς ἐλουῖσα
 χάλκεον· ἥ δ' ἐπέεσσι καθάπτετο θοῦρον Ἄρηα·
 128 Μαινόμενε, φρένας ἡλέ, διέφθορας; ἦ νύ τοι
 αὐτως
 οὐατ' ἀκούμεν ἐστί, νόος δ' ἀπόλωλε καὶ αἰδώς.
 Οὐκ αἶεις, ἃ τε φησὶ θεὰ λευκώλενος Ἥρη,
 ἦ δὴ νῦν παρ Ζηνὸς Ὀλυμπίου εἰλήλουθεν;
 132 ἦ ἐθέλεις αὐτὸς μὲν ἀναπλήσας κακὰ πολλὰ
 ἄψ ἱμεν Οὐλύμπόνδε, καὶ ἀχνύμενός περ, ἀνάγκη,
 αὐτὰρ τοῖς ἄλλοισι κακὸν μέγα πᾶσι φυτεῦσαι;
 αὐτίκα γὰρ Τρῶας μὲν ὑπερθύμους καὶ Ἀχαιοὺς
 136 λείψει, ὃ δ' ἡμέας εἰσι κυδοιμήσων ἐς Ὀλυμπον·
 μάρψει δ' ἐξείης, ὅς τ' αἴτιος ὅς τε καὶ οὐκί.
 Τῷ σ' αὖ νῦν κέλομαι μεθέμεν χόλον νῖος ἔηος.
 Ἦδη γάρ τις τοῦγε βίην καὶ χεῖρας ἀμείνων
 140 ἦ πέφατ', ἦ καὶ ἔπειτα πεφήσεται· ἀργαλέον δὲ
 πάντων ἀνθρώπων ῥῦσθαι γενεήν τε τόκον τε.

led into error the ancients themselves, provided Antimachus (a poet contemporary with Plato) thought of this passage, when he gave to one of the horses of Arès the name of Φόβος; and if he has not imagined that fiction independently of the poem of H. Κέλομαι and κελεύω are construed also with the accus. and infin.; which is the case here: Arès orders *Deimos* and *Phobos*, his sons, to harness his horses. See 13, 299; 4, 440.—124. ἔλπιε θρόνον is really an action anterior to the other, ὥρτο διέκ προθύρου. But we easily see what must have produced the inversion; viz., the dependence in which the verb stands to εἰ μὴ: a great misfortune would have happened, had not Athênê run to him and quitted her seat. It is clear that this is better than saying, "had not Athênê quitted her seat and run to him."—127. See 1, 582.—128. The form ἡλέος, fm ἀλή, *vagatio*, is more common. Μάταιε, *Sch.* διέφθορας, 2d perf. with intrans. signif., *periisti*. αὐτως, thus (as I see), i. e. so uselessly; because he listens to nothing. — 132. See 8, 34. — 136. ὃ δέ, Zeus.—138. ἔηος, see 1, 393.

Arès has resumed his place. Iris and Apollo quit Olympus. Zeus sends Iris to Poseidôn. He orders his brother to quit the fight. Poseidôn yields to the sage advice of Iris and plunges again into the sea. Zeus sends Apollo with the ægis to sow terror among the Greeks, and to relieve Hector.

- Ὠς εἰποῦς ἴδρυσε θρόνῳ ἐνὶ θοῦρον Ἄρηα.
 Ἥρῃ δ' Ἀπόλλωνα καλέσσατο δώματος ἐκτός,
 144 Ἴριν θ', ἥτε θεοῖσι μετάγγελος ἀθανάτοισιν·
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·
 Ζεὺς σφῶ εἰς Ἴδην κέλετ' ἐλθέμεν ὅττι τάχιστα·
 αὐτὰρ ἐπὴν ἔλθῃτε, Διὸς τ' εἰς ὧπα ἴδησθε,
 148 ἔρδειν ὅττι κε κείνος ἐποτρύνῃ καὶ ἀνώγῃ.
 Ἥ μὲν ἄρ' ὧς εἰποῦσα πάλιν κίε πότνια Ἥρῃ·
 ἔζετο δ' εἰνὶ θρόνῳ τῷ δ' αἶξαντε πετέσθην,
 Ἴδην δ' ἱκανον πολυπίδακα, μητέρα θηρῶν·
 152 εὖρον δ' εὐρύοπα Κρονίδην ἀνὰ Γαργάρῳ ἄκρῃ
 ἦμενον· ἀμφὶ δέ μιν θυόεν νέφος ἐστεφάνωτο.
 Τῷ δὲ πάροιθ' ἐλθόντε Διὸς νεφεληγερέταο
 στήτην· οὐδέ σφωῖν ἰδὼν ἐχολώσατο θυμῷ,
 156 ὅττι οἱ ὦκ' ἐπέεσσι φίλης ἀλόχοιο πιθέσθην.
 Ἴριν δὲ προτέρην ἔπεα πτερόεντα προσηύδα·
 Βάσκ' ἴθι, Ἴρι ταχεῖα, Ποσειδάωνι ἄνακτι
 πάντα τάδ' ἀγγεῖλαι, μηδὲ ψευδάγγελος εἶναι·
 160 παυσάμενόν μιν ἄνωχθι μάχης ἥδὲ πτολέμοιο
 ἔρχεσθαι μετὰ φῦλα θεῶν, ἥ εἰς ἅλα διαν.
 Εἰ δέ μοι οὐκ ἐπέεσσ' ἐπιπείσεται, ἀλλ' ἀλογήσῃ,
 φραζέσθω δὴ ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν,
 164 μὴ μ' οὐδέ, κρατερός περ ἐών, ἐπιόντα ταλάσῃ
 μέναι· ἐπεὶ εὖ φημι βίῃ πολὺ φέρτερος εἶναι
 καὶ γενεῇ πρότερος· τοῦ δ' οὐκ ὅθεται φίλον ἦτορ
 ἴσον ἐμοὶ φάσθαι, τόντε στυγέουσι καὶ ἄλλοι.
 168 Ὠς ἔφατ'· οὐδ' ἀπίθῃσε ποδὴννεμος ὠκέα Ἴρις·
 βῇ δὲ κατ' Ἰδαίων ὀρέων εἰς Ἴλιον ἱρήν.
 Ὠς δ' ὅτ' ἂν ἐκ νεφέων πτῆται νιφὰς ἢ χάλαζα
 ψυχρὴ ὑπὸ ῥίπῃς αἰθρηγενέος Βορέας·
 172 ὧς κραιπνῶς μεμανῖα διέπτατο ὠκέα Ἴρις,
 ἀρχοῦ δ' ἰσταμένη προσέφη κλυτὸν Ἐννοσίγαιον·

147. = εἰσίδῃσθε.—153. See 2, 8.—162. Λόγον οὐ ποιήσεται, καταφρονήσει, Sch. Ἀλογεῖν τις is often used by Hdt.—164. See 13 v29.—165. = οὐ, pron. of third pers.—167. See 1, 187.—τόντε (= ὅν) belongs to ἐμοί.—171. αἰθρηγενής, born in the αἶθρη, the pure

- 174 Ἀγγελίην τινά τοι, Γαίηοχε κυανοχαῖτα,
ἦλθον δεῦρο φέρουσα παραὶ Διὸς αἰγιόχοιο.
- 176 Πausάμενόν σ' ἐκέλευσε μάχης ἡδὲ πτολέμοιο
ἔρχεσθαι μετὰ φύλα θεῶν, ἥ εἰς ἅλα διαν.
Εἰ δέ οἱ οὐκ ἐπέεσσ' ἐπιπείσεις, ἀλλ' ἀλογήσεις,
ἡπείλει καὶ κείνος ἐναντίβιον πολεμίζων
- 180 ἐνθάδ' ἐλεύσεσθαι· σὲ δ' ὑπέξαλέασθαι ἀνώγει
χεῖρας, ἐπεὶ σέο φησὶ βίη πολὺ φέρτερος εἶναι
καὶ γενεῇ πρότερος· σὺν δ' οὐκ ὄθεται φίλον ἦτορ
ἰσὺν οἱ φάσθαι, τόντε στυγέουσι καὶ ἄλλοι.
- 184 Τὴν δὲ μέγ' ὀχθήσας προσέφη κλυτὸς Ἐννοσίγαιος·
ᾧ πόποι· ἦ ῥ', ἀγαθὸς περ ἑῶν, ὑπέροπλον ἔειπεν,
εἰ μ' ὁμοτίμον ἰόντα βίη ἀέκοντα καθέξει.
Τρεῖς γάρ τ' ἐκ Κρόνου εἰμὲν ἀδελφοί, οὓς τέκετο
Ῥέα,
- 188 Ζεὺς καὶ ἐγώ, τρίτατος δ' Ἀΐδης, ἐνέροισιν ἀνάσσω.·
Τριχθὰ δὲ πάντα δέδασται, ἕκαστος δ' ἔμμορε τιμῆς·
ἦτοι ἑγὼν ἔλαχον πολιὴν ἅλα ναιέμεν αἰεῖ,
παλλομένων, Ἀΐδης δ' ἔλαχε Ζόφον ἡρόεντα·
- 192 Ζεὺς δ' ἔλαχ' οὐρανὸν εὐρὺν ἐν αἰθέρι καὶ νεφέλῃσιν·
γαῖα δ' ἔτι ξυνὴ πάντων καὶ μακρὸς Ὀλυμπος.
Τῷ ῥα καὶ οὔτι Διὸς βέομαι φρεσὶν· ἀλλὰ ἔκηλος,
καὶ κρατερός περ ἑῶν, μενέτω τριτάτῃ ἐνὶ μοίρῃ.
- 196 Χερσὶ δὲ μῆτι με πάγχυ κακὸν ὥς δειδισσέσθω.
Θυγατέρεσσιν γάρ τε καὶ υἱάσι βέλτερον εἶη
ἐκπάγλοις ἐπέεσσιν ἐνισσέμεν, οὓς τέκεν αὐτός·
οἳ ἔθεν ὀτρύνοντος ἀκούσονται καὶ ἀνάγκη.
- 200 Τὸν δ' ἡμείβετ' ἔπειτα πυδῆνεμος ὠκέα Ἴρις·
Οὔτω γὰρ δὴ τοι, Γαίηοχε κυανοχαῖτα,
τόνδε φέρω Διὶ μῦθον ἀπηνέα τε κρατερὸν τε;

and serene air above the region of the clouds.—185. Ὑπερήφανον, *Sch.*—186. *Cohibebit* = *cohibere cogitat*.—187. Ῥέα one syllable. Others read οὓς τέκε Ῥεῖη. —189. See 1, 125. —191. See 24, 400. —193. The word *ἔτι*, far from being “inepte,” as Bth. says, gives more colour to this line. The earth and Olympus are still (or up to this time) common to us three (in spite of what Zeus may have decided of his own private authority).—194. βέομαι, Epic fut. of βαίνω, in the metaphorical meaning only, ‘I will act, live.’—196. See 4, 184.—198. ἐνίσσειν and ἐνίπτειν, to reprimand, rebuke : see 24, 238. “This is bitter irony against Zeus ; for Poseidōn means to reproach him thereby, that he has no power to restrain his own children, as Arēs and Athēnē so often contravene his orders.” *Mad. Dacier.*—202. φέρω, subj. Dionysius of Halicarnassus and other ancients eulogise

203 ἥ τι μεταστρέψεις ; στρεπταὶ μὲν τε φρένες ἑσθλῶν.
204 Οἷσθ' ὥς πρεσβυτέροισιν Ἑρινύες αἰὲν ἔπονται.

Τὴν δ' αὐτὴ προσέειπε Ποσειδάων ἐννοσίχθων
Ἴρι θεά, μάλα τοῦτο ἔπος κατὰ μοῖραν ἔειπες·
ἑσθλὸν καὶ τὸ τέτυκται, ὅτ' ἄγγελος αἰσίμα εἶδῃ.
208 Ἀλλὰ τόδ' αἰνὸν ἄχος κραδίην καὶ θυμὸν ἰκάνει,
ὁππότε ἂν ἰσόμορον καὶ ὁμῇ πεπρωμένον αἴσῃ
νεικεῖν ἐθέλῃσι χολωτοῖσιν ἐπέεσσιν.

Ἀλλ' ἦτοι νῦν μὲν κε νεμεσσηθεὶς ὑποείξω.
212 Ἄλλο δέ τοι ἐρέω, καὶ ἀπειλήσω τόγε θυμῷ·
αἶ κεν ἄνευ ἐμέθεν καὶ Ἀθηναίης ἀγελέης,
Ἥρης Ἑρμείω τε καὶ Ἡφαίστοιο ἀνακτος,
Ἰλίου αἰπυνῆς πεφιδήσεται, οὐδ' ἐθελήσει

216 ἐκπέρσαι, δοῦναι δὲ μέγα κράτος Ἀργείοισιν,
ἴστω τοῦθ', ὅτι νῶϊν ἀνῆκστος χόλος ἔσται.

Ὡς εἰπὼν λίπε λαὸν Ἀχαιῶν ἐννοσίγαιος·
δῦνε δὲ πόντον ἰών, πόθεσαν δ' ἥρωες Ἀχαιοί.
220 Καὶ τότε Ἀπόλλωνα προσέφη νεφεληγερέτα Ζεὺς·
Ἔρχεο νῦν, φίλε Φοῖβε, μεθ' Ἑκτορα χαλκο-
κορυστήν·

ἦδη μὲν γάρ τοι γαίηοχος Ἐννοσίγαιος
οἴχεται εἰς ἅλα διὰν, ἀλευάμενος χόλον αἰπὺν
224 ἡμέτερον· μάλα γάρ κε μάχης ἐπύθοντο καὶ ἄλλοι,
οἵπερ ἐνέρτεροί εἰσι θεοί, Κρόνον ἀμφὶς ἰόντες.
Ἀλλὰ τόδ' ἡμὲν ἐμοὶ πολὺν κέρδιον ἦδὲ οἱ αὐτῷ
ἔπλετο, ὅττι πάροιθε νεμεσσηθεὶς ὑπόειξεν

228 χεῖρας ἐμάς· ἐπεὶ οὐ κεν ἀνιδρωτὶ γ' ἐτελέσθη.
Ἀλλὰ σύγ' ἐν χεῖρεσσι λάβ' αἰγίδα θυσσανόεσσαν,
τὴν μάλ' ἐπισσείων, φοβέειν ἥρωας Ἀχαιοὺς·
σοὶ δ' αὐτῷ μελέτω, Ἐκατηβύλε, φαίδιμος Ἔκτωρ·
232 τόφρα γὰρ οὖν οἱ ἔγειρε μένος μέγα, ὅφρ' ἂν Ἀχαιοὶ
φεύγοντες νῆας τε καὶ Ἑλλήσποντον ἴκωνται.
Κεῖθεν δ' αὐτὸς ἐγὼ φράσομαι ἔργον τε ἔπος τε,
ὥς κε καὶ αὐτίς Ἀχαιοὶ ἀναπνεύσωσι πόνοιο.

these sage words, so well adapted to calm and moderate Poseidón's animosity.—204. ἔπονται, accompany them like a suite, are with them as guards. The gods exact the respect of the younger towards the elder, and punish forgetfulness of that duty.—207. It is a great advantage when the envoy is a man of sense, who can add to it the wisdom of his counsel.—209. = ἰσόμορον and ὁμοίῳ.—215. Ἐμὲ φέρομαι.—224. Poseidón has yielded to my anger: for (had he not done so), both you and the infernal gods would have heard of a fight.

Apollo brings back Hector to the fight. The Greeks are panic-struck at sight of the hero. They divide amongst them the defence of the camp and of the ships ; but Apollo turns against them. They flee and regain their camp. Hector orders the assault and the attack on the ships.

236 Ὡς ἔφατ'· οὐδ' ἄρα πατρὸς ἀνηκούστησεν Ἀπόλ-
λων.

Βῆ δὲ κατ' Ἰδαίων ὀρέων, ἱρῆκι οἰκῶς
ὠκεί, φασσοφόνῳ, ὅστ' ὠκιστος πετεηνῶν
εὖρ' υἱὸν Πριάμοιο δαΐφρονος, Ἑκτορα δῖον,

240 ἤμενον, οὐδ' ἔτι κείμεν· νέον δ' ἐσαγείρετο θυμόν,
ἀμφὶ ἔγεινῶσκων ἐτάρους· ἀτὰρ ἄσθμα καὶ ἰδρώς
παύειτ' ἐπεὶ μιν ἔγειρε Διὸς νόος αἰγιόχοιο.

Ἀγχοῦ δ' ἰστάμενος προσέφη ἐκάεργος Ἀπόλλων·
244 Ἑκτορ, υἱὲ Πριάμοιο, τίη δὲ σὺν νόσφιν ἀπ' ἄλλων
ἦσ' ὀλιγηπελέων ; ἦ πού τί σε κῆδος ἰκάνει ;
Τὸν δ' ὀλιγοδρανέων προσέφη κορυθαίολος
Ἑκτωρ·

Τίς δὲ σύ ἐσσι, φέριστε θεῶν, ὅς μ' εἴρειαι ἄντην ;
248 οὐκ αἴεις, ὃ με νηυσὶν ἐπὶ πρύμνησιν Ἀχαιῶν,
οὗς ἐτάρους ὀλέκοντα, βοὴν ἀγαθὸς βάλεν Αἴας
χερμαδίῳ πρὸς στήθος, ἔπαυσε δὲ θούριδος ἀλκῆς ;
καὶ δὴ ἔγωγ' ἐφάμην νέκυας καὶ δῶμ' Αἴδαιο
252 ἤματι τῷδ' ἵξεσθαι, ἐπεὶ φίλον αἶον ἦτορ.

Τὸν δ' αὖτε προσέειπεν ἄναξ ἐκάεργος Ἀπόλλων·
Θάρσει νῦν· τοῖόν τοι ἀοσσητῆρα Κρονίων
ἐξ Ἰδης προέηκε παρεστάμεναι καὶ ἀμύνειν,
256 Φοῖβον Ἀπόλλωνα χρυσάορον· ὅς σε πάρος περ
ῥύομ', ὁμῶς αὐτὺν τε καὶ αἰπεινὸν πτολίεθρον.
Ἄλλ' ἄγε νῦν ἱππεῦσιν ἐπότηρυνον πολέεσσιν,
νηυσὶν ἐπὶ γλαφυρῇσιν ἐλαυνέμεν ὠκίας ἵππους·
260 αὐτὰρ ἐγὼ προπάροιθε κιὼν ἵπποισι κέλευθον
πᾶσαν λειανέω, τρέψω δ' ἥρωας Ἀχαιοὺς.
Ὡς εἰπὼν ἔμπνευσε μένος μέγα ποιμένι λαῶν.

242. The mere intention of Zeus has already influenced the state of Hector, before the arrival of the mediator.—244. See 7, 47.—245, 246. See 24. — 248. = ὅτι. — 252. ἵξεσθαι with Aristarch.; other texts have *δύσεσθαι*. αἶον here comes fm αἶω = *ἄημι, ἴλω, ἔσσω*, an irregular formation, but put beyond a doubt by the form, *θυμόν ἀίσθων*, 16, 468. — 254. *Βοηθόν*, Sch.—262. Plutarch uses this passage to prove, ὅτι τοὺς θεοὺς Ὅμηρος ἐμπνεῖν φησι τὸ ἐνθουσιῶδες τοῖς ἀνθρώποις. There is no reference, as some have imagined, to

- 263 Ὡς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτῃ,
 264 δεσμὸν ἀπορρήξας θείῃ πεδίῳιο κροαίνων,
 εἰωθὼς λούεσθαι ἐϋρρέϊος ποταμοῖο,
 κυδιόων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
 ὦμοις αἴσσονται· ὁ δ' ἀγλαΐῃφι πεποιθώς,
 268 ρίμφα ἐ γούνα φέρει μετὰ τ' ἤθεα καὶ νομὸν ἵππων
 ὥς Ἐκτωρ λαιψῆρὰ πόδας καὶ γούνατ' ἐνώμα,
 ὀτρύνων ἱππῆας, ἐπεὶ θεοῦ ἔκλυεν αὐδὴν.
 Οἱ δ' ὥς τ' ἦ ἔλαφον κεραδὸν ἢ ἄγριον αἶγα
 272 ἐσσεύαντο κύνες τε καὶ ἀνέρες ἀγροιώται·
 τὸν μὲν τ' ἡλίβατος πέτρῃ καὶ δάσκιος ὕλῃ
 εἰρύσατ', οὐδ' ἄρα τέ σφι κιχήμεναι αἴσιμον ἦεν·
 τῶν δέ θ' ὑπὸ ἰαχῆς ἐφάνη λῖς ἡϋγένειος
 276 εἰς ὁδόν, αἶψα δὲ πάντας ἀπέτραπε καὶ μεμαῶτας·
 ὥς Δαναοὶ εἰως μὲν ὀμιλαδὸν αἰὲν ἔποντο,
 νύσσοντες ξίφεσιν τε καὶ ἔγχεσιν ἀμφιγύοισιν·
 αὐτὰρ ἐπεὶ ἶδον Ἐκτορ' ἐποικχόμενον στίχας ἀνδρῶν,
 280 τάρβησαν, πᾶσιν δὲ παραὶ ποσὶ κάππεσε θυμός.
 Τοῖσι δ' ἔπειτ' ἀγόρευε Θόας, Ἀνδραίμονος υἱός,
 Αἰτωλῶν ὄχ' ἄριστος, ἐπιστάμενος μὲν ἄκοντι,
 ἐσθλὸς δ' ἐν σταδίῃ· ἀγορῇ δὲ ἐ παῦροι Ἀχαιῶν
 284 νίκων, ὅππότε κούροι ἐρίσσειαν περὶ μύθων·
 ὃ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν·
 ὦ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὀρῶμαι·
 οἷον δ' αὐτ' ἐξαῦτις ἀνέστη, Κῆρας ἀλύξας,
 288 Ἐκτωρ! Ἥ θῆν μιν μάλα ἔλπετο θυμὸς ἐκάστου
 χερσὶν ὑπ' Αἴαντος θανέειν Τελαμωνιάδαο.
 Ἀλλὰ τις αὐτε θεῶν ἐρρύσατο καὶ ἐσάωσεν
 Ἐκτορ'· ὁ δὲ πολλῶν Δαναῶν ὑπὸ γούνατ' ἔλυσεν·

Apollo's skill in the healing art. H. nowhere attributes to him this skill: which is peculiar to the post-Homeric times.—263, sqq. See 6, 506, sqq.—269. *λαιψῆρὰ*, for the adverb.—272. See 11, 549.—273. *ἡλίβατος* probably fm *ἄλῃ* or *ἀλιεῖν* and *βαίνω*; on which the foot slips, steep, difficult to climb, very high.—274. *αἴσιμον*, accorded by fate. This expression, of an emphatic appearance, relates to the belief of the ancients, that even the wild beasts enjoyed the protection of the gods.—275. *εὐγένειος* is said of the mane.—277. = *ρίως*.—280. Dugas Montbel ought not to have compared this line with the words of La Fontaine: "Il semblaît que mon âme fût accourue tout entière dans mes yeux." (It seemed as though my whole soul had rushed into my eyes.) H. says: the courage of all fell *into their feet*; i. e. to the ground; they lost it. The sequel proves that here there can be no question of flight.—282. Cf. in Latin *fidibus sciens*, sc. *canendi*.—283. See 7,

- 292 ὥς καὶ νῦν ἔσσεσθαι ὁτομαί· οὐ γὰρ ἄτερ γε
 Ζηνὸς ἐριγδοῦπου πρόμος ἴσταται, ὧδε μενοιῶν.
 Ἄλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες.
 Πληθὺν μὲν ποτὶ νῆας ἀνώξομεν ἀπονέεσθαι·
 296 αὐτοὶ δ', ὅσσοι ἄριστοι ἐνὶ στρατῷ εὐχόμεθ' εἶναι,
 στείομεν, ὥς κε πρῶτον ἐρύξομεν ἀντιάσαντες,
 δούρατ' ἀνασχόμενοι· τὸν δ' οἶω, καὶ μεμαῶτα,
 θυμῷ δεῖσεσθαι Δαναῶν καταδύναι ὁμιλον.
 300 Ὡς ἔφαθ' οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἦδ'
 ἐπίθοντο·
 Οἱ μὲν ἄρ' ἀμφ' Αἴαντα καὶ Ἰδομενεῆα ἄνακτα,
 Τεῦκρον Μηριόνην τε, Μέγην τ', ἀτάλαντον Ἄρηι,
 ὑσμίνην ἥρτυνον, ἀριστῆας καλέσαντες,
 304 Ἐκτορι καὶ Τρώεσσι ἐναντίον· αὐτὰρ ὀπίσσω
 ἡ πληθὺς ἐπὶ νῆας Ἀχαιῶν ἀπονέοντο.
 Τρῶες δὲ προὔτυψαν ἀολλέες· ἦρχε δ' ἄρ' Ἐκτωρ
 μακρὰ βιβάς· πρόσθεν δὲ κ' αὐτοῦ Φοῖβος
 Ἀπόλλων,
 308 εἰμένος ὦμοϊν νεφέλην, ἔχε δ' αἰγίδα θοῦριν,
 δεινὴν, ἀμφιδάσειαν, ἀριπρεπὲς, ἣν ἄρα χαλκεὺς
 Ἥφαιστος Διὶ δῶκε φορήμεναι ἐς φόβον ἀνδρῶν·
 τὴν ἄρ' ὄγ' ἐν χεῖρεσσιν ἔχων ἠγήσατο λαῶν.
 312 Ἀργεῖοι δ' ὑπέμειναν ἀολλέες· ὥρτο δ' αὐτῇ
 ὄξει ἀμφοτέρωθεν· ἀπὸ νευρῆφι δ' οἴστοι
 θρώσκον· πολλὰ δὲ δοῦρα θρασειάων ἀπὸ χειρῶν,
 ἄλλα μὲν ἐν χροῖ πῆγνυτ' Ἀρηιθόων αἰζήων,
 316 πολλὰ δὲ καὶ μεσσηγύ, πάρος χροῖα λευκὸν ἐπαυρεῖν
 ἐν γαίῃ ἴσαντο, λιλαιόμενα χροὸς ἄσαι.
 Ὅφρα μὲν αἰγίδα χερσὶν ἔχ' ἀτρέμα Φοῖβος
 Ἀπόλλων,
 τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε δὲ λαός.
 320 Αὐτὰρ ἐπεὶ κατένωπα ἰδὼν Δαναῶν ταχυπώλων
 σείσ', ἐπὶ δ' αὐτὸς ἄϋσε μάλα μέγα, τοῖσι δὲ θυμὸν
 ἐν στήθεσσιν ἔθελξε, λάθοντο δὲ θούριδος ἀλκῆς.
 Οἱ δ', ὥστ' ἠὲ βοῶν ἀγέλην ἡ πῶν μέγ' οἰῶν

241. — 297. = στίωμεν = στῶμεν. ἐρύξ. Ἐπίσχωμεν, Sch. To arrest the progress of the Trojans. — 313. [= ἀπὸ νευρῆς, D. 33.] — 314, sqq. See 11, 571, sqq. — 318, sqq. In spite of obvious differences, the effect here produced reminds us of the rod of Moses raised during the battle against the Amalekites, Exod. xvii. 9, sqq. — 320. Κατὰ πρόσοψιν, κατ' ἐναντίον, Sch. — 322. See 12, 255. —

- 324 θῆρε δὺω κλονέωσι, μελαίνης νυκτὸς ἀμολγῶ,
 ἔλθόντ' ἐξαπίνης, σημάντορος οὐ παρεόντος·
 ὥς ἐφόβηθεν Ἀχαιοὶ ἀνάλκιδες· ἐν γὰρ Ἀπόλλων
 ἦκε φόβον, Τρωσὶν δὲ καὶ Ἑκτορι κῦδος ὄπαζεν.
- 328 Ἔνθα δ' ἀνὴρ ἔλεν ἄνδρα, κεδασθείσης ὑσμίνης.
 Ἐκτωρ μὲν Στιχίον τε καὶ Ἀρκεσίλαον ἔπεφνεν,
 τὸν μὲν Βοιωτῶν ἡγήτορα χαλκοχιτώνων,
 τὸν δὲ Μενεσθῆος μεγαθύμου πιστὸν ἑταῖρον.
- 332 Αἰνείας δὲ Μέδοντα καὶ Ἴασον ἐξενάριξεν·
 ἦτοι ὁ μὲν νόθος υἱὸς Οἴλῃος θείοιο
 ἔσκε, Μέδων, Αἴαντος ἀδελφεός· αὐτὰρ ἔναιεν
 ἐν Φυλάκῃ, γαίης ἄπο πατρίδος, ἄνδρα κατακτάς,
- 336 γνωτὸν μητρυιῆς Ἐριώπιδος, ἣν ἔχ' Οἰλεύς·
 Ἴασος αὐτ' ἀρχὸς μὲν Ἀθηναίων ἐτέτυκτο,
 υἱὸς δὲ Σφήλαιο καλέσκετο Βουκολίδαο.
 Μηκιστῇ δ' ἔλε Πουλυδάμας, Ἐχίον δὲ Πολίτης
- 340 πρῶτῃ ἐν ὑσμίνῃ, Κλονίον δ' ἔλε διὸς Ἀγῆνωρ.
 Δῆτοχον δὲ Πάρις βάλε νεῖατον ὦμον ὀπισθεν
 φεύγοντ' ἐν προμάχοισι, διαπρὸ δὲ χαλκὸν ἔλασ-
 σεν.
- Ὅφρ' οἱ τοὺς ἐνάριζον ἀπ' ἔντεα, τόφρα δ' Ἀχαιοὶ
- 344 τάφρῳ καὶ σκολόπεσσιν ἐνιπλήξαντες ὀρυκτῇ
 ἔνθα καὶ ἔνθα φέβοντο, δύοντο δὲ τείχος ἀνάγκῃ.
 Ἐκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν αὔσας·
 Νηυσὶν ἐπισσέυσθαι, εἴν δ' ἔναρα βροτόεντα·
- 348 ὃν δ' ἂν ἐγὼν ἀπάνευθε νεῶν ἐτέρωθι νοήσω,
 αὐτοῦ οἱ θάνατον μητίσομαι, οὐδέ νυ τόνγε
 γνωτοὶ τε γνωταὶ τε πυρὸς λελάχουσι θανόντα,
 ἀλλὰ κύνες ἐρύουσι πρὸ ἄστεος ἡμετέροιο.

324. See 11, 173. — 325. See 10, 485. — 326. ἀνάλκιδες, (rendered) feeble, or powerless (from the effect of the ægis). — 330. τὸν μὲν relates to the second, Arcesilaus. — 331, sqq. See 13, 690, sqq. — 339. = Μηκιστία, like Τυδῆ, 4, 384. — 340. Ἐν τῇ πρῶτῃ γάξῃ, Sch. — 343. See 12, 195. — 344. See n. 1. — 347. Infin. for imperat. "It is remarkable that our ancient poets have also used the infin. for the imperat., but only with the negative, as M. Raynouard observes in the *Grammaire comparée des langues de l'Europe latine avec celle des troubadours*, p. 302. Thus, in the *Chastoiement d'un père à son fils*, it is said :

"Chier filz, ne t'accompagner jamais
 A home de malvese vie."

(Note cited by Dugas Month.). — 348, sqq. See 2, 391, sqq. — 350. See 7, 80. — 351. See 11, 454.

Led by Apollo, the Trojans advance. The wall is levelled, the fosse filled up. Such is the panic produced by the ægis, that the Greeks flee to their ships.

- 352 Ὡς εἰπὼν μάστιγι κατωμαδὸν ἤλασεν ἵππους,
κεκλόμενος Τρώεσσι κατὰ στίχας. Οἱ δὲ σὺν αὐτῷ
πάντες ὁμοκλήσαντες ἔχον ἐρυσάρματας ἵππους,
ἡχῇ θεσπεσίῃ· προπάροιθε δὲ Φοῖβος Ἀπόλλων
356 ῥεῖ ὄχθας καπέτοιο βαθείης ποσσὶν ἐρείπων
ἐς μέσσον κατέβαλλε· γεφύρωσεν δὲ κέλευθον
μακρὴν ἥδ' εὐρείαν, ὅσον τ' ἐπὶ δουρὸς ἐρωῇ
γίγνεται, ὅππότε ἄνῃρ σθένης περῶμενος ᾗσιν.
360 Τῇ ῥ' οἷγε προχέοντο φαλαγγηδόν, πρὸ δ'
Ἀπόλλων,
αἰγίδ' ἔχων ἐρίτιμον· ἔρειπε δὲ τεῖχος Ἀχαιῶν
ῥεῖα μάλ', ὥς ὅτε τις ψάμαθον παῖς ἄγχι θαλάσσης,
δρετ' ἐπεὶ οὖν ποιήσῃ ἀθύρματα νηπιέησιν,
364 ἂψ αὐτὶς συνέχευε ποσσὶν καὶ χερσὶν ἀθύρων·
ὥς ῥα σύ, ἦε Φοῖβε, πολὺν κάματον καὶ οἷζυν
σύγχεας Ἀργείων, αὐτοῖσι δὲ φύζαν ἐνῶρσας.
Ὡς οἱ μὲν παρὰ νηυσὶν ἐρητύοντο μένοντες,
368 ἀλλήλοισι τε κεκλόμενοι καὶ πᾶσι θεοῖσιν
χεῖρας ἀνίσχοντες, μεγάλ' εὐχετόωντο ἕκαστος·
Νέστωρ αὐτὲ μάλιστα Γερήνιος, οὔρος Ἀχαιῶν,
εὐχετο χεῖρ' ὀρέγων εἰς οὐρανὸν ἀστερόεντα·
372 Ζεῦ πάτερ, εἴποτέ τίς τοι ἐν Ἀργεὶ περ πολυπύρῳ
ἦ βοδὸς ἦ οἶος κατὰ πτόνα μηρία καίων
εὐχετο νοστήσαι, σὺ δ' ὑπέσχεο καὶ κατένευσας·
τῶν μνῆσαι, καὶ ἄμυνον, Ὀλύμπιε, νηλεὲς ἦμαρ·
376 μῆδ' οὕτω Τρώεσσι ἐα δάμνασθαι Ἀχαιοὺς.
Ὡς ἔφατ' εὐχόμενος· μέγα δ' ἔκτυπε μητίετα Ζεὺς,
ἀράων αἴων Νηληϊάδαο γέροντος.
Τρῶες δ' ὥς ἐπύθοντο Διὸς κτύπον αἰγιόχοιο,
380 μᾶλλον ἐπ' Ἀργεῖοισι θόρον, μνήσαντο δὲ χάρμης.

354. ἐρυσάρματας is what is called a *metaplasma* (a change of declension in some of the cases) instead of ἐρυσαρμάτους. εἶχον, directed, guided. See 3, 263.—356. Τῆς τάφρου, Sch. — 358. = ἐφ' ὅσον. — 359. Fm ἴημι. See 18, 601.—365. The apostrophe is very expressive here, and its motive is the feeling of admiration. The ancients explain ἦε (= ἰήε, Sch.) by τοξικέ, fm ἴημι (to hurl), or from the exclamation ἰή, which they refer to the same root (*hur!* the arrow against Python [cf. Hymn. Apoll., ἰηπαιήον' αἰεῖδεν, 500]). Buttm. thinks, [cf. App. V.] that ἦιος is only a collateral form of ἡύς (εὐός), *bonus, prætians*. — 370. See 8, 80.—372. Πολυσίτῳ, Sch.

- 381 Οἱ δ', ὥστε μέγα κῦμα θαλάσσης εὐρυπόροιο
 νηὸς ὑπὲρ τοίχων καταβήσεται, ὅππότε' ἐπείγῃ
 ἰς ἀνέμου· ἥ γάρ τε μάλιστά γε κύματ' ὀφέλλει·
 384 ὥς Τρῶες μεγάλη ἰαχῇ κατὰ τεῖχος ἔβαινον,
 ἵππους δ' εἰσελάσαντες, ἐπὶ πρύμνῃσι μάχοντο
 ἔγχεσιν ἀμφιγύοις αὐτοσχεδόν· οἱ μὲν ἀφ' ἵππων,
 οἱ δ' ἀπὸ νηῶν ὕψι μελαινάων ἐπιβάντες
 388 μακροῖσι ξυστοῖσι, τὰ ρά σφ' ἐπὶ νηυσὶν ἔκειτο
 ναύμαχα, κολλήεντα, κατὰ στόμα εἰμένα χαλκῷ.

Patroclus sees the disaster of the Greeks, and quits Eurypylus, to go and beg Achilles to come forth against the Trojans.

- Πάτροκλος δ', εἰως μὲν Ἀχαιοὶ τε Τρῶές τε
 τεῖχος ἀμφεμάχοντο θοάων ἔκτοθι νηῶν,
 392 τόφρ' ὄγ' ἐνὶ κλισίῃ ἀγαπήνορος Εὐρυπύλοιο
 ἦστό τε καὶ τὸν ἔτερπε λόγοις, ἐπὶ δ' ἔλκεϊ λυγρῷ
 φάρμακ' ἀκήματ' ἔπασσε μελαινάων ὀδυνάων.
 Αὐτὰρ ἐπειδὴ τεῖχος ἐπεσσυμένους ἐνόησεν
 396 Τρῶας, ἀτὰρ Δαναῶν γένετο ἰαχὴ τε φόβος τε,
 ὦμωξέν τ' ἄρ' ἔπειτα, καὶ ὦ πεπλήγετο μῆρὼ
 χερσὶ καταπρηνέσσ', ὀλοφυρόμενος δ' ἔπος ἤυδα·
 Εὐρύπυλ', οὐκέτι τοι δύναμαι, χατέοντί περ
 ἔμπης,
 400 ἐνθάδε παρμενέμεν· δὴ γὰρ μέγα νεῖκος ὄρωρεν·
 ἀλλὰ σὲ μὲν θεράπων ποτιτερπέτω· αὐτὰρ ἔγωγε
 σπεύσομαι εἰς Ἀχιλῆα, ἵν' ὀτρύνῃ πολεμίζειν.
 Τίς δ' οἷδ', εἴ κέν οἱ, σὺν δαίμονι, θυμὸν ὀρίνῃ
 404 παρειπῶν; ἀγαθὴ δὲ παραίφασίς ἐστιν ἐταίρου.

"Ἀργος = the whole of Greece. — 376. Ὑπὸ Τρώων, *Sch.* — 381. οἱ has its complement at ver. 384. — 382. καταβήσεται, "is going to dash down," gives more life to this picture, than the present καταβαίνει would have done. It is otherwise in a similar comparison which we shall see ver. 624. — 387. οἱ δέ (the Greeks), *sc.* ἐμάχοντο. — 389. Πρὸς ναυμαχίαν ἐπιτήδεια, *Sch.* It is objected, that in the heroic times there is no mention made of naval fights; and that it is only by recent authors that some have been attributed to Minos. But, in spite of this, they may surely have had long pikes to defend a ship in case of attack. κολλήεντα, see below 677, 678. Οἶον σύνθετα, οὐ μονόξυλα, as a Scholiast well expresses it. εἰμένα, *fm* ἔννυμι, "clad in brass," metaphorically.

390. At the end of bk 9, H. had left Patroclus in the tent of Eurypylus: he here continues the recital which concerns him. — 394. ἀκήματα ὀδυνῶν, apposition to φάρμακα. — 399. See 9, 518. — 403, 404. See 11, 792, 793.

The Greeks maintain their ground before the tents and the ships. Hector attacks Ajax. Ajax summons Teucer. His bow breaks, and he arms himself with his lance. Hector urges the Trojans to attack the ships; Ajax, the Greeks to conquer or die.

405 Τὸν μὲν ἄρ' ὥς εἰπόντα πόδες φέρον· αὐτὰρ
Ἀχαιοὶ

Τρῶας ἐπερχομένους μένον ἔμπεδον, οὐδ' ἐδύναντο,
παυροτέρους περ ἰόντας, ἀπώσασθαι παρὰ νηῶν·

408 οὐδέ ποτε Τρῶες Δαναῶν ἐδύναντο φάλαγγας
ῥηξάμενοι κλισίῃσι μιγήμεναι ἠδὲ νέεσσιν.

Ἄλλ' ὥστε στάθμη δόρυ νήϊον ἐξιθύνει
τέκτονος ἐν παλάμῃσι δαήμονος, ὃς ῥά τε πάσης

412 εὖ εἰδῆ σοφίης, ὑποθημοσύνησιν Ἀθήνης·
ὥς μὲν τῶν ἐπὶ ἴσα μάχῃ τέτατο πτόλεμός τε·
ἄλλοι δ' ἄμφ' ἄλλῃσι μάχην ἐμάχοντο νέεσσιν.

Ἐκτωρ δ' αὖτ' Αἴαντος εἰσατο κυδαλίμοιο.

416 Τῷ δὲ μίης περὶ νηὸς ἔχον πόνον, οὐδ' ἐδύναντο
οὕθ' ὁ τὸν ἐξελάσαι καὶ ἐνιπρῆσαι πυρὶ νῆας,
οὕθ' ὁ τὸν ἄψ ὥσασθαι, ἐπεὶ ῥ' ἐπέλασσε γε δαίμων.

Ἐνθ' υἷα Κλυτίοιο Καλήτορα φαίδιμος Αἴας,

420 πῦρ ἐς νῆα φέροντα, κατὰ στῆθος βάλε δουρί.
Δούπησεν δὲ πεσόν, δαλὸς δὲ οἱ ἔκπεσε χειρός.

Ἐκτωρ δ' ὥς ἐνόησεν ἀνεψιὸν ὀφθαλμοῖσιν
ἐν κούρῃσι πεσόντα νεὸς προπάροιθε μελαίνης,

424 Τρωσὶ τε καὶ Λυκίοισιν ἐκέκλετο μακρὸν αὖσας·

Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
μὴ δὴ πω χάζεσθε μάχης ἐν στείνει τῷδε·

ἀλλ' υἷα Κλυτίοιο σώσατε, μή μιν Ἀχαιοὶ

428 τεύχεα συλήσωσι νεῶν ἐν ἀγῶνι πεσόντα.

Ὡς εἰπὼν Αἴαντος ἀκόντισε δουρὶ φαεινῷ.

Τοῦ μὲν ἄμαρθ' ὁ δ' ἔπειτα Λυκόφρονα, Μάστορος
υἷόν,

Αἴαντος θεράποντα, Κυθήριον, ὃς ῥά παρ' αὐτῷ

432 ναῖ', ἐπεὶ ἄνδρα κατέκτα Κυθήροισι Ζαθίοισιν,
τόν ῥ' ἔβαλεν κεφαλὴν ὑπὲρ οὐατος ὀξεί χαλκῷ,

410. The (carpenter's) *line* or *rule*. δόρυ νήϊον, a plank to be used in the construction of a vessel.—412. For the use of εἰδῆ (not εἰδώς) with gen., see 12, 229. σοφία, and especially the adj. σοφός, are often applied to practical skill, a knowledge how to act.—413. See 11, 336.—415. = αὐτὰ (ἀντικρῦ). εἰσατο, fm εἰμι.—426. See 8, 476.—428. Ἐν τῷ ναυστάθμῳ, Sch. See 7, 298.—431. See 10, 268.—

- 434 ἔσταότ' ἄγχ' Αἴαντος· ὁ δ' ὕπτιος ἐν κονίησιν
νῆος ἄπο πρύμνης χαμάδις πέσε· λύντο δὲ γυῖα.
436 Αἴας δ' ἐρρίγησε, κασίγνητον δὲ προσηύδα·
Τεῦκρε πέπον, δὴ νῶϊν ἀπέκτατο πιστὸς ἐταῖρος,
Μαστορίδης, ὃν νῶϊ, Κυθηρόθεν ἔνδον ἰόντα,
ἴσα φίλοισι τοκεῦσιν ἐτίομεν ἐν μεγάροισιν·
440 τὸν δ' Ἔκτωρ μεγάλθυμος ἀπέκτανε. Ποῦ νύ ται ἰοὶ
ὠκύμορροι καὶ τόξον, ὃ ται πόρε Φοῖβος Ἀπόλλων;
Ὡς φάθ'· ὁ δὲ ξυνέηκε· θέων δέ οἱ ἄγχι παρέστη,
τόξον ἔχων ἐν χειρὶ παλίντονον ἠδὲ φαρέτρην
444 ἰοδόκον· μάλα γ' ὤκα βέλεα Τρώεσσιν ἐφίει.
Καί ῥ' ἔβαλε Κλεῖτον, Πεισήνορος ἀγλαὸν υἱόν,
Πουλυδάμαντος ἐταῖρον, ἀγαυοῦ Πανθοίδαο,
ἠνία χερσὶν ἔχοντα· ὁ μὲν πεπόννητο καθ' ἵππους·
448 τῇ γὰρ ἔχ', ἣ ῥα πολὺ πλεῖσται κλονέοντο φά-
λαγγες,
Ἐκτορι καὶ Τρώεσσι χαριζόμενος· τάχα δ' αὐτῷ
ἦλθε κακόν, τό οἱ οὔτις ἐρύκακεν ἱμένων περ.
Αὐχένι γάρ οἱ ὀπισθε πολύστονος ἔμπεσεν ἰός·
452 ἦριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι,
κείν' ὄχεα κροτέοντες. Ἀναξ δ' ἐνόησε τάχιστα,
Πουλυδάμας, καὶ πρῶτος ἐναντίος ἦλυθεν ἵππων.
Τοὺς μὲν ὕγ' Ἀστυνόφ, Προτιάονος νιέϊ, δῶκεν·
456 πολλὰ δ' ἐπώτρυνε σχεδὸν ἰσχειν εἰσορόωντα
ἵππους· αὐτὸς δ' αὖτις ἰὼν προμάχοισιν ἐμίχθη.
Τεῦκρος δ' ἄλλον οἷστόν· ἐφ' Ἐκτορι χαλκοκο-
ρυστῇ
αἶνυτο, καὶ κεν ἔπαυσε μάχην ἐπὶ νηυσὶν Ἀχαιῶν,
460 εἴ μιν ἀριστεύοντα βαλὼν ἐξείλετο θυμόν.
Ἄλλ' οὐ λῆθε Διὸς πυκινὸν νόον, ὃς ῥ' ἐφύλασσεν
Ἐκτορ', ἀτὰρ Τεῦκρον Τελαμώνιον εὐχος ἀπηύρα,
ὃς οἱ εὖστρεφέα νευρὴν ἐν ἀμύμονι τόξῳ
464 ῥῆξ' ἐπὶ τῷ ἐρύοντι· παρεπλάγχθη δέ οἱ ἄλλη
ἰὸς χαλκοβαρής, τόξον δέ οἱ ἔκπεσε χειρός.
Τεῦκρος δ' ἐρρίγησε, κασίγνητον δὲ προσηύδα·
ὦ πόποι, ἦ δὴ πάγχυ μάχης ἐπὶ μῆδεα κείρει
468 δαίμων ἡμετέρης, ὃ τε μοι βίον ἔκβαλε χειρός,

441. See 2, 827.—443. See 8, 266.—453. See 11, 160.—463. See 6, 17.
—464. ἐπὶ τῷ, in hunc (Hector).—467. ἐπικείρειν, to cut, to
thwart, to render fruitless.—468. Distinguish βίος and βίος.—

- 469 νευρὴν δ' ἐξέρριξε νεόστροφον, ἣν ἐνέδησα
 πρῶιον, ὃφρ' ἀνέχοιτο θαμὰ θρώσκοντας δίστους.
 Τὸν δ' ἡμείβετ' ἔπειτα μέγας Τελαμώνιος Αἴας·
 472 ὦ πέπον, ἀλλὰ βιὸν μὲν ἔα καὶ ταρφέας ἰοὺς
 κείσθαι, ἐπεὶ συνέχευε θεός, Δαναοῖσι μεγέρας·
 αὐτὰρ χερσὶν ἐλὼν δολιχὸν δόρυ καὶ σάκος ὦμῳ,
 μάρναό τε Τρῶεσσι, καὶ ἄλλους ὄρνυθι λαοῦς·
 476 μὴ μὰν ἀσπονδί γε, δαμασσάμενοί περ, ἔλοιεν
 νῆας εὐστέλμονες· ἀλλὰ μνησώμεθα χάρμης.
 Ὡς φάθ'· ὁ δ' αὖ τύζον μὲν ἐνὶ κλισίῃσιν ἔθηκεν·
 αὐτὰρ ὃ γ' ἄμφ' ὦμοισι σάκος θέτο τετραθέλυμνον·
 480 κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυχτον ἔθηκεν,
 [ἵππουριν, δεινὸν δὲ λόφος καθύπερθεν ἔνευεν·]
 εἴλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὃξεί χαλκῷ·
 βῆ δ' ἵναι, μάλα δ' ὦκα θέων Αἴαντι παρέστη.
 484 Ἐκτωρ δ' ὡς εἶδεν Τεύκρον βλαφθέντα βέλεμνα,
 Τρῳσὶ τε καὶ Λυκίοισιν ἐνέκλετο, μακρὸν αὔσας·
 Τρῶες καὶ Δύκιαι καὶ Δάρδανοι ἀγχιμαχηταί,
 ἄνδρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς
 488 νῆας ἀνὰ γλαφυράς· δὴ γὰρ ἴδον ὀφθαλμοῖσιν
 ἀνδρὸς ἀριστῆος Διόθεν βλαφθέντα βέλεμνα.
 Ῥεῖα δ' ἀρίγνωτος Διὸς ἀνδράσι γίγνεται ἀλκή,
 ἡμὲν ὁτέοισιν κῦδος ὑπέρτερον ἐγγυαλίζῃ,
 492 ἥ δ' ὅτινας μινύθῃ τε καὶ οὐκ ἐθέλῃσιν ἀμύνειν·
 ὥς νῦν Ἀργείων μινύθει μένος, ἄμμι δ' ἀρήγει.
 Ἀλλὰ μάχεσθ' ἐπὶ νηυσὶν ἀολλέες· ὅς δέ κεν
 ὑμέων
 βλῆμενος ἡὲ τυπείς θάνατον καὶ πότμον ἐπίσπῃ,
 496 τεθνάτω· οὐ οἱ ἀεικὲς ἀμυνομένῳ περὶ πάτρης
 τεθνάμεν· ἀλλ' ἄλοχός τε σόη καὶ παῖδες ὀπίσσω,
 καὶ εἶκος καὶ κλῆρος ἀκήρατος, εἴ κεν Ἀχαιοὶ
 οἴχωνται σὺν νηυσὶ φίλῃν ἐς πατρίδα γαίαν.
 500 Ὡς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου.

470. Ὑπομένοι, Sch.—477. ἀλλά, see 1, 274.—479. τετρ., having four layers (of leather ['his fourfold shield,' Cp.]). See 7, 220. The word *θέλυμνον*, *foundation*, is used together with *στερίωμα* by the philosopher Empedocles, in his didactic poem. — 481. This line, probably removed hither from 11, 42, or 3, 337, is not found in the best MSS. — 482. See 10, 135.—492. = *ὄστρινας*.—494, sqq. These noble lines have often been compared with those of Tyrtæus, which breathe a spirit very similar to that which here animates Hector. The ancients found the 'somewhat prolix' poetry of Tyrtæus very inferior to this

- 501 Αἴας δ' αὖθ' ἐτέρωθεν ἐκέκλετο οἷς ἐτάροισιν·
 Αἰδώς, Ἀργεῖοι· νῦν ἄρκιον, ἢ ἀπολέσθαι,
 ἢ ἐσσωθῆναι, καὶ ἀπώσασθαι κακὰ νηῶν.
 504 Ἡ ἔλπεσθ', ἣν νῆας ἔλρ κορυθαίολος Ἔκτωρ,
 ἐμβαδὸν ἵξεσθαι ἣν πατρίδα γαῖαν ἕκαστος;
 ἢ οὐκ ὀτρύνοντος ἀκούετε λαὸν ἅπαντα
 Ἐκτορος, ὃς δὴ νῆας ἐνιπρῆσαι μενεαίνει;
 508 οὐ μὰν ἔς γε χορὸν κέλετ' ἐλθέμεν, ἀλλὰ μάχεσθαι.
 Ἡμῖν δ' οὔτις τοῦδε νόος καὶ μῆτις ἀμείνων,
 ἢ αὐτοσχεδὴρ μῖξαι χεῖράς τε μένος τε.
 Βέλτερον, ἢ ἀπολέσθαι ἕνα χρόνον, ἢ ἐβιῶναι,
 512 ἢ δηθὰ στρέυεσθαι ἐν αἰνῇ δηϊοτήτι,
 ὧδ' αὐτως παρὰ νηυσὶν, ὑπ' ἀνδράσι χειροτέροισιν.

Hector animates the Trojans, Ajax the Greeks, who close in front of the ships. Zeus exalts the Trojans, paralyses the Greeks, and, above all, protects Hector. The Greeks are driven close to the ships. Nestor begs them not to flee. The attack on the ships commences.

- Ὡς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἑκάστου.
 Ἐνθ' Ἐκτωρ μὲν ἔλε Σχεδίων, Περιμήδεος υἱόν,
 516 ἀρχὸν Φωκίων· Αἴας δ' ἔλε Λαοδάμαντα,
 ἡγεμόνα πρυλέων, Ἀντήνορος ἀγλαὸν υἱόν·
 Πουλυδάμας δ' Ὀτον Κυλλήνιον ἐξενάριξεν,
 Φυλείδεω ἔταρον, μεγαθύμων ἀρχὸν Ἐπειῶν.
 520 Τῷ δὲ Μέγης ἐπόρουσεν ἰδὼν· ὁ δ' ὕπαιθα λιάνθη

passage. — 502, sqq. We may compare the discourse of Pallas in Virg., x. 369, sqq. "The speech of Hector is more brilliant and more grave than that of Ajax; but that of the latter is more politic, more pressing, and more persuasive." *Mad. Dacier*. ἄρκιον [*nunc tempus adest*]. Νῦν πάρεστι, *Sch.* See 2, 393 [and App. V.]. — 506. ἐμβ., *incedendo*, on foot. Hesychius well explains it, *πεζῇ διὰ θαλάσσης*. — 511. In this line ἦ . . . ἦ . . . is *sive . . . sive*, in the following *quam*. "*Concurritur: hoc Momento cū mors venit, aut victoria laeta*." Hor. — 512. *στρέυεσθαι*, to exhaust oneself by degrees [*to consume the time in lingering conflict*, Cp.]. In the Od., 12, 350, Odysseus (Ulysses) expresses the same idea:

Βούλομ' ἅπαξ πρὸς κύμα χανὼν ἀπὸ θυμὸν ὀλίσσαι,
 ἢ δηθὰ στρέυεσθαι, ἔων ἐν νήσῳ ἐρήμῃ.

χειρότερος, another form of *χείρων*, *inferior*.

515. There may have been two Schedii, chiefs of the Phocæans (one text has ἀρχὸν Ἀθηναίων): above, 2, 517, Schedius is called the son of Iphitus, and his death is related 17, 306, sqq. However, what we said on a similar occasion, 13, 657, is equally applicable here. — 517. See 5, 744. — 518. Κυλλήνιον, of Cyllênê, a town in Elis (Ἐπειοί). — 520. A paragonism of ὑπαί = ὑπό. *λιάνθη*, to

- 521 Πουλυδάμας· καὶ τοῦ μὲν ἀπήμβροτεν· οὐ γὰρ
 Ἀπόλλων
 εἶα Πάνθου νιδὸν ἐνὶ προμάχοισι δαμῆναι·
 αὐτὰρ ὅγε Κροίσμου στῆθος μέσον οὕτασε δουρί·
 524 δοῦπήσεν δὲ πεσών· ὁ δ' ἀπ' ὤμων τεύχε' ἐσύλα.
 Τόφρα δὲ τῷ ἐπόρουσε Δόλοψ, αἰχμῆς εὐ εἰδώς,
 Λαμπετίδης (δὲν Λάμπος ἐγείνατο, φέρτατος ἀν-
 δρῶν,
 Λαομεδοντιάδης, εὖ εἰδότα θούριδος ἀλκῆς),
 528 δς τότε Φυλείδαο μέσον σάκος οὕτασε δουρί,
 ἐγγύθεν ὀρμηθεὶς· πυκινὸς δὲ οἱ ἤρκεσε θώρηξ,
 τὸν ῥ' ἐφόρει γυάλοισιν ἀρηρύτα· τὸν ποτε Φυλεὺς
 ἤγαγεν ἐξ Ἐφύρης, ποταμοῦ ἀπο Σελλήεντος·
 532 ξείνος γάρ οἱ ἔδωκεν ἄναξ ἀνδρῶν Εὐφήτης,
 ἐς πόλεμον φορέειν, δητίων ἀνδρῶν ἀλεωρῆν·
 ὃς οἱ καὶ τότε παιδὸς ἀπὸ χροῶς ἤρκεσ' ὕλεθρον.
 Τοῦ δὲ Μέγης κόρυθος χαλκῆρεος ἵπποδασείης
 536 κύμβαχον ἀκρότατον νύξ' ἐγχεῖ ὀξυόεντι,
 ῥῆξε δ' ἀφ' ἱππειον λόφον αὐτοῦ· πᾶς δὲ χαμᾶζε
 κάππεσεν ἐν κονίησι, νέον φοίνικι φαεινός.
 Ἔως ὁ τῷ πολέμιζε μένων, ἔτι δ' ἔλπετο νίκην,
 540 τόφρα δὲ οἱ Μενέλαος Ἀρήϊος ἦλθεν ἀμύντωρ·
 στῆ δ' εὐράξ σὺν δουρὶ λαθών, βάλε δ' ὤμον ὅπι-
 σθεν·
 αἰχμὴ δὲ στέρνοιο διέσσυτο μαιμώωσα,
 πρόσσω ἱεμένη· ὁ δ' ἄρα πρηνὴς ἐλιάσθη.
 544 Τῷ μὲν ἐεισάσθην χαλκῆρεα τεύχε' ἀπ' ὤμων
 συλήσειν· Ἐκτωρ δὲ κασιγνήτοισι κέλευσεν
 πᾶσι μάλα, πρῶτον δ' Ἴκεταονίδην ἐνένιπτεν
 ἴφθιμον Μελάνιππον· ὁ δ' ὄφρα μὲν εἰλίποδας βοῦς
 548 βόσκ' ἐν Περκώτῃ, δητίων ἀπονόσφιν ἐόντων·

bend, yield, lean, fall.—521. See 5, 287. — 522. Panthos was priest of Apollo. — 526. Slight variations, such as Λάμπος and Λάμπτορος, occur occasionally in proper names. — 530. See 5, 99. — 531. Ephyrē, in Elis, afterwards Οἰνός. The river Selleis ran between the Pénēus and Alphēus, now *Pachiota*. — 536. τὸ κύμβαχον, the upper and convex part of the helmet: fm κύμβος, a hollow; whence also κύμβα, *cymba*, a barque. — 538. Νεωστὶ πεφοινιγμένος, φοινικίῳ χρώματι κεχρωσμένος, *Sch.* See 6, 219; 7, 305.—541. See 11, 251.—544. Fm εἰμι. — 545. κασ., in the widest sense: cousins and brothers-in-law.—546. ἐνίσπω, or ἐνίπτω, with the name of a person in the accus.: to call (as here); to reprimand.—547. = τόφρα, till then;

- 549 αὐτὰρ ἐπεὶ Δαναῶν νέες ἤλυθον ἀμφιέλισσαι,
 ἂψ εἰς Ἴλιον ἦλθε, μετέπρεπε δὲ Τρώεσσιν,
 ναῖε δὲ παρ Πριάμῳ, ὃ δέ μιν τίεν ἴσα τέκεσσι·
 552 τὸν ῥ' Ἐκτωρ ἐνένιπτεν ἔπος τ' ἔφατ' ἔκ τ' ὀνό-
 μαζεν·
 Οὕτω δὴ, Μελάνιππε, μεθήσομεν; οὐδέ νυ σοὶ περ
 ἐντρέπεται φίλον ἦτορ, ἀνεψιοῦ κταμένοιο;
 οὐχ ὀράας οἶον Δόλοπος περὶ τεύχε' ἔπουσιν;
 556 ἀλλ' ἔπεν· οὐ γὰρ ἔτ' ἔστιν ἀποσταδὸν Ἀργείοισιν
 μάρνασθαι, πρὶν γ' ἢ κατακτάμεν, ἢ κατ' ἄκρης
 Ἴλιον αἰπεινὴν ἐλέειν, κτάσθαι τε πολίτας.
 ὦς εἰπὼν ὃ μὲν ἦρχ', ὃ δ' ἄμ' ἔσπετο ἰσόθεος
 φῶς.
 560 Ἀργείους δ' ὥτρυνε μέγας Τελαμώνιος Αἴας·
 ὦ φίλοι, ἀνέρες ἔστε, καὶ αἰδῶ θέσθ' ἐνὶ θυμῷ,
 ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὕσμινας.
 Αἰδομένων δ' ἀνδρῶν πλέονες σόοι ἢ πέφανται
 564 φευγόντων δ' οὐτ' ἄρ κλέος ὄρνυται οὔτε τις ἀλκή.
 ὦς ἔφαθ'· οἱ δὲ καὶ αὐτοὶ ἀλέξασθαι μενέαινον,
 ἐν θυμῷ δὲ βάλοντο ἔπος· φράξαντο δὲ νῆας
 ἔρκει χαλκείῳ· ἐπὶ δὲ Ζεὺς Τρῶας ἔγειρεν.
 568 Ἀντίλοχον δ' ὥτρυνε βοὴν ἀγαθὸς Μενέλαος·
 Ἀντίλοχ', οὔτις σείο νεώτερος ἄλλος Ἀχαιῶν,
 οὔτε ποσὶν θάσσω· οὐτ' ἄλκιμος ὥς σὺ μάχεσθαι·
 εἴ τινα που Τρώων ἐξάλμενος ἄνδρα βάλοισθα.
 572 ὦς εἰπὼν ὃ μὲν αὐτίς ἀπέσσυτο, τὸν δ' ὀρόθυνεν·
 ἐκ δ' ἔθουρε προμάχων, καὶ ἀκόντισε δουρὶ φαεινῷ,
 ἀμφὶ ἔπαπτήνας· ὑπὸ δὲ Τρῶες κεκάδοντο,
 ἀνδρὸς ἀκοντίσσαντος· ὃ δ' οὐχ ἄλιον βέλος ἤκεν·
 576 ἀλλ' Ἴκετάονος υἱὸν ὑπέρθυμον Μελάνιππον,
 νισσόμενον πόλεμόνδε, βάλε στήθος παρὰ μαζόν.
 Δούπησεν δὲ πεσών, τὸν δὲ σκότος ὕσσε κάλυψεν.
 Ἀντίλοχος δ' ἐπόρουσε, κύων ὥς, ὅς τ' ἐπὶ νεβρῷ

or, for some time. — 548. See 11, 229. — 554. ἐντρέπεσθαι, to return upon oneself: to change; later also, to feel shame. — 555. Οἶον (*quantum, quam acriter*) περὶ τὰ ἔπλα ἀσχολοῦνται, *Sch.* Περιέπειν or περισπείν, to occupy oneself about a thing, to pursue, is often found in *Hdt.* — 557. Πρὶν γε ἢ (ἡμᾶς) κατακτάναι (αὐτοῦς), ἢ (καί-
 νους) ἐλεῖν Ἴλιον. — 558. *Fm* κτείνειν. — 561, *sqq.* See 5, 529, *sqq.* —
 567. Τῷ ἐκείῳ τῶν ἀσπίδων, ταῖς ἀσπίσι, *Sch.* — 570. *Fm* ταχύς. —
 571. *Utinam aliquid* . . . *Si* and *o si* are used in the same way in *Lat.*

- 580 βλημένῳ αἵξῃ, τόντ' ἐξ εὐνῇφι θορόντα
 θηρητῆρ ἐτύχῃσε βαλὼν, ὑπέλυσε δὲ γυῖα·
 ὥς ἐπὶ σοί, Μελάνιππε, θόρ' Ἀντίλοχος μενε-
 χάρμης,
 τεύχεα συλήσων. Ἄλλ' οὐ λάθην Ἔκτορα δῖον,
 584 ὃς ρά οἱ ἀντίος ἦλθε θέων ἀνὰ δηϊοτῆτα.
 Ἀντίλοχος δ' οὐ μέινε θοός περ ἐὼν πολεμιστής,
 ἀλλ' ὄγ' ἄρ' ἔτρεσε, θηρὶ κακὸν ῥέξαντι ἐοικώς,
 ὅσπερ, κύνα κτείνας ἢ βουκόλον ἀμφὶ βόεσσιν,
 588 φεύγει, πρὶν περ ὁμίλον ἀολλίσθῃμεναι ἀνδρῶν·
 ὥς τρέσε Νεστορίδης· ἐπὶ δὲ Τρῳῆς τε καὶ Ἔκτωρ
 ἡχῇ θεσπεσίῃ βέλεα στονόοντα χέοντο·
 στῇ δὲ μεταστρεφθεῖς, ἐπεὶ ἵκετο ἔθνος ἑταίρων.
 592 Τρῳῆς δέ, λείουσιν ἐοικότες ὠμοφάγοισιν,
 νηυσὶν ἐπεσσεύοντο, Δῖος δ' ἐτέλειον ἐφετμάς·
 ὃ σφισιν αἰὲν ἔγειρε μένος μέγα, θέλγε δὲ θυμὸν
 Ἀργείων, καὶ κῦδος ἀπαίνυτο, τοὺς δ' ὀρόθυνεν.
 596 Ἔκτορι γάρ οἱ θυμὸς ἐβούλετο κῦδος ὀρέξαι,
 Πριαμίδῃ, ἵνα νηυσὶ κορωνίσι θεσπιδαῖς πῦρ
 ἐμβάλῃ ἀκάματον, Θέτιδος δ' ἐξαίσιον ἀρῆν
 πᾶσαν ἐπικρήνει· τὸ γὰρ μένε μητίετα Ζεὺς,
 600 νηὸς καιομένης σέλας ὀφθαλμοῖσιν ἰδέσθαι.
 Ἐκ γὰρ δὴ τοῦ ἔμελλε παλίωξιν παρὰ νηῶν
 θησέμεναι Τρῶων, Δαναοῖσι δὲ κῦδος ὀρέξαι.
 Τὰ φρονέων, νήεσσιν ἐπὶ γλαφυρῇσιν ἔγειρεν
 604 Ἔκτορα Πριαμίδην, μάλα περ μεμαῶτα καὶ αὐτόν.
 Μαίνετο δ', ὥς ὅτ' Ἄρης ἐγχείσπαλος, ἡ ὀλοὸν πῦρ
 οὔρεσι μαίνεται, βαθέης ἐν τάρφεσιν ὕλης·
 ἀφλοισμὸς δὲ περὶ στόμα γίγνετο, τῷ δέ οἱ ὅσσε
 608 λαμπέσθην βλοσυρῇσιν ὑπ' ὀφρύσιν· ἀμφὶ δὲ πῆληξ
 σμερδαλέον κροτάφοισι τινάσσετο μαρναμένοιο

and French.—574. See 4, 497. — 585. See 5, 571. — 586, sqq. Imitated by Virg., *Æn.* xi. 809, sqq.—592. = λείουσιν.—598. ἐξαίσιον, *justum modum (alsan) excedentem, iniquam*. — 599. ἔμενε, awaited. — 606. See 5, 555. The subst. τάρφος, *thickness*, is only found here.—607. The Grammarians give two explanations of the word ἀφλοισμός (only found here). Some say that the Ætolians thus named ἀφρισμόν or ἀφρόν, *the foam*; others derive it fm φλοῖστος, with a prefix, like φαῦρος and ἀφαιρός, &c. : *strepitus, stridor (dentium)*. The first sense agrees only with περὶ στόμα. A passage has been quoted from the *De Signis* (ch. 66, § 148), where Cic. combines the same traits : *Nam quum spumas ageret in ore, oculis arderet, voce maximā clamaret, &c.* —

- 610 [Ἔκτορος· αὐτὸς γάρ οἱ ἀπ' αἰθέρος ἦεν ἀμύντωρ
 Ζεὺς, ὅς μιν πλεόνεσσι μετ' ἀνδράσι μῶνον ἰόντα
 612 τίμα καὶ κύδαινε. Μινυνθάδιος γὰρ ἔμελλεν
 ἔσσεσθ'· ἥδη γάρ οἱ ἐπώρνε μορσιμον ἡμάρ
 Παλλὰς Ἀθηναίη ὑπὸ Πηλεΐδαο βίρφιν].
 Καὶ ῥ' ἔθελεν ῥῆξαι στίχας ἀνδρῶν, πειρητίζων,
 616 ἧ δὴ πλεῖστον ὄμιλον ὄρα καὶ τεύχε' ἄριστα·
 ἀλλ' οὐδ' ὥς δύνατο ῥῆξαι, μάλα περ μενεαίνων.
 Ἴσχον γὰρ πυργηδὸν ἀρηρότες, ἥντε πέτρῃ
 ἠλίβατος, μεγάλη, πολιῆς ἀλὸς ἐγγὺς ἐοῦσα,
 620 ἦτε μένει λιγέων ἀνέμων λαιψηρὰ κέλευθα
 κύματά τε τροφόεντα, τάτε προσερεύγεται αὐτήν·
 ὥς Δαναοὶ Τρῶας μένον ἔμπεδον οὐδ' ἐφέβοντο.
 Αὐτὰρ ὁ λαμπόμενος πυρὶ πάντοθεν ἔνθορ' ὁμίλῃ·
 624 ἐν δ' ἔπεσ' ὥς ὅτε κύμα θοῇ ἐν νῇ πέσῃσιν
 λάβρον ὑπὸ νεφέων ἀνεμοτρεφές, ἥ δέ τε πᾶσα
 ἄχνη ὑπεκρύφθη, ἀνέμοιο δὲ δεινὸς ἀήτης
 ἰστίῳ ἐμβρέμεται· τρομέουσι δέ τε φρένα ναῦται
 628 δειδιότες· τυτθὸν γὰρ ὑπὲκ θανάτοιο φέρονται·
 ὥς ἰδαίζετο θυμὸς ἐνὶ στήθεσσιν Ἀχαιῶν.
 Αὐτὰρ ὄγ' ὥστε λείων ὀλοόφρων· βουσὶν ἐπελθὼν,
 αἶρά τ' ἐν εἰαμενῇ ἔλεος μέγαλοιο νέμονται

610, sqq. These five lines have been almost unanimously condemned by the critics, and that for irrefragable reasons.—615. See 12, 47.—618. See *ibid.*, 43.—619. See 273.—620. *Sustinet*. A comparison imitated by Virg., *Æn.* x. 693, sqq., and by Ovid, *Metam.* ix. 39:

“Haud secus ac moles, quam magno murmure fluctus
 Oppugnant; manet illa, suoque est pondere tuta.”

—621. *τροφόεντα*, like *nourri* in French, for: full, strong, abundant; see 11, 307. — *ερεύγεται πρὸς αὐτήν*, dash, break with a din against it. — 623. *πυρὶ*, with the dazzling splendour of the arms; elsewhere (10, 153; 11, 66) *χαλκῷ λάμψ' ὥστε στεροπή*.—625. See 11, 256.—628. Longinus (*On the Sublime*, ch. 10) compares with this line a passage of Aratus which expresses the same idea (*Phæn.* 299): *ὀλίγον δὲ διὰ ξύλον αἰὶδ' ἐρύκει*, “a thin plank separates them from death;” (comp. also *Juv.* xiv. 288, 289:

“Curatoris eget, qui navem mercibus implet
 Ad summum latus, et tabulâ distinguitur undâ;”)

and he considers the first “φοβερόν,” the second “μικρόν καὶ γλαφρόν.” This picture of the terrified passengers and sailors leads H. to apply to the Greeks this comparison, begun at ver. 224, with the intention of representing the furious attack of Hector. In the same way in the comparison which follows, he begins with the words *αὐτὰρ ὄγ' (Hector)*, ὥστε λείων . . ., and ends with this application

- 12 μυρίαι· ἐν δέ τε τῇσι νομεύς, οὐπω σάφα εἰδὼς
 θηρὶ μαχέσασθαι ἔλικος βοὸς ἀμφὶ φονῆσιν·
 ἦτοι ὁ μὲν πρῶτῃσι καὶ ὑστατῇσι βούεσσιν
 αἰὲν ὁμοστιχάει, ὁ δέ τ' ἐν μέσσησιν ὁρούσας
 36 βοῦν ἔδει, αἱ δέ τε πᾶσαι ὑπέτρεσαν· ὥς τότε
 Ἀχαιοὶ
 θεσπεσίως ἐφύβηθεν ὑφ' Ἑκτορι καὶ Διὶ πατρὶ
 πάντες· ὁ δ' οἶον ἔπεφνε Μυκηναῖον Περιφύτην,
 Κοπρῆος φίλον υἱόν, δς Εὐρυσθῆος ἄνακτος
 140 ἀγγελίης οἴχνεσκε βίῃ Ἡρακλεΐῃ·
 τοῦ γένετ' ἐκ πατρὸς πολὺ χείρονος υἱὸς ἀμείνων
 παντοίας ἀρετάς, ἡμὲν πόδας ἡδὲ μάχεσθαι,
 καὶ νόον ἐν πρῶτοισι Μυκηναίων ἐτέτυκτο·
 644 ὃς ῥα τότε Ἑκτορι κῦδος ὑπέρτερον ἐγγυάλιξεν.
 Στρεφθεὶς γὰρ μετόπισθεν, ἐν ἀσπίδος ἄντυγι
 πάλτο,
 τὴν αὐτὸς φορέεσκε ποδηνεκέ, ἔρκος ἀκόντων·
 τῇ ὕγ' ἐνὶ βλαφθεὶς πέσεν ὑπτιος· ἀμφὶ δὲ πῆληξ
 648 σμερδαλέον κονάβησε περὶ κροτάφοισι πεσόντος.
 Ἑκτωρ δ' ὄξυν νόησε, θείων δέ οἱ ἀγχι παρέστη,
 στήθεϊ δ' ἐν δόρυ πῆξε, φίλων δέ μιν ἐγγὺς ἐταίρων
 κτεῖν· οἱ δ' οὐκ ἐδύναντο, καὶ ἀχνύμενοί περ
 ἐταίρου,
 652 χραισμεῖν· αὐτοὶ γὰρ μάλα δείδισαν Ἑκτορα δῖον.

ὥς τότε Ἀχαιοὶ ἐφύβηθεν ὑφ' Ἑκτορι. — 639. See 9, 8.—631. See 4, 483.—633. *Ἄλ*, see 9, 466. *ἀμφί*, see 3, 70, 157.—635. Ἄμα πορεύεται, συνακολουθεῖ, *Sch.* ὁ δέ, the lion.—636. = *ἰσθίαι*, see 4, 345. The construction with which this sentence begins is left incomplete; even the verb is wanting which ought to follow the words ὥς τε λίων βουσίην ἐπελθών. After several other traits of the same picture, the construction is resumed at ver. 635 by ὁ δέ τ' ἐν μέσσησιν ὁρούσας. Then comes the mention of the flight of the herd, which serves as a transition to that of the Greeks. The exterior and grammatical form of the whole sentence is undoubtedly irregular and faulty; but the succession of the ideas and images reproduces exactly the order in which the objects are presented to the mind. — 639. Apollodorus relates that Eurystheus, afraid of the valour of Heracles, forbade him to enter into the town of Tiryns, and sent him his orders through Copræus, who is here spoken of. Above, 31, 252, we have seen ἀγγελία τινός with the passive sense of the gen. = ἀγγελία περὶ τινος: here it is the act. sense, ἀγγελία παρὰ Εὐρυσθέως, a message from Eurystheus, which Eurystheus gave. [App. V.] — 640. οἴχνέω = οἴχομαι, see 5, 790. βίῃ Ἡρ., see 2, 658. — 645. On turning to fly, he struck against the rim of his own shield [*on his buckler's border trod.* Cp.], *impegit*. —

- 653 Εἰςωποὶ δ' ἐγένοντο νεῶν, περὶ δ' ἔσχεθον ἄκρα
 νῆες, ὅσαι πρῶται εἰρύατο· τοὶ δ' ἐπέχυντο.
 Ἀργεῖοι δὲ νεῶν μὲν ἐχώρησαν καὶ ἀνάγκη
 656 τῶν πρωτέων, αὐτοῦ δὲ παρὰ κλισίῃσιν ἔμειναν
 ἄθροοι, οὐδ' ἐκέδασθεν ἀνὰ στρατόν· ἴσχε γὰρ αἰδῶς
 καὶ δέος· ἀζηχὲς γὰρ ὁμόκλεον ἀλλήλοισιν·
 Νέστωρ αὐτε μάλιστα Γερήνιος, οὔρος Ἀχαιῶν,
 660 λίσσεθ' ὑπὲρ τοκέων γουνούμενος ἄνδρα ἕκαστον·
 ὦ φίλοι, ἀνέρες ἔστε, καὶ αἰδῶ θέσθ' ἐνὶ θυμῷ
 ἄλλων ἀνθρώπων· ἐπὶ δὲ μνήσασθε ἕκαστος
 παίδων ἢ δ' ἀλόχων καὶ κτήσιος ἢ δὲ τοκῆων,
 664 ἡμὲν ὅτεω ζῶουσι καὶ ὧ κατατεθνήκασιν·
 τῶν ὑπὲρ ἐνθάδ' ἐγὼ γουνάζομαι οὐ παρεόντων
 ἑστάμεναι κρατερῶς· μηδὲ τρωπᾶσθε φόβονδε.
 ὣς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἕκαστου.
 668 Τοῖσι δ' ἀπ' ὀφθαλμῶν νέφος ἀχλύος ὥσεν Ἀθήνη
 θεσπέσιον· μάλα δέ σφι φῶς γένετ' ἀμφοτέρωθεν,
 ἡμὲν πρὸς νηῶν καὶ ὁμοίου πολέμοιο.
 Ἐκτορα δὲ φράσσαντο βοῇν ἀγαθὸν καὶ ἑταῖρους,
 672 ἡμὲν ὅσοι μετόπισθεν ἀφέστασαν οὐδ' ἐμάχοντο,
 ἢ δ' ὅσοι παρὰ νηυσὶ μάχην ἐμάχοντο θοῇσιν.

647. See 6, 39.—653. We have seen above that there was first a line of ships advanced toward the Trojan camp; then came the tents and open spaces of the Greek camp; lastly, the mass of the fleet, drawn up on the shore. In advancing against the Trojans, under the conduct of Poseidōn, the Greeks turned their back to the first line of ships: when they took to flight, at first they had them *in front*, i. e. they were *εἰςωποὶ νεῶν*, but by and by the vessels at the outer extremity of the camp [i. e. the first line of vessels] encircled them, *περίσχεθον* (*περιεῖχον*); for, passing that line, they entered the space it enclosed. At last the Trojans pursued them thither, *τοὶ δ' ἐπέχυντο*.—655. The Greeks yield them this line, and make a stand further on, near the tents.—657. = *ἐ(σ)κεδάσθησαν*. — 663. *Nunc conjugis esto Quisque sua tectique memor*, Virg. — 668, sqq. These six lines were rejected by the Alexandrian critics, because in what precedes there is no mention of a cloud, which troubled the sight of the Greeks; and besides Athênê was detained in Olympus by the strict orders of Zeus. That is true. But if H. had to express: "At this moment a fog, which had till then enveloped the Greek camp, disappeared," he could not have expressed it otherwise than he has done. With him, all atmospheric effects, especially when they influence for good or ill the personages whom he introduces on the stage, are produced by divinities. The disappearance of the fog then may well be attributed to Athênê, a goddess favorable to the Greeks, and who, to effect its dispersion, had no need to quit Olympus.—670. *πρὸς πολέμου*, i. e. on the side of the attack, of the Trojans.—671. *Ἐνόησαν*, *Sol.*

Ajax defends the ships against Hector and the Trojans. A furious fight arises round the fleet. Hector seizes the ship of Protesilaus and calls for fire; the Trojans dash after him. Ajax retreats; still exhorting the Greeks, and brandishing a pike, he overthrows all who approach to fire the ships.

- 674 Οὐδ' ἄρ' ἔτ' Αἴαντι μεγαλήτορι ἦνδανε θυμῷ
 ἐστάμεν, ἔνθα περ ἄλλοι ἀφέστασαν νῆες Ἀχαιῶν·
 676 ἄλλ' ὄγε νηῶν ἵκρι' ἐπ' ὤχετο μακρὰ βιβάσθων,
 νῶμα δὲ ξυστὸν μέγα ναύμαχον ἐν παλάμῃσιν,
 κολλητὸν βλήτροισι, δυωκαεικοσίπηχυν.
 Ὡς δ' ὅτ' ἀνὴρ ἵπποισι κελητίζειν εὖ εἰδώς,
 680 ὅστ' ἐπεὶ ἐκ πολέων πίσυρας συναίρεται ἵππους,
 σέυας ἐκ πεδίοιο μέγα προτὶ ἄστν δίηται
 λαοφόρον καθ' ὁδόν· πολέες τέ ἐ θηήσαντο
 ἀνέρες ἠδὲ γυναῖκες· ὁ δ' ἔμπεδον ἀσφαλὲς αἰεὶ
 684 θρώσκων ἄλλοτ' ἐπ' ἄλλον ἀμείβεται, οἱ δὲ πέ-
 τονται·
 ὥς Αἴας ἐπὶ πολλὰ θοάων ἵκρια νηῶν
 φοῖτα μακρὰ βιβάς, φωνὴ δὲ οἱ αἰθέρ' ἵκανε.
 Αἰεὶ δὲ σμερδνὸν βοόων Δαναοῖσι κέλευεν

678. βλήτρον, a peg.—679, sqq. The ancients accused the poet of having here committed an anachronism; but Eustath. justifies him; observing that H. does not attribute to Ajax the action of mounting on horseback, but merely draws a comparison from a custom "known to him and his contemporaries;" and known, he might have added, to the heroes themselves. We have seen Diomédès and Ulysses on horseback carrying off the coursers of Rhésus. But we must acknowledge that riding was then unknown to the military art, and that they did not use cavalry, properly so called, in their battles. Another critique on this beautiful simile bears on the difference between the object and the terms of the comparison: the horses gallop at full speed, the ships are motionless. I mention it for the purpose of replying by a note of Mad. Dacier, which ought to be applied to a great number of poetical similes: "It is not always necessary that comparisons should be exact in *all their particulars*. Enough if they agree in the principal points, for which the comparison was made. The one before us is merely made to express the strength and agility of Ajax, who passes lightly from one ship to another, and defends them all at once; and it is entirely just." —680. The common reading *συναίρεται*, *quum sibi collegit* or *elegit ex multis quattuor equos*, introduces a circumstance somewhat too foreign to the action which is the object of comparison. But a scholium of the Venetian MS. has preserved the true reading, restored by Heyne: οἱ δὲ *συναίρεται*, ἀντὶ τοῦ συζεύξει (read *συζεύξῃ*) ὥς τὸ (10, 499), "Σὸν δ' ἤγειρεν ἵμασιν." In these two passages *είρω* comes fm *είρω* (ἔμα είρω), and means *συμπλέκω*, *convincio*, to fasten, yoke together. — 681. *δύμαι*, to drive, urge, push on. See 7, 197.—

688 νηυσί τε καὶ κλισίῃσιν ἀμυνέμεν. Οὐδὲ μὲν Ἐκ-

τωρ

μῖνεν ἐνὶ Τρώων ὁμάδῳ πύκα θωρηκτάων
ἀλλ' ὥστ' ὀρνίθων πετεηνῶν αἰετὸς αἰθῶν
ἔθνος ἐφορμᾶται ποταμὸν πάρα βοσκομενάων,
692 χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων
ὥς Ἐκτωρ ἴθυσε νεὸς κυανοπρώροιο

ἀντίος ἀΐσσω· τὸν δὲ Ζεὺς ὥσεν ὀπισθεν
χειρὶ μάλα μεγάλη, ὥτρυνε δὲ λαὸν ἄμ' αὐτῷ.

696 Αὐτίς δὲ δριμεῖα μάχη παρὰ νηυσὶν ἐτύχθη
φαίης κ' ἀκμῆτας καὶ ἀτειρέας ἀλλήλοισιν
ἄντεσθ' ἐν πολέμῳ· ὥς ἐσσυμένως ἐμάχοντο.

Τοῖσι δὲ μαρναμένοισιν ὄδ' ἦν νόος· ἦτοι Ἀχαιοὶ

700 οὐκ ἔφασαν φεύξεσθαι ὑπὲρ κακοῦ, ἀλλ' ὀλέεσθαι·

Τρωσὶν δ' ἔλπετο θυμὸς ἐνὶ στήθεσσιν ἐκάστου
νῆας ἐνιπρήσειν, κτενέειν θ' ἥρωας Ἀχαιοὺς.

Οἱ μὲν τὰ φρονέοντες ἐφέστασαν ἀλλήλοισιν.

704 Ἐκτωρ δὲ πρύμνης νεὸς ἤψατο ποντοπόροιο,

καλῆς, ὠκυάλου, ἣ Πρωτεσίλαον ἔνεικεν

ἔς Τροίην, οὐδ' αὐτίς ἀπήγαγε πατρίδα γαῖαν.

Τοῦπερ δὴ περὶ νηὸς Ἀχαιοὶ τε Τρῳεῖς τε

708 δῆρουν ἀλλήλους αὐτοσχεδόν· οὐδ' ἄρα τοίγε

τόξων αἰκᾶς ἀμφὶς μένον, οὐδέ τ' ἀκόντων,

ἀλλ' οἷγ' ἐγγύθεν ἰστάμενοι, ἕνα θυμὸν ἔχοντες,

ὀξέσι δὴ πελέκεσσι καὶ ἀξίνῃσι μάχοντο,

712 καὶ ξίφεσιν μεγάλοισι καὶ ἔγχεσιν ἀμφιγύοισιν.

Πολλὰ δὲ φάσγανα καλά, μελάνδετα, κωπήνεντα,

ἄλλα μὲν ἐκ χειρῶν χαμάδις πέσον, ἄλλα δ' ἀπ'

ὤμων

ἀνδρῶν μαρναμένων· ῥέε δ' αἵματι γαῖα μέλαινα.

716 Ἐκτωρ δὲ πρύμνηθεν ἐπεὶ λάβεν, οὐχὶ μεθίει,

ἄφλαστον μετὰ χερσὶν ἔχων, Τρωσὶν δὲ κέλευεν·

690. See 2, 839.—693. = *ἦν ἰθύς* (construed with *gen.*), directed his course, rushed against . . . —705. *Τῆς ταχείως πλεούσης*, *Sch.*—709. *Τὰς ὁμάς*, *Sch.* *Fm* *ἀΐσσω*.—713. *μελάνδετα* means 'black-handled,' *κωπήνεντα*, 'with stout hilts or guards,' is not redundant. Compounds in *δετός* indicate the material in which the object is mounted, or chased, so that *μελάνδετος* properly means nothing but *mounted in black*, having a black mounting, which still does not express simply the handle. The explanation *σιδηρόδετος* (mounted on iron, for the blade was of brass) would be more probable if H. gave iron the epith. *μέλας*, and not that of *αἰθῶν* and *πολύς*.—716. = *πρύμνης*.

- 718 Οἴσετε πῦρ, ἅμα δ' αὐτοὶ ἀολλέες ὄρνυτ' αὐτήν·
 νῦν ἡμῖν πάντων Ζεὺς ἄξιον ἡμᾶρ ἔδωκεν,
 720 νῆας ἐλεῖν, αἱ δὲ ὕρο θεῶν ἀέκητι μολοῦσαι
 ἡμῖν πῆματα πολλὰ θέσαν, κακότητι γερόντων·
 οἳ μ' ἐθέλοντα μάχεσθαι ἐπὶ πρύμνησι νέεσσιν
 αὐτόν τ' ἰσχανάσκον ἑρητύοντό τε λαόν.
 724 Ἄλλ' εἰ δὴ ῥά τότε βλάπτε φρένας εὐρύοπα Ζεὺς
 ἡμετέρας, νῦν αὐτὸς ἐποτρύνει καὶ ἀνωγει.
 ὦς ἔφαθ'· οἳ δ' ἄρα μᾶλλον ἐπ' Ἀργείοισιν
 ὄρουσαν.
 Αἴας δ' οὐκέτ' ἔμμνε· βιάζετο γὰρ βελέεσσιν·
 728 ἀλλ' ἀνεχάζετο τυτθόν, οἰόμενος θανέεσθαι,
 θρῆνυν ἔφ' ἐπταπόδην, λίπε δ' ἴκρια νηὸς εἵσης.
 Ἔνθ' ἄρ' ὄγ' ἐστήκει δεδοκήμενος, ἔγχεϊ δ' αἰεὶ
 Τρῶας ἄμυνε νεῶν, ὅστις φέροι ἀκάματον πῦρ·
 732 αἰεὶ δὲ σμερδνὸν βοόων Δαναοῖσι κέλευεν·
 ὦ φίλοι, ἦρωες Δαναοί, θεράποντες Ἄρηος,
 ἄνδρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς·
 ἢ τινὰς φαμεν εἶναι ἀοσσητῆρας ὀπίσσω,
 736 ἢ τι τείχος ἄρειον, ὃ κ' ἀνδράσι λοιγὸν ἀμύναι ;
 οὐ μὲν τι σχεδὸν ἔστι πόλις πύργοις ἀραρυῖα,
 ἢ κ' ἀπαμυνναίμεσθ' ἑτεραλκείᾳ δῆμόν ἔχοντες·
 ἀλλ' ἐν γὰρ Τρώων πεδίῳ πύκα θωρηκτάων,
 740 πόντῳ κεκλιμένοι, ἕκας ἤμεθα πατρίδος αἵης.
 Τῷ ἐν χερσὶ φόως, οὐ μειλιχίῃ πολέμοιο.

—719. πάντων ἄξιον, *quantivis praeii*.—720. *Invitis diis*. The powerful aid of Zeus induces Hector to believe this.—721. The names of the γέροντες are found 3, 146, sqq. — 729. θρῆνυς means a footstool, a small stool or *low bench* placed at the foot of a high chair (θρόνος). In Att. Greek θρᾶνος is the proper word for 'a bench of rowers placed at the stern.' Here θρῆνυς has plainly the same meaning. The middle of the deck being usually raised, there would be between this and the rower's bench below it, a relation similar to that between the θρόνος and the footstool.—730. Ἐπιτηρῶν, *Sch.*—735. See 254. Virg. has taken both the metrical structure of this line and the thought expressed in it from H., when he makes Mnestheus say (ix. 781) :

" quo deinde fugam, quo tenditis ? inquit.
 Quos alios muros, quæ jam ultra moenia habetis ?"

—738. ἑτεραλκίᾳ δῆμον, who can carry the might (of victory) to the opposite side, cause the victory to change sides ; can turn the tide of victory. See 7, 26. — 740. Driven back to the sea-shore. See 5, 356. — 741. Διὸ ἐν ταῖς χερσὶν ἡμῶν καὶ τῷ μάχεσθαί ἐστιν

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ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Π.

roelus implores Achilles, if he will not fight himself, to allow aid the Greeks. Achilles yields, but bids Patroclus content himself with driving back the Trojans from the ships.

Ὡς οἱ μὲν περὶ νηὸς εὖσσέλμοιο μάχοντο·
 Ιάτροκλος δ' Ἀχιλῆϊ παρίστατο, ποιμένι λαῶν,
 ἀκρυα θερμὰ χέων, ὥστε κρήνη μελάνυδρος,
 τε κατ' αἰγίλιπος πέτρης δνοφερὸν χέει ὕδωρ.
 ὃν δὲ ἰδὼν ᾤκτειρε ποδάρκης δῖος Ἀχιλλεύς,
 αἰ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Τίπτε δεδάκρυσαι, Πατρόκλεις; ἤντε κούρη
 ηπίη, ἥθ' ἅμα μητρὶ θεοῦς ἀνελέσθαι ἀνώγει,
 ἀνοῦ ἀπτομένη, καὶ τ' ἐσσυμένην κατερύκει,
 ακρυόεσσα δέ μιν ποτιδέρκεται, ὕφρ' ἀνέληται·
 ἧ ἴκελος, Πάτροκλε, τέρεν κατὰ δάκρυον εἵβεις.
 Ἰέ τι Μυρμιδόνεσσι πιφάυσκεαι, ἦ ἐμοὶ αὐτῷ;
 ἐτιν' ἀγγελίην Φθίης ἐξ ἐκλυες οἶος;
 ὦειν μὰν ἔτι φασὶ Μεινοίτιον, Ἄκτορος υἱόν,
 ὦει δ' Αἰακίδης Πηλεὺς μετὰ Μυρμιδόνεσσιν·
 ὦν κε μάλ' ἀμφοτέρων ἀκαχοίμεθα τεθνηώτων.
 Ἰὲ σύγ' Ἀργείων ὀλοφύρεαι, ὥς ὀλέκονται
 ἡυσὶν ἔπι γλαφυρῇσιν ὑπερβασίης ἔνεκα σφῆς;
 αὔδα, μὴ κεῦθε νόψ' ἵνα εἶδομεν ἄμψ.

Τὸν δὲ βαρυστενάχων προσέφη, Πατρόκλεις
 ἱππεῦ·

ὦ Ἀχιλεῦ Πηλῆος υἱέ, μέγα φέρτατ' Ἀχαιῶν,

See 9, 14, 15.—7. δεδάκρυνθαι, to be bathed in tears. Πατρό-
 voc. of the form Πατροκλῆς.—9. See 3, 385.—12. See 10, 202.
 Father of Patroclus.—16. ἀκαχίτω or ἀκαχίω, formed fm ἄχος,
 and mid., to be afflicted about. . . ., with gen. which usually fol-
 lers expressing an affection of the mind; thus Ἀργείων
 ιαι.—19. See 1, 363.—21. Πήλεος, as a dissyllable (see 1,

742 Ἦ, καὶ μαιμώνων ἔφεπ' ἔγχει ὀξυόεντι.

ἽΟςτις δὲ Τρώων κοίλῃς ἐπὶ νηυσὶ φέροιτο

744 σὺν πυρὶ κηλείῳ, χάριν ἼΕκτορος ὀτρύναντος,
τὸν δ' Αἴας οὔτασκε, δεδεγμένος ἔγχει μακρῷ·
δώδεκα δὲ προπάροιθε νεῶν αὐτοσχεδὸν οὔτα.

ἡ σωτηρία (see 6, 6), οὐκ ἐν προσηνείᾳ οὐδ' ἐν ἀργίᾳ. Sch.—744
= κηλείῳ, 8, 217.

47 οἱ αὐτῷ θάνατόν τε κακὸν καὶ Κῆρα λιτέσθαι.

48 Τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·

ᾧ μοι, Διογενὲς Πατρόκλεις, οἷον ἔειπες·

οὔτε θεοπροπίης ἐμπάζομαι, ἦντινα οἶδα,

οὔτε τί μοι παρ Ζηνὸς ἐπέφραδε πότνια μήτηρ·

52 ἀλλὰ τόδ' αἶνὸν ἄχος κραδίην καὶ θυμὸν ἰκάνει,

ὅππότε δὴ τὸν ὁμοῖον ἀνὴρ ἐθέλῃσιν ἀμέρσαι,

καὶ γέρας ἅψ ἀφελέσθαι, ὃ τε κράτει προβεβήκη·

αἶνὸν ἄχος τό μοι ἔστιν, ἐπεὶ πάθον ἄλγεα θυμῷ.

56 Κούρην ἦν ἄρα μοι γέρας ἔξελον νῆες Ἀχαιῶν,

δουρὶ δ' ἐμῷ κτεάτισσα, πόλιν εὐτείχεα πέρσας,

τὴν ἅψ ἐκ χειρῶν ἔλετο κρείων Ἀγαμέμνων

Ἀτρεΐδης, ὥς τίς τιν' ἀτίμητον μετανάστην.

60 Ἀλλὰ τὰ μὲν προτετύχθαι ἐάσομεν· οὐδ' ἄρα πως ἦν

ἄσπερχές κεχολῶσθαι ἐνὶ φρεσίν· ἦτοι ἔφην γε

οὐ πρὶν μνησθὲν καταπαυσέμεν, ἀλλ' ὅπότ' ἂν δὴ

νῆας ἐμὰς ἀφίκηται αὕτῃ τε πτόλεμός τε.

64 Τύνη δ' ὥμοιόν μὲν ἐμὰ κλυτὰ τεύχεα δῦθι,

ἄρχε δὲ Μυρμιδόνεσσι φιλοπτολέμοισι μάχεσθαι,

εἰ δὴ κυάνεον Τρώων νέφος ἀμφιβέβηκεν

νῆυσιν ἐπικρατέως, οἱ δὲ ῥηγμῖνι θαλάσσης

68 κεκλίεται, χώρης ὀλίγην ἔτι μοῖραν ἔχοντες,

Ἀργεῖοι, Τρώων δὲ πόλις ἐπὶ πᾶσα βέβηκεν

θάρσυνος. Οὐ γὰρ ἐμῆς κόρυθος λεύσσουσι μέτωπον

ἐγγύθι λαμπομένης· τάχα κεν φεύγοντες ἐναύλους

72 πλήσειαν νεκῶν, εἴ μοι κρείων Ἀγαμέμνων

ἦπια εἰδείη· νῦν δὲ στρατὸν ἀμφιμάχονται.

Οὐ γὰρ Τυδείδew Διομήδεος ἐν παλάμῃσιν

μαίνεται ἐγχείη, Δαναῶν ἀπὸ λοιγὸν ἀμῦναι·

76 οὐδέ πω Ἀτρεΐδew ὑπὸς ἔκλυον αὐδῆσαντος

ἐχθρῆς ἐκ κεφαλῆς· ἀλλ' Ἐκτορος ἀνδροφόνοιο,

Τρωσὶ κελεύοντος, περιάγνυται· οἱ δ' ἀλαλητῷ

340.—55. ἄλγεα, by the evils of war. Achilles means πολλὰ μογήσαντι, as he expresses it elsewhere. It is the heaviest subject of his anger to have been dishonoured, though he had gone through more battles and more fatigues than any of the other chiefs.—57. See 2, 690.—59. See 9, 648.—60. Προγεγονίνα συμβάντα, Sch. = ἐξῆν. ἰουσί. — 64. See 5, 485.—68. = κεκλιμένοι εἰσί, see 15, 740.—71. Αἰνεος.—73. See 2, 213.—75. (Ὡς τε) ἀπαμῦναι, (powerfully enough) to. . . —76. Fm ὅψ, voc.—77. Ἐκτορος, underst. ὅψ.—78. περιάγνυ-
U

549 αὐτὰρ ἐπεὶ Δαναῶν νέες ἤλυθον ἀμφιέλισσαι,
 ἄψ εἰς Ἴλιον ἦλθε, μετέπρεπε δὲ Τρῳέσσιν,
 ναῖε δὲ παρ Πριάμῳ, ὃ δέ μιν τίεν ἴσα τέκεσσιν·
 552 τὸν ῥ' Ἐκτωρ ἐνένιπτεν ἔπος τ' ἔφατ' ἐκ τ' ὀνό-
 μαζεν·

Οὕτω δὴ, Μελάνιππε, μεθήσομεν; οὐδέ νυ σοὶ περ
 ἐντρέπεται φίλον ἦτορ, ἀνεψιοῦ κταμένοιο;
 οὐχ ὀράας οἶον Δόλοπος περὶ τεύχε' ἔπουσιν;
 556 ἀλλ' ἔπεν· οὐ γὰρ ἔτ' ἔστιν ἀποσταδὸν Ἀργείοισιν
 μάρνασθαι, πρὶν γ' ἢ κατακτάμεν, ἢ κατ' ἀκρῆς
 Ἴλιον αἰπεινὴν ἐλέειν, κτάσθαι τε πολίτας.

ᾧ εἰπὼν ὁ μὲν ἦρχ', ὃ δ' ἄμ' ἔσπετο ἰσόθεος
 φῶς.

560 Ἀργείους δ' ὥτρυνε μέγας Τελαμώνιος Αἴας·
 ὦ φίλοι, ἀνέρες ἔστε, καὶ αἰδῶ θέσθ' ἐνὶ θυμῷ,
 ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὕμνιν·

Αἰδομένων δ' ἀνδρῶν πλέονες σόοι ἢ πέφαντα·
 564 φευγόντων δ' οὐτ' ἄρ κλέος ὄρνυται οὔτε τις ἀλκή.

ᾧ εἰπὼν οἱ δὲ καὶ αὐτοὶ ἀλέξασθαι μενέαινον,
 ἐν θυμῷ δὲ βάλοντο ἔπος· φράξαντο δὲ νῆας
 ἔρκεϊ χαλκείῳ· ἐπὶ δὲ Ζεὺς Τρῳας ἔγειρεν.

568 Ἀντίλοχον δ' ὥτρυνε βοὴν ἀγαθὸς Μενέλαος·
 Ἀντίλοχ', οὔτις σείο νεώτερος ἄλλος Ἀχαιῶν,
 οὔτε ποσὶν θάσσω· οὐτ' ἄλκιμος ὥς σὺ μάχεσθαι·
 εἴ τινα πού Τρῶων ἐξάλμενος ἄνδρα βάλοιςθα.

572 ᾧ εἰπὼν ὁ μὲν αὐτὶς ἀπέσσυτο, τὸν δ' ὀρόθυεν·
 ἐκ δ' ἔθυρε προμάχων, καὶ ἀκόντισε δουρὶ φαεινῷ,
 ἀμφὶ ἑπαπτήνας· ὑπὸ δὲ Τρῳες κεκάδοντο,
 ἀνδρὸς ἀκοντίσαντος· ὃ δ' οὐχ ἄλιον βέλος ἦκεν·

576 ἀλλ' Ἰκετάονος υἱὸν ὑπέρθυμον Μελάνιππον,
 νισσόμενον πόλεμόνδε, βάλε στήθος παρὰ μαζόν.
 Δούπησεν δὲ πεσών, τὸν δὲ σκότος ὕσσε κάλυψεν.
 Ἀντίλοχος δ' ἐπόρουσε, κύων ὦς, ὅς τ' ἐπὶ νεβρῷ

or, for some time. — 548. See 11, 229. — 554. ἐντρέπεσθαι, to return upon oneself: to change; later also, to feel shame. — 555. οἶον (*quantum, quam acriter*) περὶ τὰ ὕπλα ἀσχολοῦνται, Sch. Περιίπειν or περισιπεῖν, to occupy oneself about a thing, to pursue, is often found in Hdt. — 557. Πρὶν γε ἢ (ἡμᾶς) κατακτάναι (αὐτοῦς), ἢ (ἰκί-
 νους) ἐλεῖν Ἴλιον. — 558. Ἐμ κτείνειν. — 561, sqq. See 5, 529, sqq. —
 567. Τῷ κύκλῳ τῶν ἀσπίδων, ταῖς ἀσπίσι, Sch. — 570. Ἐμ ταχὺς. —
 571. *Utinam alique* . . . Si and o si are used in the same way in Lat.

Ajax is pressed by the Trojans; disarmed by Hector. He retreats. Proteusilaus' ship is fired. Achilles sees the flames and hastens Patroclus.

- Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.
 Αἴας δ' οὐκέτ' ἔμιμνε· βιάζετο γὰρ βελέεσσιν·
 δάμνα μιν Ζηνός τε νόος καὶ Τρῶες ἀγαυοὶ
 104 βάλλοντες· δεινὴν δὲ περὶ κροτάφοισι φαεινὴν
 πήληξ βαλλομένη καναχὴν ἔχε, βάλλετο δ' αἰεὶ,
 καὶ φάλαρ' εὐποίηθ'· ὁ δ' ἀριστερόν ὦμον ἔκαμνεν,
 ἔμπεδον αἰὲν ἔχων σάκος αἰόλον· οὐδ' ἐδύναντο
 108 ἄμφ' αὐτῷ πελεμίξαι, ἐρείδοντες βελέεσσιν.
 Αἰεὶ δ' ἀργαλέω ἔχετ' ἄσθματι· καδ δὲ οἱ ἰδρώς
 πάντοθεν ἐκ μελέων πολὺς ἔρρεεν, οὐδέ πη εἶχεν
 ἀμπνεῦσαι· πάντη δὲ κακὸν κακῷ ἐστήρικτο.
 112 Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι,
 ὅπως δὴ πρῶτον πῦρ ἔμπεσε νηυσὶν Ἀχαιῶν.
 Ἐκτωρ Αἴαντος δόρυ μείλινον, ἄγχι παραστάς,
 πληξ' ἄορι μεγάλῳ, αἰχμῆς παρὰ καυλὸν ὀπισθεν·
 116 ἀντικρὺ δ' ἀπάραξε· τὸ μὲν Τελαμώνιος Αἴας
 πῆλ' αὐτως ἐν χειρὶ κόλον δόρυ· τῆλε δ' ἀπ' αὐτοῦ
 αἰχμὴ χαλκείῃ χαμάδις βόμβησε πεσοῦσα.
 Γ' ὧ δ' Αἴας κατὰ θυμὸν ἀμύμονα, ῥίγησέν τε,
 120 ἔργα θεῶν, ὃ ῥα πάγχυ μάχης ἐπὶ μῆδεα κεῖρεν
 Ζεὺς ὑψιβρεμέτης, Τρῶεσσι δὲ βούλετο νίκην·

derst. εἴη or γίνοιτο, or else δοίητε. ἐκδύμεναι = ἐκδύναι.—100. According to rule, it ought to have been λύοιμεν: for λύωμεν expresses that the act is real and present.

105. = ἐκανάχιζε. This whole passage has been imitated by Virg. *Æn.* ix. 806, sqq. Before him Ennius had borrowed from it several traits for the following picture:—

“Undique conveniunt, velut imber, tela tribuno;
 Configunt parmam; tinnit hastilibus umbo,
 Ærato sonitu galeæ: sed nec pote quisquam
 Undique nitendo corpus discerpere ferro:
 Semper abundantes hastas frangitque quatitque.
 Totum sudor habet corpus, multumque laborat,
 Nec respirandi fit copia præpete ferro,” &c.

108. Ἦν οὐκ ἐδύναντο πελεμίξαι (αὐτόν, *statu movere*), ἐρείδοντες βελέεσσιν ἄμφ' αὐτῷ.—111. Word for word: Toil was heaped upon toil (as in the oracle, πῆμ' ἐπὶ πῆματι κεῖται), meaning, there was nothing but toil, infinite toil.—112. See 2, 484.—116. ἀντικρὺ, *proutus*.—119. We may take ῥίγησέν τε as intrans. and as a member of a sentence placed in the midst of another (as we have just seen at ver. 105), or else

- 122 χάζετο δ' ἐκ βελέων. Τοι δ' ἔμβαλον ἀκάματον πῦρ
νηϊ τοῦτ' τῆς δ' αἷψα κατ' ἀσβέστη κέχυτο φλόξ.
124 Ὡς τὴν μὲν πρύμνην πῦρ ἄμφεπεν· αὐτὰρ Ἀχιλλεὺς
μηρῷ πληξάμενος Πατροκλῆα προσέειπεν·
"Ορσεο, Διογενὲς Πατρόκλεις, ἵπποκέλευθε·
λεύσσω δὴ παρὰ νηυσὶ πυρὸς δηϊοιο ἰωήν.
128 Μὴ δὴ νῆας ἔλωσι, καὶ οὐκέτι φυκτὰ πέλονται.
Δύσεο τεύχεα θάσσον, ἐγὼ δέ κε λαὸν ἀγείρω.

Patroclus puts on the arms of Achilles, and yokes his chariot. Achilles harangues his soldiers, commanded by five chiefs; and addresses a prayer to Zeus on behalf of Patroclus, only part of which is heard.

Ὡς φάτο· Πάτροκλος δὲ κορύσσετο νώρῳπι
χαλκῷ.

- Κνημῖδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν
132 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
δεύτερον αὖ θώρηκα περὶ στήθεσιν ἔδυνεν,
ποικίλουν, ἀστερόεντα, ποδώκεος Αἰακίδαο.
Ἀμφὶ δ' ἄρ' ὥμοισιν βάλετο ξίφος ἀργυρόηλον,
136 χάλκεον· αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε
κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν,
ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
Εἴλετο δ' ἄλκιμα δοῦρε, τὰ οἱ παλάμφειν ἀρήρει.
140 Ἐγχοῦ δ' οὐχ ἔλετ' οἷον ἀμύμονος Αἰακίδαο,
βριθύ, μέγα, στιβαρόν· τὸ μὲν οὐ δύνατ' ἄλλος
Ἀχαιῶν
πάλλειν, ἀλλὰ μιν οἷος ἐπίστατο πῆλαι Ἀχιλλεύς·
Πηλιάδα μελίην, τὴν πατρὶ φίλῳ πόρε Χείρων
144 Πηλίου ἐκ κορυφῆς, φόνον ἔμμεναι ἠρώεσσιν.
Ἴππους δ' Αὐτομέδοντα θοῶς ζευγνύμεν' ἄνωγεν,
τὸν μετ' Ἀχιλλῆα ῥηξήνορα τίε μάλιστα·
πιστότατος δέ οἱ ἔσκε μάχῃ ἐνὶ μείναι ὁμοκλήν.

attach ἔργα to it, as at 5, 351.—120. See 15, 467.—123. = κατεείχοντο αὐτῆς.—125. "The sight of the flames has more effect upon Achilles than all the prayers and supplications of his friends." *Mad. Dacier*.—126. See 3, 250. Ἐφ' ἵππων ποιοῦμεν τὴν κίλευθον, *ιππικὴ Sch.*—127. ἰωή is said properly of the wind; see 4, 276.—128. We have already met with several instances in H. of a plural verb after a neuter substantive.

131, sqq. See 3, 330, sqq.—134. Resplendent as a star.—144. A mountain in Thessaly.—145. ζευγνύμεναι has the *v* short; but here

- 148 Τῷ δὲ καὶ Αὐτομέδων ὕπαγε ζυγὸν ὠκίας ἵππους,
 Ξάνθον καὶ Βαλίον, τῷ ἅμα πνοιῇσι πετέσθην·
 τοὺς ἔτεκε Ζεφύρῳ ἀνέμῳ Ἄρπυια Ποδάργη,
 βοσκομένη λειμῶνι παρὰ ῥόον Ὠκεανοῖο.
- 152 Ἐν δὲ παρηορήσιν ἀμύμονα Πήδασον ἴει,
 τὸν ῥά ποτ' Ἡετίωνος ἐλὼν πόλιν ἤγαγ' Ἀχιλλεύς·
 δς καὶ θνητὸς ἐὼν ἔπεθ' ἵπποις ἀθανάτοισιν.
 Μυρμιδόνας δ' ἄρ' ἐποιχόμενος θώρηξεν Ἀχιλ-
 λεὺς
- 156 πάντας ἀνὰ κλισίας σὺν τεύχεσιν· οἱ δέ, λύκοι ὥς
 ὠμοφάγοι, τοῖσιν τε περὶ φρεσὶν ἄσπετος ἀλκή,
 οἷτ' ἔλαφον κεραὸν μέγαν οὔρεσι δρῶσαντες
 δάπτουσιν· πᾶσιν δὲ παρήϊον αἵματι φοινόν·
- 160 καὶ τ' ἀγέληδὸν ἴασιν, ἀπὸ κρήνης μελανύδρου
 λάβοντες γλώσσησιν ἀραιῷσιν μέλαν ὕδωρ
 ἄκρον, ἔρευγόμενοι φόνον αἵματος· ἐν δέ τε θυμὸς
 στήθεσιν ἄτρομός ἐστι, περιστένεται δέ τε γαστήρ·
- 164 τοῖοι Μυρμιδόνων ἡγήτορες ἠδὲ μέδοντες
 ἀμφ' ἀγαθὸν θεράποντα ποδώκεος Αἰακίδαο

it is lengthened, being made to rest, as it were, upon the following μ : see note 21. — 148. See 24, 279.—149. According to Apollod. these immortal steeds had been given by Poseidón to Peleus, when he married Thetis.—150. ποδάργη (i. e. πόδας ὠκία) is the proper name of a mare, as Πόδαργος that of a courser of Hector, and of another of Menelaus. The fable of the Harpies, as it was arranged by the poets who sang the Argonautic expedition, is foreign to the Homeric poems. In H. the Harpies appear to be a personification of hurricanes, tempests, and violent winds (θύελλαι). Besides, the name has evidently the same root as ἀρπάζω, to carry off. Such was that Harpy which, under the form of a mare, conceived by Zephyrus the steeds of Achilles; a narrative which expresses, under a mythic form, that they were swift as the wind. (A similar expression, ἀνεμορρεφές ἔγχος, is found 11, 256.). Long after this, it was still believed that mares were sometimes impregnated by the wind (see Virg. Georg. iii. 273, sqq.).—152. See 8, 87. The παρήγοροι were placed by the side of those harnessed to the yoke, not in front, as now-a-days; so that they then drove four abreast. See 1, 366.—156, sqq. Imitated by Virg. Æn. ii. 355, sqq.—158. ἔλαφον κεραόν: for the hinds have no horns.—159. In prose ἡ παρεια, of a brute ἡ σιαγών: underst. ἱστί.—161. Ἀναβρόφῃσιν, Sch. Ἐν λάπτῳ. ἀραιά (thin, flat) paints the form which the animal gives to its tongue when it laps [to lap with slender tongues. Cp.].—162. The water is coloured with the blood that clings to their throat. Wolves are represented as gorging themselves with their prey (περιστένεται γαστήρ, angustatur, ardetur ventris, περιστενοχωρεῖται): these two circumstances led to the idea of ἐρευγόμενοι αἷμα, eructantes sanguinem. We have expected αἷμα φόνου, which would be regular. In φόνον αἵματος the gen. is qualificative

- 166 ῥώοντ'· ἐν δ' ἄρα τοῖσιν Ἀρήϊος ἴστατ' Ἀχιλλεύς,
ὀτρύνων ἵππους τε καὶ ἀνέρας ἀσπιδιώτας.
- 168 Πεντήκοντ' ἦσαν νῆες θααί, ἦσιν Ἀχιλλεὺς
ἔς Τροίην ἡγείτο Διὶ φίλος· ἐν δ' ἄρ' ἑκάστη
πεντήκοντ' ἔσαν ἄνδρες ἐπὶ κληῖσιν ἑταῖροι·
πέντε δ' ἄρ' ἡγεμόνας ποιήσατο, τοῖς ἐπεποίθει,
- 172 σημαίνειν· αὐτὸς δὲ μέγα κρατέων ἦνασσεν.
Τῆς μὲν ἱῆς στιχὸς ἦρχε Μενέσθιος αἰολοθώρηξ,
υἱὸς Σπερχειοῖο, Διυπετέος ποταμοῖο·
δν τέκε Πηλῆος θυγάτηρ, καλὴ Πολυδῶρη,
- 176 Σπερχεῖω ἀκάμαντι, γυνὴ θεῷ εὐνηθείσα,
αὐτὰρ ἐπὶ κλησιν Βῶρω, Περιήρεος υἱί,
ὅς ρ' ἀναφανδὸν ὄπυιε, πορῶν ἀπερείσια ἔδνα.
Τῆς δ' ἐτέρης Εὐδωρος Ἀρήϊος ἡγεμόνευεν,
- 180 παρθένιος, τὸν ἔτικτε χορῶ καλὴ Πολυμήλη,
Φύλαντος θυγάτηρ· τῆς δὲ κρατὺς Ἀργεῖφόντης
ἠράσατ', ὀφθαλμοῖσιν ἰδὼν μετὰ μελπομένησιν
ἐν χορῶ Ἀρτέμιδος χρυσηλακάτου, κελαδενῆς.
- 184 Αὐτίκα δ' εἰς ὑπερῷ ἀναβάς, παρελίσσατο λάθρῃ
Ἑρμείας ἀκάκητα· πόρεν δέ οἱ ἀγλαὸν υἷον
Εὐδωρον, πέρι μὲν θέειν ταχὺν ἠδὲ μαχητήν.
Αὐτὰρ ἐπειδὴ τόνγε μογοστόκος εἰλείθουα

for αἰματίοντα. — 170. κληῖδες, benches of rowers. There were no rowers properly speaking; the soldiers rowed. — 174. A river of Thessaly, which flows into the Maliac gulf. Such rivers as are rapidly swelled to a great height by the rains and the melting of the snow, are distinguished by the epithet *διυπετής*, lit. fallen from heaven. — 176. ἀκάμαντι, indefatigable, expresses what is called in prose *ἀεννάω*, *semper fluens*, which never dries up during the summer heats. — 177. ἐπὶ κλησιν, adverbially: by name. This word is used, in mythological narratives, of the putative father. Periêres was the son of Æolus. — 178. See 9, 146. — 180. *Is do-reis pulchra, insignis*. — 181. κρατὺς, adj. applied only to Hermês (= κρατερός); see 24, 345. — 182. See 7, 241. — 183. ἡλακία, a reed, here an arrow, as *arundo* in Latin. Καλλιτόξου, Scâ. See 1, 37. κελαδενή, the shouting, is another epithet of Artêmis applied to the noise of the chase (κέλαδον, 9, 547, à propos to the Calydonian hunt). — 184. See 2, 514. — 185. = ἀκακήτης, who does no harm; for 'benefactor': for, in Greek, the negation of a quality commonly implies a pretty high degree of the opposite quality. It is a peculiarity of the language, due to the lively imagination of the Greeks. In similar cases, the force of the Greek negative may be generally given by *by no means* [or by *not, no*: e. g. that is *not bad* advice; he is *no fool*], e. g. οὐκ ἀφνὴς ἐστὶ, *he is by no means without wit*. Elsewhere Hermês is called ἱριούνιος (24, 457, i. e. μεγαφελής, fm ἱρί, *valde*, and ὀνίνημι), δώτωρ εἰῶν, *dator bonorum*, &c. — 186. = θέν.

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- 220 πρόσθεν Μυρμιδόνων πολεμιζέμεν. Αὐτὰρ Ἀχιλ-
 λεύς
 βῆ ῥ' ἵμεν ἐς κλισίην· χηλοῦ δ' ἀπὸ πῶμ' ἀνέφην
 καλῆς, δαιδαλέης, τήν οἱ Θέτις ἀργυρόπεζα
 θῆκ' ἐπὶ νηὸς ἄγεσθαι, εὐ πλῆσασα χιτῶνων,
 224 χλαινάων τ' ἀνεμοσκεπέων, οὐλῶν τε ταπήτων.
 Ἐνθα δέ οἱ δέπας ἔσκε τετυγμένον, οὐδέ τις ἄλλος
 οὗτ' ἀνδρῶν πίνεσκεν ἀπ' αὐτοῦ αἶθοπα οἶνον,
 οὔτε τεφ σπένδεσκε θεῶν, ὅτε μὴ Διὶ πατρί.
 228 Τό ῥα τότε· ἐκ χηλοῖο λαβὼν ἐκάθηρε θεεῖψ
 πρῶτον, ἔπειτα δὲ νίψ' ὕδατος καλῷσι ῥοῇσιν·
 νίψατο δ' αὐτὸς χεῖρας, ἀφύσσατο δ' αἶθοπα οἶνον·
 εὐχετ' ἔπειτα στὰς μέσῳ ἔρκει, λείβε δὲ οἶνον,
 232 οὐρανὸν εἰσανιδῶν· Δία δ' οὐ λάθε τερπικέραυνον·
 Ζεῦ ἄνα, Δωδωναίε, Πελασγικέ, τηλόθι ναίων,
 Δωδώνης μεδέων δυσχεμέρου· ἀμφὶ δὲ Σελλοὶ
 σοὶ ναίουσ' ὑποφῆται, ἀνιπτόποδες, χαμαιεῦναι.

English 'this door *shuts well*.'—215, sqq. See 13, 131, sqq.—221. See 24, 228.—224. In the Od. ἀλεξανίμων.—227. In prose, ὅτι μὴ . . . except, . . .—228. Sulphur was regarded by the ancients as a means of purification. We also find this mentioned in the Old Testament (Job xviii. 15). "I believe (says Dugas Montbel) that this property attributed to sulphur comes from the smell, which a thunderbolt leaves after it, when it has fallen. H. often mentions this sulphurous smell, which a thunderbolt spreads (8, 135, sqq.). Hence too, perhaps, sulphur derives its name of θεῖον, Ionic θείιον, *divine*.—231. See 24, 306.—233. The voc. ἄνα (fm ἀναξ), is only used in addressing a divinity.—234. "Dôdôna was situated to the North of Thessaly; and Zeus is here called *Pelasgic*, because Thessaly was anciently inhabited by Pelasgi, and was called *Pelasgia*. The *Selli* were not priests, who served a temple, but veritable *prophets* or *interpreters*, ὑποφῆται, who predicted the future, or explained the will of god, either by the agitation of the branches, or by the noise which the wind made in the oak consecrated to Zeus, as is proved by a passage of the Od. (14, 327), where Odysseus (Ulysses), unknown to Eumæus, says, in speaking of himself: "He told me that Odysseus (Ulysses) was gone to Dôdôna to learn from the lofty-haired oak the wish of Zeus." *Dugas Montb.* They called προφῆται (*qui profantur*) those who delivered oracles by the immediate inspiration of Zeus: thus Apollo was προφήτης Διός, but his priests were ὑποφῆται, *under prophets*, so to speak, who did not derive the oracles immediately from the fountain-head. The *Selli* are called ὑποφῆται, because Zeus revealed the destinies, not by addressing himself to them, but by the agitation or noise of the oaks, which in this case held the place of προφῆται. This has been very well explained by Mad. Dacier.—235. These priests appear to have been the depositaries of the traditions, the representatives of primitive life, anterior to any kind of civilization. Such

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Π.

Patroclus implores Achilles, if he will not fight himself, to allow him to aid the Greeks. Achilles yields, but bids Patroclus content himself with driving back the Trojans from the ships.

- Ὡς οἱ μὲν περὶ νηὸς εὐστέλμοιο μάχοντο·
Πάτροκλος δ' Ἀχιλλῆϊ παρίστατο, ποιμένι λαῶν,
δάκρυα θερμὰ χέων, ὥστε κρήνη μελάνυδρος,
4 ἦτε κατ' αἰγίλιπος πέτρης δνοφερὸν χέει ὕδωρ.
Τὸν δὲ ἰδὼν ῥκτειρε ποδάρκης δῖος Ἀχιλλεύς,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
Τίπτε δεδάκρυσαι, Πατρόκλεις; ἤντε κούρη
8 νηπῆ, ἥθ' ἅμα μητρὶ θεοῦσ' ἀνελέσθαι ἀνώγει,
εἰανοῦ ἀπτομένη, καὶ τ' ἐσσυμένην κατερύκει,
δακρυόεσσα δέ μιν ποτιδέκεται, ὅφρ' ἀνέληται
τῇ ἱκελος, Πάτροκλε, τέρεν κατὰ δάκρυον εἴβεις.
12 Ἦέ τι Μυρμιδόνεσσι πιφαύσκεαι, ἦ ἐμοὶ αὐτῷ;
ἦέ τιν' ἀγγελίην Φθίης ἐξ ἔκλυες οἶος;
ζῶειν μὰν ἔτι φασὶ Μενoitιον, Ἄκτορος υἱόν,
ζῶει δ' Αἰακίδης Πηλεὺς μετὰ Μυρμιδόνεσσιν·
16 τῶν κε μάλ' ἀμφοτέρων ἀκαχοίμεθα τεθνηώτων.
Ἦέ σύγ' Ἀργείων ὀλοφύρεαι, ὥς ὀλέκονται
νηυσὶν ἐπὶ γλαφυρῇσιν ὑπερβασίης ἔνεκα σφῆς;
ἔξαύδα, μὴ κεῖθε νόψ' ἵνα εἶδομεν ἄμφω.
20 Τὸν δὲ βαρυστενάχων προσέφη, Πατρώκλεις
ἱππεῦ·
ὦ Ἀχιλεῦ Πηλέος υἱέ, μέγα φέρτατ' Ἀχαιῶν,

3, 4. See 9, 14, 15.—7. δεδάκρύνθαι, to be bathed in tears. Πατρώκλεις, voc. of the form Πατροκλῆς.—9. See 3, 385.—12. See 10, 202.—14. Father of Patroclus.—16. ἀκαχίζω or ἀκαχίω, formed fm ἄχος, pass. and mid., to be afflicted about. . . , with gen. which usually follows verbs expressing an affection of the mind; thus Ἀργείων ὀλοφύρεαι.—19. See 1, 363.—21. Πήλειος, as a dissyllable (see 1,

- 260 εἰνοδίοις, οὓς παῖδες ἐριδμαίνωσιν ἔθοντες,
 [αἰεὶ κερτομέοντες, ὁδῶ ἐπὶ οἰκίᾳ ἔχοντας,]
 νηπίαχοι· ξυνὸν δὲ κακὸν πολέεσσι τιθείσιν
 τοὺς δ' εἶπερ παρά τις τε κιὼν ἄνθρωπος ὁδίτης
- 264 κινήσῃ ἀέκων, οἱ δ' ἄλκιμον ἦτορ ἔχοντες
 πρόσσω πᾶς πέτεται καὶ ἀμύνει οἷσι τέκεσσιν
 τῶν τότε Μυρμιδόνες κραδίην καὶ θυμὸν ἔχοντες
 ἐκ νηῶν ἐχέοντο· βοῇ δ' ἄσβεστος ὀρώρει.
- 268 Πάτροκλος δ' ἐτάροισιν ἐκέκλετο μακρὸν αὖσας·
 Μυρμιδόνες, ἔταροι Πηληϊάδεω Ἀχιλῆος,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς
 ὥς ἂν Πηλεΐδην τιμήσομεν, ὃς μέγ' ἄριστος
- 272 Ἀργείων παρὰ νηυσί, καὶ ἀγχίμαχοι θεράποντες
 γυνῇ δὲ καὶ Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
 ἦν ἄτην, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν.
 Ὡς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου.
- 276 Ἐν δ' ἔπεσον Τρώεσσι ἀολλέες· ἀμφὶ δὲ νῆες
 σμερδαλέον κονάβησαν αὖσάντων ὑπ' Ἀχαιῶν.
 Τρῶες δ' ὥς εἶδοντο Μεινοίτιον ἄλκιμον υἱόν,
 αὐτὸν καὶ θεράποντα, σὺν ἔντεσι μαρμαίροντας,
- 280 πᾶσιν ὀρίνθη θυμός, ἐκίνηθεν δὲ φάλαγγες,
 ἐλπόμενοι παρὰ ναῦφι ποδώκεα Πηλεΐωνα
 μνηιθμὸν μὲν ἀπορρήψαι, φιλύτητα δ' ἐλέσθαι·
 πάπτηνεν δὲ ἕκαστος, ὕπη φύγοι αἰπὺν ὄλεθρον.
- 284 Πάτροκλος δὲ πρῶτος ἀκόντισε δουρὶ φαεινῷ
 ἀντικρὺ κατὰ μέσσον, ὅθι πλείστοι κλονέοντο,
 νηϊ πάρα πρύμνῃ μεγαθύμου Πρωτεσιλάου·
 καὶ βάλε Πυραΐχμην, ὃς Παίονας ἵπποκορυστὰς
- 288 ἤγαγεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρυρέοντος·
 τὸν βάλε δεξιὸν ὤμον· ὁ δ' ὕπτιος ἐν κονίγῃσι

259, sqq. See a similar comparison 12, 167.—260. Τοῖς ἐν τῇ ἑνὶ οἰκούσιν, τοῖς τὴν σφηκιὰν ἔχουσι παρὰ τὴν ὁδόν, Sch. ἐριδμαίνω, to irritate, is only found here; in other poets this verb signifies certare. ἔθοντες. See 9, 540.—261. A line almost unanimously rejected.—262. = τιθείσιν.—264. 34. See 1, 137. There is here a new example of grammatical irregularity joined to a rigorous exactness as far as the sense is concerned: the “wasps having great courage—each advances and defends its young.” The quality is common to all, the action belongs to each individually.—272. “Id est, καὶ οἱ θεράποντες εἰσὶν ἀγχίμαχοι, et omnes ministri oominis pugnant, hoc est: sunt fortissimi.” Btā.—277. See 2, 334.—284. See 16, 704, sqq.—288. Axios, a river of Macedonia, which falls into the Thermoic gulf;

- 290 κάππεσεν οἰμῶξας· ἔταροι δέ μιν ἀμφεφόβηθεν
 Παίονες· ἐν γὰρ Πάτροκλος φόβον ἤκεν ἅπασιν,
 292 ἡγεμόνα κτείνας, ὃς ἀριστεύεσκε μάχεσθαι.
 Ἐκ νηῶν δ' ἔλασεν, κατὰ δ' ἔσβεσεν αἰθόμενον πῦρ.
 Ἡμιδαῆς δ' ἄρα νηὺς λίπετ' αὐτόθι· τοὶ δ' ἐφόβηθεν
 Τρῶες θεσπεσίῳ ὁμάδῳ· Δαναοὶ δ' ἐπέχυντο
 296 νῆας ἀνὰ γλαφυράς· ὄμαδος δ' ἀλῖαστος ἐτύχθη.
 Ὡς δ' ὄτ' ἀφ' ὑψηλῆς κορυφῆς ὄρεος μεγάλοιο
 κινήσῃ πυκινὴν νεφέλην στεροπηγερέτα Ζεὺς,
 ἔκ τ' ἔφανεν πᾶσαι σκοπιαὶ καὶ πρῶνες ἄκροι
 300 καὶ νάπαι, οὐρανόθεν δ' ἄρ' ὑπερῤῥάγῃ ἄσπετος
 αἰθήρ·
 ὥς Δαναοὶ νηῶν μὲν ἀπώσάμενοι δῆϊον πῦρ
 τυτθὸν ἀνέπνευσαν· πολέμου δ' οὐ γίγνεται ἔρωή.
 Οὐ γάρ πώ τι Τρῶες Ἀρηϊφίλων ὑπ' Ἀχαιῶν
 304 προτροπαδὴν φοβέοντο μελαινάων ἀπὸ νηῶν,
 ἀλλ' ἔτ' ἄρ' ἀνθίσταντο, νεῶν δ' ὑπόεικον ἀνάγκη.

The Trojans fall before the Greeks. Ajax seeks out Hector. The Trojans in disorder repress the fosse. Patroclus pursues and cuts them in pieces. Sarpedon animates his Lycians, and charges upon Patroclus. Zeus pities his son, who rushes upon death. Hērē claims his impartiality.

- Ἔνθα δ' ἀνὴρ ἔλεν ἄνδρα, κεδασθείσης ὑσμίνης,
 ἡγεμόνων. Πρῶτος δὲ Μενoitίου ἄλκιμος υἱὸς
 308 αὐτίκ' ἄρα στρεφθέντος Ἀρηϊλύκου βάλε μηρὸν
 ἔγχρῃ ὀξύοντι, διαπρὸ δὲ χαλκὸν ἔλασεν·
 ῥῆξεν δ' ὀστέον ἔγχος· ὃ δὲ πρηνὴς ἐπὶ γαίῃ
 κάππεσ'. Ἀτὰρ Μενέλαος Ἀρήϊος οὔτα θόαντα,
 312 στέρνον γυμνωθέντα παρ' ἀσπίδα· λῦσε δὲ γυῖα.
 Φυλείδης δ' Ἄμφικλον ἐφορμηθέντα δοκεύσας,
 ἔφθη ὀρεζάμενος πρυμνὸν σκέλος, ἔνθα πάχιτος
 μῶν ἀνθρώπου πέλεται· περὶ δ' ἔγχος αἰχμῇ
 316 νῆυρα δισχίσθη· τὸν δὲ σκότος ὄσσε κάλυψεν.
 Νεστορίδαι δ', ὃ μὲν οὔτασ' Ἀτύνιον ὀξεί δουρί,
 Ἀντίλοχος, λαπάρης δὲ διήλασε χάλκεον ἔγχος·

now *Vistrizza*.—290. = ἀμφὶ αὐτὸν ἐφοβήθησαν (i. e. ἔφυγον).—
 291. Fin ἐνίημι.—298. Ὁ ἀστραπᾶς ἀγέμων, *Apollo*.—299. = ἐφά-
 νησαν. This comparison attaches to the idea of safety implied in *φῶς*,
light.—302. Ἐρῶή, here and at 17, 761, holds for its meaning to *ἰρωίω*
 explained 13, 57, and 2, 179 : *oratio*. — 304. *Effusè*.

306. See 15, 328.—314. The calf.—316. “Docent medici, arteria po-

- 319 ἤριπε δὲ προπάροιθε· Μάρις δ' αὐτοσχεδὰ δουρὶ
 320 Ἀντιλόχῳ ἐπόρουσε, κασιγνήτοιο χολωθείς,
 στας πρόσθεν νέκυος· τοῦ δ' ἀντίθεος Θρασυμήδης
 ἔφθη ὀρεξάμενος, πρὶν οὐτάσαι, οὐδ' ἀφάμαρτεν,
 ὦμον ἄφαρ· πρυμνὸν δὲ βραχίονα δουρὸς ἀκωκῇ
 324 δρύνψ' ἀπὸ μυώνων, ἀπὸ δ' ὀστέον ἄχρῖς ἄραξεν.
 Δούπησεν· δὲ πεσών, κατὰ δὲ σκότος ὅσσε κάλυψεν.
 Ὡς τὼ μὲν δοιοῖσι κασιγνήτοισι δαμέντε
 βήτην εἰς Ἑρεβος, Σαρπηδόνοσ' ἰσθλοὶ ἐταῖροι,
 328 νῆες ἀκοντισταὶ Ἀμισωδάρου· ὃς ῥα Χίμαιραν
 θρέψεν ἀμαιμακίην, πολέσιν κακὸν ἀνθρώποισιν·
 Αἴας δὲ Κλεόβουλον Ὀϊλιάδης ἐπορούσας
 ζῶν ἔλε, βλαφθέντα κατὰ κλόνον· ἀλλὰ οἱ αὖθι
 332 λῦσε μένος, πλήξας ξίφει αὐχένα κωπήνenti.
 Πᾶν δ' ὑπεθερμάνθη ξίφος αἵματι· τὸν δὲ κατ' ὅσσε
 ἔλλαβε πορφύρεος θάνατος καὶ Μοῖρα κραταιή.
 Πηνέλεως δὲ Δύκων τε συνέδραμον· ἔγχεσι μὲν γὰρ
 336 ἥμβροτον ἀλλήλων, μέλεον δ' ἠκόντισαν ἄμφω·
 τῷ δ' αὖτις ξιφείεσσι συνέδραμον. Ἐνθα Λύκων μὲν
 ἱπποκόμου κόρυθος φάλον ἤλασεν· ἄμφι δὲ καυλὸν
 φάσγανον ἐρραίσθη· ὃ δ' ὑπ' οὐατος αὐχένα θεῖνεν
 340 Πηνέλεως, πᾶν δ' εἴσω ἔδν ξίφος, ἔσχεθε δ' οἶον
 δέρμα· παρηέρθη δὲ κάρη, ὑπέλυντο δὲ γυῖα.
 Μηριόνης δ' Ἀκάμαντα κιχεῖς ποσὶ καρπαλίμοισιν,
 νύξ', ἵππων ἐπιβησόμενον, κατὰ δεξιὸν ὦμον.
 344 Ἦριπε δ' ἐξ ὀχέων, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς.
 Ἴδομενεὺς δ' Ἐρύμαντα κατὰ στόμα νηλεῖ χαλκῷ
 νύξ'· τὸ δ' ἀντικρὺ δόρυ χάλκεον ἐξεπέρησεν
 νέρθεν ὑπ' ἐγκεφάλαιο· κέασσε δ' ἄρ' ὅστέα λευκά·
 348 ἐκ δ' ἐτίναχθεν ὀδόντες· ἐνέπλησθεν δὲ οἱ ἄμφω
 αἵματος ὀφθαλμοί· τὸ δ' ἀνὰ στόμα καὶ κατὰ ῥῖνας
 πρῆψε χανών· θανάτου δὲ μέλαν νέφος ἀμφεκάλυψεν.

plitis succisa, sequi mortem ex hæmorrhagia." *Heyme*.—322. Πρὶν οὐτάσαι, sc. τὸν Ἀντιλόχον. — 323. ὦμον depends on ὀρεξάμενος. ἄφαρ, *κατιν*.—324. See 4, 522.—328. King of Lycia. On the *Chimæra*, see 6, 179.—329. ἀμαιμακίην, see *ibidem*.—331. See 6, 39 — 333. *Furo ferrum in pulmone terreat*, Virg.—336. See 5, 287. μέλεον, *frustræ*; see 10, 480.—339. Ἐκλάσθη, Sch.—341. Παρεκρεμάσθη, Sch.—342. Acamas, son of Antenor (2, 823), and not Acamas, chief of the Thracians (*ibid.* 844), who has already fallen under the spear of Ajax, 6, 5, seq.—347. κέαζω and κεδάζω or κεδάννυμι (*σκειδάννυμι*) are two verbs of the same root, but distinct by custom, which is thus analyzed by

- 351 Οὔτοι ἄρ' ἡγεμόνες Δαναῶν ἔλον ἄνδρα ἕκαστος.
 352 Ὡς δὲ λύκοι ἄρνεσσιν ἐπέχραον ἢ ἐρίφοισιν
 σίνται, ὑπὲκ μῆλων αἰρεύμενοι, αἶτ' ἐν ὄρεσσιν
 ποιμένος ἀφραδίῃσι διέτμαγεν· οἱ δὲ ἰδόντες
 αἶψα διαρπάζουσιν ἀνάλκιδα θυμὸν ἐχούσας·
 356 ὥς Δαναοὶ Τρώεσσιν ἐπέχραον· οἱ δὲ φόβοιο
 δυσκελάδου μνήσαντο, λάθοντο δὲ θούριδος ἀλκῆς.
 Αἴας δ' ὁ μέγας αἰὲν ἐφ' Ἑκτορι χαλκοκορυστῇ
 ἱετ' ἀκοντίσσαι· ὁ δὲ ἰδρεῖν πολέμοιο,
 360 ἀσπίδι ταυρεῖν κεκαλυμμένος εὐρέας ὦμους,
 σκέπτετ' ὀϊστῶν τε ροῖζον καὶ δοῦπον ἀκόντων.
 Ἥ μὲν δὴ γίγνωσκε μάχης ἑτεραλκέα νίκην·
 ἀλλὰ καὶ ὥς ἀνέμιμνε, σάω δ' ἐρίηρας ἐταίρους.
 364 Ὡς δ' ὄτ' ἀπ' Οὐλύμπου νέφος ἔρχεται οὐρανὸν
 εἴσω
 αἰθέρος ἐκ δίης, ὅτε τε Ζεὺς λαίλαπα τείνῃ·
 ὥς τῶν ἐκ νηῶν γένετο ἰαχὴ τε φόβος τε·
 οὐδὲ κατὰ μοῖραν πέραον πάλιν. Ἑκτορα δ' ἵπποι
 368 ἔκφερον ὠκύποδες σὺν τεύχεσι· λείπε δὲ λαὸν
 Τρωϊκόν, οὓς ἀέκοντας ὀρυκτὴ τάφρος ἔρυκεν.
 Πολλοὶ δ' ἐν τάφρῳ ἐρυσάρματες ὠκέες ἵπποι
 ἄξαντ' ἐν πρώτῳ ῥυμῷ λίπον ἄρματ' ἀνάκτων·

Sptzn. : "Κίσσει *ei perrupit*, *εἰκίδασσει disjuncti*, *dissipavit* solet significare. Itaque illud lignatorum, fulminis et vulneris, hostile caput vel os perrumpentis, est ; *εἰκίδασσει* contra *disjunctis aciei ordinibus*, Achivis in *reditu dissipatis*, et aliis similibus *tribui solet*."—350. See 9, 433.—352. Ἐπιχράειν τινί, to throw oneself, fall upon. . . —353. *Lupi raptores*. Virg. αἰρούμενοι (ταύτας) αἶ . . —354. See 1, 531.—357. "Intellige de foedis clamoribus fugientium." Heyne. *Æschylus* (*Septem contra Thebas*, 867) applies this epithet to the song of the Fury : τὸν δυσκέλαδον ὕμνον Ἐρινύος. Hesiod designates envy by ζῆλος δυσκέλαδος, κακόχαρτος, στυγερῶπης. —358. *Ajax ille* (ὁ) *magnus*, the son of Telamon.—361. σκέπτομαι, to observe, and, by extension, to guard oneself from a thing.—362. See 7, 26.—363. = *εἰσάω*, fm *σαῶω* (σώζω), formed as from a primitive *σάωμι*. *ἀνέμιμνε*, held good, resisted from time to time, at intervals, a sense implied by *ἀνά*.—364. Mount Olympus is here meant ; see 297.—365. *ἐξ αἰθέρος*, after serene weather ; *μετὰ τὴν αἰθρίαν*, Sch. But *αἰθήρ* (fem. in H.) is nowhere put for *αἶθρη*, *serenitas*. It will therefore be more exact to explain : *it nubes (nola or impulsæ) ex æthere*, as the seat of Zeus, who excites the storm. *τείνῃ, intendit*.—367. Ἀράς, ἀκόσμως διεπύρων τὴν τάφρον, *Eustath.* This is what grammarians call the imperf. *de conatu*. —368. σὺν τεύχεσι is not unmeaning. Many fugitives throw away their arms.—370. See 15, 354.—371. See 6, 40. The dual for the plur. is here explained by the consideration,

- 372 Πάτροκλος δ' ἔπειτο, σφεδανὸν Δαναοῖσι κελεύων,
 Τρωσὶ κακὰ φρονέων· οἳ δὲ ἰαχῇ τε φόβῳ τε
 πάσας πλησαν ὁδοὺς, ἐπεὶ ἄρ' τμάγην· ὕψι δ' ἄελλα
 σκίδναθ' ὑπὸ νεφέων· τανύοντο δὲ μώνυχες ἵπποι
 376 ἄψορρον προτὶ ἄστν νεῶν ἄπο καὶ κλισιάων.
 Πάτροκλος δ' ἤ πλείστον ὀρινόμενον ἶδε λαόν,
 τῇ ῥ' ἔχ' ὁμοκλήσας· ὑπὸ δ' ἄξοσι φῶτες ἐπιπτον
 προηέες ἐξ ὀχέων, δίφροι δ' ἀνεκυμβαλίσζον.
 380 Ἀντικρὺ δ' ἄρα τάφρον ὑπέρθορον ὠκέες ἵπποι,
 [ἄμβροτοι, οὓς Πηλῆϊ θεοὶ δόσαν ἀγλαὰ δῶρα,
 προσσω ἱέμενοι· ἐπὶ δ' Ἔκτορι κέκλετο θυμός·
 ἴετο γὰρ βαλλέειν· τὸν δ' ἔκφερον ὠκέες ἵπποι.
 384 Ὡς δ' ὑπὸ λαίλαπι πᾶσα κελαινὴ βέβριθε χθὼν
 ἡματ' ὀπωρινῷ, ὅτε λαβρότατον χεῖρ ὕδωρ
 Ζεὺς, ὅτε δὴ ῥ' ἀνδρεσσι κοτεσσάμενος χαλεπήνῃ,
 οἳ βίῃ εἰν ἀγορῇ σκολιᾶς κρίνωσι θέμιστας,
 388 ἐκ δὲ δίκην ἐλάσωσι, θεῶν ὅπιν οὐκ ἀλέγοντες·
 τῶν δέ τε πάντες μὲν ποταμοὶ πλήθουσι ῥέοντες,
 πολλὰς δὲ κλιτῦς τὸτ' ἀποτμήγουσι χαράδραι,
 ἐς δ' ἄλα πορφυρέην μεγάλη στενάχουσι ῥέουσαι
 392 ἐξ ὀρέων ἐπὶ κάρ' μινύθει δέ τε ἔργ' ἀνθρώπων
 ὥς ἵπποι Τρωαὶ μεγάλα στενάχοντο θέουσαι.

that each chariot was yoked with two horses.—372. See 11, 165.—374. Ἐπειδὴ διεσκεδάσθησαν, *Sch.*; see 354. ἄελλα is here explained by 'a whirlwind of dust,' according to a comparison at 23, 365, 366. See also 3, 13. — 378. See 15, 448. — 379. Ἀνετρίποντο ἐπὶ τὴν κίφαλήν, παρὰ τὸ κύμβαχος (5, 586). *Sch.* It would be difficult to give a reason for this change of χ into λ. We shall, therefore, do better to hold to the derivation of the word from κύμβαλον: *evvertebantur cum acuto sonitu*. It is by the ἀνά that the idea of change is implied. Another verb applied to the noise of chariots (11, 160), κίον' ὄχρα κροτάλιζον, recalls the κρόταλον, the castanet. — 381. A line not found in the best MSS.; see 867. — 382. Θυμός, ὁ τοῦ Πατρόκλου κατὰ τοῦ Ἐκτορος, *Eustath.* — 384. Second perf. with intrans. signif., to be surcharged. — 386, sqq. The idea that injustice and insolent iniquity are punished and expiated by deluges, is met with in the mythology of a great number of nations. Buttm., in an excellent memoir, has collected all the creeds and traditions concerning the deluge. — 387. Οἳ κακῶς (here the sense of βίῃ, = βιαιῶς) κρίναντες σκολιᾶς ποιήσωσι τὰς θέμιστας, *Sch.* The opposite is θείαι δίκαι, *sententiae rectae*. κρίνωσι, aor. — 388. ἴππῳ, the look, observation; hence vindicta, the avenging justice of the gods; the only meaning of this word in H. The verb ἐπιζέω means, to respect, to fear. — 390. = κλιτῦς, slope, declivity of a hill or bank [*sweep many a green declivity away*. *Op.*]. — 392. As

- 394 Πάτροκλος δ' ἐπεὶ οὖν πρῶτας ἐπέκερσε φάλαγγας,
 ἅψ ἐπὶ νῆας ἔεργε παλιμπετές, οὐδὲ πόλῃος
 396 εἶα ἱεμένους ἐπιβαίνεμεν, ἀλλὰ μεσηγὺ
 νηῶν καὶ ποταμοῦ καὶ τείχεος ὑψηλοῖο
 κτεῖνε μεταίτσω, πολέων δ' ἀπεῖλυντο ποιμήν.
 "Ενθ' ἦτοι Πρόνοον πρῶτον βάλε δουρὶ φαεινῷ,
 400 στέρνον γυμνωθέντα παρ' ἀσπίδα· λῦσε δὲ γυῖα
 δοῦπησεν δὲ πεσών. 'Ο δὲ Θέστορα, "Ηνοπος υἱόν,
 δεῦτερον ὀρμηθεῖς—ὁ μὲν εὐξέστω ἐνὶ δίφρῳ
 ἦστο ἀλείς· ἐκ γὰρ πλήγη φρένας, ἐκ δ' ἄρα χειρῶν
 404 ἠνία ἠΐχθησαν—ὁ δ' ἔγχεϊ νύξε παραστάς
 γναθμὸν δεξιτερόν, διὰ δ' αὐτοῦ πεῖρεν ὀδόντων·
 ἔλκε δὲ δουρὸς ἐλὼν ὑπὲρ ἄντυγος, ὥς ὅτε τις φῶς,
 πέτρῃ ἐπὶ προβλήτῃ καθήμενος, ἱερὸν ἰχθύν
 408 ἐκ πόντοιο θύραζε λίνῳ καὶ ἥνοπι χαλκῷ.
 ὥς ἔλκε' ἐκ δίφροιο κεχηνότα δουρὶ φαεινῷ,
 καδ' δ' ἄρ' ἐπὶ στόμ' ἔωσε· πεσόντα δὲ μιν λίπε
 θυμός.
 Αὐτὰρ ἔπειτ' Ἐρύλαον ἐπεσσύμενον βάλε πέτρῳ
 412 μέσσην κακὴν κεφαλὴν· ἣ δ' ἄνδιχα πᾶσα κεάσθη
 ἐν κόρυθι βριαρῇ· ὁ δ' ἄρα πρηνὴς ἐπὶ γαίῃ
 κάππεσεν· ἀμφὶ δὲ μιν θάνατος χύτο θυμοραϊστής.
 Αὐτὰρ ἔπειτ' Ἐρύμαντα καὶ Ἀμφοτερόν καὶ Ἐπάλ-
 την,
 416 Τληπόλεμόν τε Δαμαστορίδην, Ἐχίον τε Πύριν τε
 Ἰφέα τ' Εὐπιπόν τε καὶ Ἀργεάδην Πολύμηλον,
 πάντας ἐπασσυτέρους πέλασε χθονὶ πουλυβοτείρῃ.

in Lat. in *caput*, = *πρωσίπιτα*. — 394. *Incidit*. "Patroclus here remembers that he has contravened the orders of Achilles in pushing the Trojans so far. He therefore returns, and confines himself between the Simois, the ships, and the wall of the Greeks, which was breached in several places, but subsisted still in others." *Mad. Dacier*. — 395. 'Οπίσω καὶ ἀνάπαλιν, *Eustath.* — 398. Δίεχν εἰσεπράττειο, *Sch.* — 403. See 5, 823. Συσταλείς, *Sch.* = ἐξεπλάγη. — 406. *Trahit eum hasta prehensa super sellam*, *Sptz.* The lance which had pierced him, was still fixed in his body: hence the poet says: δουρὸς ἐλὼν (αὐτόν), "he took him by the lance," as we have 1, 197, κόμης ἔλε Πηλεΐωνα, she seized Achilles by the hair.—407. ἱερὸν, ἦται μίγαν, *Sch.* An extraordinary fish, such as they believed consecrated to the divinity of the sea. It is thus that we must understand the explanation of Apollonius: τὸν ἀνετον, "a fish which one lets go" (fm ἀνίημι). For the rest, it was a question long agitated among grammarians, what was the ordinary name of the *ἱερὸς ἰχθύς*. — 409. Fm *χαινω*, *lio*. — 412. See 347. — 419. Who

- 419 Σαρπηδὼν δ' ὥς οὖν ἴδ' ἀμιτροχίτωνας ἐταίρους
 420 χέρσ' ὑπο Πατρόκλοιο Μενoitιάδαο δαμέντας,
 κέκλειτ' ἄρ' ἀντιθέοισι καθαπτόμενος Λυκίοισιν·
 Αἰδῶς, ὦ Λύκιοι, πόσε φεύγετε; νῦν θοοὶ ἔστε.
 Ἀντήσω γὰρ ἐγὼ τοῦδ' ἀνέρος, ὕφρα δαείω,
 424 ὅστις ὕδε κρατέει· καὶ δὴ κακὰ πολλὰ ἔοργεν
 Τρῶας· ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν.
 Ἡ ῥα, καὶ ἐξ ὁχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.
 Πάτροκλος δ' ἐτέρωθεν, ἐπεὶ ἶδεν, ἔκθορε δίφρου.
 428 Οἱ δ', ὥστ' αἰγυπιοὶ γαμφώνυχες, ἀγκυλοχεῖλαι,
 πέτρῃ ἐφ' ὑψηλῇ μεγάλα κλάζοντε μάχωνται,
 ὥς οἱ κεκλήγοντες ἐπ' ἀλλήλοισιν ὄρουσαν.—
 Τοὺς δὲ ἰδὼν ἐλέησε Κρόνου παῖς ἀγκυλομήτεω,
 432 Ἥρην δὲ προσέειπε κασιγνήτην ἄλοχόν τε·
 ὦ μοι ἐγών, ὅτε μοι Σαρπηδόνα, φίλτατον ἀν-
 δρῶν,
 μοῖρ' ὑπὸ Πατρόκλοιο Μενoitιάδαο δαμῆναι.
 Διχθὰ δέ μοι κραδίη μέμονε, φρεσὶν ὀρμαίνοντι,
 436 ἥ μιν ζῶν ἐόντα μάχης ἄπο δακρυόεσσης
 θείω ἀναρπάξας Λυκίης ἐν πίονι δήμῳ,
 ἢ ἤδη ὑπὸ χερσὶ Μενoitιάδαο δαμάσσω.
 Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρῃ·
 440 Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες!
 Ἄνδρα θνητὸν ἐόντα, πάλαι πεπρωμένον αἶσρ,
 ἂψ ἐθέλεις θανάτοιο δυσνηχέος ἐξαναλῦσαι;

had no *μίτρα* under his cuirass, but only the *χιτών*: see 4, 132. — 422. See 5, 787. *θοός*, valiant, courageous. — 428. *Aduncis rostris*. — 430. *Ἐμ κέκληγα* should come *κεκληγότες*. The other form (here and 17, 756, 759) is a fusion of the perf. and 2nd aor. — 433. *sqq.* Plato (*Repub.* iii., p. 388) expresses himself thus on the occasion of these two verses: “‘If our youths, my dear Adimantus, listen seriously to such discourses, if they do not ridicule them as unworthy of those who hold them, it will be difficult for them, being but men, to believe, with respect to themselves, that these words are unworthy of them, and to blame themselves, when they are led to speak or act thus. On the contrary, they will abandon themselves without shame, and without effort, to these groanings and complaints, every time they experience the slightest check or disappointment.’” Plato here treats a very natural and very legitimate sentiment as an unworthy weakness, considering that the Greeks lent to their divinities the passions of men.” *Dugas Montb.* — 434. *μοῖρα* (*isrî*). — 435. *μέμονε*, tends . . ., inclines towards two things at once (and cannot decide). See 5, 482. — 438. *δαμάσσω*, in the sense of *ἰάσω δαμῆναι*. — 442. *δυσνηχέος* is an epithet of death (says Apollonius) *διὰ τὰς γινόμενας οἰμώγας καὶ*

- 443 ἔρδ', ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.
 444 Ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 αἶ κε ζῶν πέμψης Σαρπηδόνα δυνδὲ δόμονδε,
 φράζεο, μή τις ἔπειτα θεῶν ἐθέλῃσι καὶ ἄλλος
 πέμπειν δν φίλον υἱὸν ἀπὸ κρατερῆς ὑσμίνης.
 448 Πολλοὶ γὰρ περὶ ἄστν μέγα Πριάμοιο μάχονται
 νίεες ἀθανάτων, τοῖσιν κότον αἰνὸν ἐνήσεις.
 Ἄλλ' εἴ τοι φίλος ἐστί, τεὸν δ' ὀλοφύρεται ἦτορ,
 ἦτοι μὲν μιν ἕασον ἐνὶ κρατερῇ ὑσμίνῃ
 452 χέρσ' ὑπο Πατρόκλοιο Μενoitιάδαο δαμῆναι·
 αὐτὰρ ἐπὴν δὴ τόνγε λίπη ψυχὴ τε καὶ αἰὼν,
 πέμπειν μιν Θάνατόν τε φέρειν καὶ νήδυμον Ὕπνον,
 εἰσόκε δὴ Λυκίης εὐρείης δῆμον ἴκωνται·
 456 ἐνθα ἔταρχύσουσι κασίγνητοί τε ἔται τε
 τύμβῳ τε στήλῃ τε· τὸ γὰρ γέρας ἐστὶ θανόντων.
 Ὡς ἔφατ'· οὐδ' ἀπίθῃσε πατὴρ ἀνδρῶν τε θεῶν τε.
 Αἱματοέσσας δὲ ψιάδας κατέχευεν ἔραζε,
 460 παῖδα φίλον τιμῶν, τὸν οἱ Πάτροκλος ἐμελλεν
 φθίσειν ἐν Τροίῃ ἐριβώλακι, τηλόθι πάτρης.

Sarpēdon falls by the hand of Patroclus. He begs Glaucus to defend his body and rally his men. Glaucus challenges Hector and the Trojans to defend Sarpēdon's body. Patroclus calls the two Ajaxes to repulse them. At length the Trojans give way. The Greeks spoil Sarpēdon, whose body is carried off by Apollo.

- Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 ἐνθ' ἦτοι Πάτροκλος ἀγακλειτὸν Θρασύμηλον,
 464 ὅς ρ' ἦνς θεράπων Σαρπηδόνος ἦεν ἄνακτος,
 τὸν βάλε νείαιραν κατὰ γαστέρα, λῦσε δὲ γυῖα.

θρήνους.—445. Fm ζῶς, 5, 887, and in Hdt.—446. *Cogita, an non...*
 —449. Ἐμβαλεῖς, Sch.—454. πέμπειν = the imperat., and φέρειν =
 οἰσόντας.—456. See 7, 85.—459. See 11, 53. ψιάς, in prose ψεκάς,
 a drop of water, dew. We need not, with some annotators, here see
 nature put in mourning by command of Zeus. He honours his son
 by causing his death to be presaged by a prodigy which marks it as
 a cruel and important event. Compare, in support of this way of
 regarding it, the passage cited (11, 53), and Hesiod, *Shield of Her-*
cules, 383:

Μίγα δ' ἔκτυπε μητίετα Ζεὺς,
 καὶ δ' ἄρ' ἀπ' οὐρανόθεν ψιάδας βάλεν αἱματοέσσας,
 σῆμα τιθεὶς πολέμοιο ἐφ' μεγαθαροῦ παιδί,

he is describing the presage of a combat in which Cynus (the son of Arēs) fell, not Heracles.

- 466 Σαρπηδὼν δ' αὐτοῦ μὲν ἀπήμβροτε δουρὶ φαεινῷ,
 δεύτερος ὀρμηθεὶς· ὁ δὲ Πήδασον οὐτάσεν ἵππον
 468 ἔγχεϊ δεξιὸν ὤμων· ὁ δ' ἔβραχε θυμὸν αἰσθων.
 Καδ' δ' ἔπες' ἐν κονίεσι μακῶν, ἀπὸ δ' ἔπτατο θυμός.
 Τῷ δὲ διαστήτην· κρίκε δὲ ζυγόν, ἡνία δέ σφιν
 σύγχυτ', ἐπειδὴ κείτο παρήγορος ἐν κονίεσιν.
 472 Τοῖο μὲν Αὐτομέδων δουρικλυτὸς εὔρετο τέκμωρ·
 σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ,
 αἰξας ἀπέκυψε παρήγορον οὐδ' ἐμάτησεν·
 τῷ δ' ἰθυυθήτην, ἐν δὲ ρυτῆρσι τάνυσθεν.
 476 Τῷ δ' αὖτις συνίτην ἐριδος πέρι θυμοβόροιο.
 Ἐνθ' αὖ Σαρπηδὼν μὲν ἀπήμβροτε δουρὶ φαεινῷ
 Πατρόκλου δ' ὑπὲρ ὤμων ἀριστερόν ἤλυθ' ἀκωκῇ
 ἔγχεος, οὐδ' ἔβαλ' αὐτόν· ὁ δ' ὕστερος ὤρνυστο
 χαλκῷ
 480 Πατρόκλος· τοῦ δ' οὐχ ἄλιον βέλος ἔκφυγε χειρός,
 ἀλλ' ἔβαλ' ἐνθ' ἄρα τε φρένες ἔρχεται ἀμφ' ἀδινὺν
 κῆρ.
 Ἦριπε δ', ὥς ὅτε τις δρῦς ἤριπεν, ἥ ἀχερωίς,
 ἥ ἐ πίτυς βλωθρή, τήντ' οὔρεσι τέκτονες ἄνδρες
 484 ἐξέταμον πελέκεσσι νεήκεσι, νήϊον εἶναι·
 ὥς ὁ πρόσθ' ἵππων καὶ δίφρου κείτο τανυσθεὶς,
 βεβρυχώς, κόνιος δεδραγμένος αἱματοέσσης.
 Ἦύτε ταῦρον ἔπεφνε λέων ἀγέληφι μετελθών,
 488 αἰθωνα, μεγάλθυμον, ἐν εἰλιπόδεσσι βόεσσιν,
 ὠλετό τε στενάχων ὑπὸ γαμφηλῇσι λέοντος·
 ὥς ὑπὸ Πατρόκλῳ Λυκίων ἀγὸς ἀσπιστῶν
 κτεινόμενος μενέαινε, φίλον δ' ὀνόμησεν ἐταῖρον·

466. See 5, 539. — 466. See *ibid.* 287.—468. See 15, 252.—469. Μυκησάμενος, φθεγξάμενος βαρύ, *Sch.* μακῶν, aor. 2 of *μυκάμαι* (see 10, 163), is said of the cry of animals wounded and dying.—470. *Creaked.* Ἐψόφησεν, ἔτριπεν, *Heysch.* An imitative verb, to which *κρίζω* is given for pres.: in French *crier* for *craquer*.—471. See 7, 156.—474. παρήγορον (ἵππον). ἐμάτ., see 5, 233.—475. Ἀπειυθύνθησαν, *Sch.* ἐτανύστησαν, lit. strained themselves (to draw the chariot).—481. ἔρχεται and ἔρχατο, perf. and pluperf. pass. of *ἐργω* (*ἐίργω, εἰργω*), *concludo*, to *enclose*. φρένες, the diaphragm. ἀδινός, tight, close, compact. The heart is the hardest of the viscera. — 482, sqq. See 13, 389, sqq. Bth. believes that the comparison was drawn from this passage, and inappropriately intercalated here. But Sptz. says with reason: “Equidem Sarpedonis, viri egregii et herois fortissimi, casum duplici imagine quasi illustrari aequo feram animo.” We have often seen that H. on solemn occasions employs several

- 492 Γλαῦκε πέπον, πολεμιστὰ μετ' ἀνδράσι, νῦν σε
 μάλα χρὴ
 αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστὴν·
 νῦν τοι ἐελδέσθω πόλεμος κακός, εἰ θεός ἐσσι.
 Πρῶτα μὲν ὄτρυνον Λυκίων ἡγήτορας ἄνδρας,
 496 πάντα ἐποιχόμενος, Σαρπηδόνοιο ἀμφιμάχεσθαι·
 αὐτὰρ ἔπειτα καὶ αὐτὸς ἐμεῦ περὶ μάρναο χαλκῷ.
 Σοὶ γὰρ ἐγὼ καὶ ἔπειτα κατηφείη καὶ ὄνειδος
 ἔσσομαι ἤματα πάντα διαμπερές, εἰ κέ μ' Ἀχαιοὶ
 500 τεύχεα συλήσωσι, νεῶν ἐν ἀγῶνι πεσόντα.
 Ἄλλ' ἔχεο κρατερῶς, ὄτρυνε δὲ λαὸν ἅπαντα.
 Ὡς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψεν
 ὀφθαλμοὺς ῥίνας θ'. Ὁ δὲ λαὸς ἐν στήθεσι βαίνων
 504 ἐκ χροὸς ἔλκε δόρυ· προτὶ δὲ φρένες αὐτῷ ἔποντο·
 τοιοῦτο δ' ἅμα ψυχὴν τε καὶ ἔγχεος ἐξέρυσ' αἰχμὴν.
 Μυρμιδόνες δ' αὐτοῦ σθένος ἵππους φυσιόωντας,
 ἰεμένους φοβέεσθαι, ἐπεὶ λίπεν ἄρματ' ἀνάκτων.
 508 Γλαῦκῳ δ' αἰνὸν ἄχος γένετο φθογγῆς αἶοντι·
 ὠρίνθη δέ οἱ ἦτορ, ὅτ' οὐ δύνατο προσαμῦναι.
 Χειρὶ δ' ἐλὼν ἐπίεζε βραχίονα· τείρει γὰρ αὐτὸν
 ἔλκος, ὃ δὴ μιν Τεῦκρος ἐπισσύμενον βάλεν ἰῷ
 512 τείχεος ὑψηλοῖο, ἄρῃν ἐτάροισιν ἀμύνων.
 Εὐχόμενος δ' ἄρα εἶπεν ἐκηβόλῳ Ἀπόλλωνι·
 Κλυθι, ἄναξ, ὅς που Λυκίης ἐν πίονι δήμῳ
 εἷς, ἣ ἐνὶ Τροίῃ· δύνασαι δὲ σὺ πάντοσ' ἀκούειν
 516 ἀνέρι κηδομένῳ, ὥς νῦν ἐμὲ κῆδος ἰκάνει.
 Ἐλκος μὲν γὰρ ἔχω τόδε καρτερόν· ἀμφὶ δέ μοι
 χεῖρ

similes one after the other.—491. Even in dying he was still enraged, *irascobatur* (*hostibus*). — 494. Ἐν ἐπιθυμίᾳ ἔστω, ἀγαπάσθω, *Sch. θεός*, see 422. — 498. We say “a subject of shame;” the Greeks can only put the principal subst.—500. Here the battle fought near the ships.—503. Death manifested itself in the eyes and nostrils, *ἐπεὶ* (says the Venetian Schol.) οἱ τελευτῶντες οὔτε βλέπουσιν οὔτε ἀναπνέουσιν. Some of the Scholiasts introduce a very unprofitable medical dissertation.—504. Aristarchus reads *έχοντο*. Either will do.—507. *λίπεν*, 3rd plur. of *ἐλίπην* (*ἐλίπησαν*) = *ἐλείφθησαν*, *ἡρημώθησαν*, were abandoned by.—510. He pressed his arm, to deaden the pain, and to hinder the blood from running so freely (see 518, 519). — 511. See 12, 387, sqq. — 512. See 14, 485. — 514. In Lycia, the country of Glaucus, Apollo had some celebrated temples.—516. Lit.: “Thou canst every where hear for an afflicted man;” i. e. for him thou hast the power to hear every where; thou hearest him in what-

- 518 ὄξειρς ὀδύνῃσιν ἐλήλαται, οὐδέ μοι αἷμα
 τερσῆναι δύναται· βαρύνθει δέ μοι ὤμος ὑπ' αὐτοῦ·
 520 ἔγχος δ' οὐ δύναμαι σχεῖν ἔμπεδον, οὐδὲ μάχεσθαι
 ἐλθὼν δυσμενέεσσιν. Ἀνὴρ δ' ὠρεστος ὄλωλεν,
 Σαρπηδῶν, Διὸς υἱός· ὁ δ' οὐδ' οὐ παιδὸς ἀμύνει.
 Ἀλλὰ σύ πέρ μοι, ἄναξ, τόδε καρτερόν ἔλκος
 ἄκεσαι,
 524 κοίμησον δ' ὀδύνας, δὸς δὲ κράτος, ὅφρ' ἐτάροισιν
 κεκλόμενος Λυκίοισιν ἐποτρύνω πολεμίζειν,
 αὐτός τ' ἀμφὶ νέκυι κατατεθνηῶτι μάχωμαι.
 ὣς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος
 Ἀπόλλων.
 528 Αὐτίκα παῦσ' ὀδύνας, ἀπὸ δ' ἔλκος ἀργαλέοιο
 αἷμα μέλαν τέρσηνε, μένος δέ οἱ ἔμβαλε θυμῷ.
 Γλαῦκος δ' ἔγνω ᾗσιν ἐνὶ φρεσὶ, γήθησέν τε,
 ὅττι οἱ ὥκ' ἤκουσε μέγας θεὸς εὐξαμένοιο.
 532 Πρῶτα μὲν ὤτρυνεν Λυκίων ἡγήτορας ἄνδρας,
 πάντη ἐποικόμενος, Σαρπηδόνοσ ἀμφιμάχεσθαι.
 Αὐτὰρ ἔπειτα μετὰ Τρῶας κίε, μακρὰ βιβιάσθων,
 Πουλυδάμαντ' ἐπι Πανθοῖδην καὶ Ἀγήνορα διόν·
 536 βῆ δὲ μετ' Αἰνείαν τε καὶ Ἑκτορα χαλκοκορυστήν.
 Ἀγχού δ' ἰστάμενος ἔπια πτερόεντα προσηύδα·
 Ἑκτορ, νῦν δὴ πάγχυ λελασμένος εἰς ἐπικούρων,
 οἷ σέθεν εἵνεκα τῆλε φίλων καὶ πατρίδος αἵης
 540 θυμὸν ἀποφθινύθουσι· σὺ δ' οὐκ ἐθέλεις ἐπαμύνναι.
 Κεῖται Σαρπηδῶν, Λυκίων ἀγὸς ἀσπιστῶν,
 δς Λυκίην εἵρυτο δίκησί τε καὶ σθένει ᾗ·
 τὸν δ' ὑπὸ Πατρόκλῳ δάμασ' ἔγχεϊ χάλκεος Ἄρης.
 544 Ἀλλὰ, φίλοι, πάρσσητε, νεμεσσήθητε δὲ θυμῷ,

ever place thou art. — 518. Fm ἀμφελαύνω, to penetrate, pierce. Eustath. here remarks that the speech of Glaucus is quite broken, and that it is thus that a man speaks who is feeling acute pain.—519. aor. 2 infin. ἐτέρσην, of τέρσομαι, *tergor*. — 522. See 13, 109.—523. It is from Apollo, the god of his country, that Glaucus wishes to obtain his cure, and not from *Apollo medicus*, a quality unknown to H.; see 15, 262. In the *Æneid*, Aphroditē cures in the same way the wound of Æneas, xii. 411, sqq.—529. *τερσαίνω*, *tergo*.—531. *ol, datus commodi*, very usual in H., but which was afterwards altogether rejected, when, as here, it would come into collision with the government of the verb: *quod mihi oīto exaudiri* (me) *precantem*. The example from Od. 4, 767, which has been compared with this, *Θεὸς δ' οἱ ἔκλυεν ἄρης*, is not of the same character. — 538. *Δανθάειος* τινος, *ὀδύνισι*. — 542. *ἐρύεσθαι*, to save; see 24, 499. *δίκαια*, κα-

- 545 μὴ ἀπὸ τεύχε' ἔλονται, αἰκίσσωσι δὲ νεκρὸν
Μυρμιδόνες, Δαναῶν κεχολωμένοι, ὅσσοι ὄλοντο,
τοὺς ἐπὶ νηυσὶ θοῇσιν ἐπέφνομεν ἐγχείρσιν.
- 548 Ὡς ἔφατο· Τρῶας δὲ κατὰ κρῆθεν λάβε πένθος
ἄσχετον, οὐκ ἐπιεικτόν· ἐπεὶ σφισιν ἔρμα πόληος
ἔσκε, καὶ ἀλλοδαπὸς περ ἑών· πολῆες γὰρ ἅμ' αὐτῷ
λαοὶ ἔποντ', ἐν γ' αὐτὸς ἀριστεύεσκε μάχεσθαι.
- 552 Βὰν δ' ἰθὺς Δαναῶν λεληημένοι· ἦρχε δ' ἄρα σφιν
Ἔκτωρ, χωόμενος Σαρπηδόνοσ· Αὐτὰρ Ἀχαιοὺς
ᾤρσε Μενoitιάδεω Πατροκλῆος λάσιον κῆρ·
Αἶαντε πρῶτῳ προσέφη, μεμαῶτε καὶ αὐτῷ·
- 556 Αἶαντε, νῦν σφῶϊν ἀμύνεσθαι φίλον ἔστω,
οἷοι περ πάρος ἦτε μέτ' ἀνδράσιν, ἧ καὶ ἀρείουσ·
Κεῖται ἀνὴρ, δς πρῶτος ἐσήλατο τεῖχος Ἀχαιῶν,
Σαρπηδών· Ἀλλ' εἴ μιν αἰκισσαίμεθ' ἐλόντες,
- 560 τεύχεα τ' ὥμοϊν ἀφελοίμεθα, καὶ τιν' ἐταίρων
αὐτοῦ ἀμυνομένων δαμασαίμεθα νηλεῖ χαλκῷ.
Ὡς ἔφαθ'· οἱ δὲ καὶ αὐτοὶ ἀλέξασθαι μενέαινον.
Οἱ δ' ἐπεὶ ἀμφοτέρωθεν ἐκαρτύναντο φάλαγγας,
- 564 Τρῶες καὶ Λύκιοι, καὶ Μυρμιδόνες καὶ Ἀχαιοί,
σύμβalon ἀμφὶ νέκνι κατατεθνηῶτι μάχεσθαι,
δεινὸν αὖσαντες· μέγα δ' ἔβραχε τεύχεα φωτῶν.
Ζεὺς δ' ἐπὶ νύκτ' ὅλοῃν τάνυσσε κρατερῇ ὕσμινῃ,
- 568 ὕφρα φίλῳ περὶ παιδὶ μάχης ὀλοὸς πόνος εἶη.
Ὡσαν δὲ πρότεροι Τρῶες ἐλίκωπας Ἀχαιοὺς.
Βλῆτο γὰρ οὔτι κάκιστος ἀνὴρ μετὰ Μυρμιδόνεσσιν,
υἱὸς Ἀγακλῆος μεγαθύμου, δῖος Ἐπειγέυς,
- 572 ὃς ῥ' ἐν Βουδείῳ εὐναιομένῳ ἦνασσειν
τὸ πρίν· ἀτὰρ τότε γ' ἐσθλὸν ἀνεψιδὸν ἐξεναρίξας,
ἐς Πηλῇ ἰκέτευσε καὶ ἐς Θέτιν ἀργυρόπεζαν·
οἱ δ' ἅμ' Ἀχιλλῇ ῥῆξήνορι πέμπον ἔπεισθαι

tentis, in rendering justice.—545. In prose αἰκίσσονται.—548. Κατὰ κεφαλῆς, *Heuych.* (fm κάρη, κρατός, or κράτος): from head to foot, completely, *prorpius*. — 549. See 6, 892. ἔρμα· ἔρισμα, *Sch.* Support, see 1, 486, where it has the proper signif.—554. See 2, 851. — 556. The liquids λ, μ, ν, ρ, facilitate the lengthening of short vowels. — 557. *Quales antea eratis inter viros*, = εἰς virtute quā antea eratis, vel etiam maiore (ἀρείους). — 559. See 15, 571. The old grammarians supplied καλῶς ἂν γίνοντο. — 565. = συνεβάλλοντο. — 567. We must not suppose (with Eustath.) that the darkness was caused by whirlwinds of dust. Zeus envelopes the field of battle in a thick mist, to render the fight more murderous in honour of his son.—570. See n. 185.—572. A

576 Ἴλιον εἰς εὐπωλον, ἵνα Τρώεσσι μάχοιτο.

Τὸν ῥα τόθ' ἀπτόμενον νέκυνος βάλε φαίδιμος
Ἐκτωρ

χερμαδίῳ κεφαλῇ· ἥ δ' ἄνδιχα πᾶσα κεάσθη
ἐν κόρυθι βριαρῇ· ὁ δ' ἄρα πρηνὴς ἐπὶ νεκρῷ

580 κάππεσεν, ἀμφὶ δέ μιν θάνατος χύτο θυμοραϊστής.

Πατρόκλῳ δ' ἄρ' ἄχος γένετο, φθιμένον ἐτάροιο.

Ἰθυσεν δὲ διὰ πρυμάχων, ἱρηκὶ ἑοικῶς

ὠκέϊ, ὅς τ' ἐφόβησε κολοιούς τε ψῆράς τε·

584 ὥς ἰθὺς Λυκίων, Πατρόκλεις ἵπποκέλευθε,

ἔσσυο καὶ Τρώων· κεχόλωσο δὲ κῆρ ἐτάροιο.

Καί ῥ' ἔβαλε Σθενέλαον, Ἰθαιμένεος φίλον υἱόν,

αὐχένα χερμαδίῳ, ῥῆξεν δ' ἀπὸ τοῖο τένοντα.

588 Χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἐκτωρ.

Ὅσση δ' αἰγανέης ῥιπὴ ταναοῖο τέτυκται,

ἦν ῥά τ' ἀνὴρ ἀφῆρ πειρώμενος, ἦ ἐν ἀέθλῳ,

ἦε καὶ ἐν πολέμῳ, δῆτ' ἔνθ' ὑπο θυμοραϊστέων·

592 τόσσον ἐχώρησαν Τρῶες, ὥσαντο δ' Ἀχαιοί.

Γλαῦκος δὲ πρῶτος, Λυκίων ἀγὸς ἀσπιστάων,

ἐτράπετ', ἔκτεινεν δὲ Βαθυκλῆα μεγάλθυμον,

Χάλκωνος φίλον υἱόν, ὃς Ἑλλάδι οἰκία ναίων,

596 ὄλβῳ τε πλούτῳ τε μετέπρεπε Μυρμιδόνεσσιν·

τὸν μὲν ἄρα Γλαῦκος στῆθος μέσον οὐτάσε δουρή,

στρεφθεὶς ἐξαπίνης, ὅτε μιν κατέμαρπτε διώκων.

Δούπησεν δὲ πεσών· πυκινὸν δ' ἄχος ἔλλαβ'

Ἀχαιοὺς,

600 ὥς ἔπεσ' ἐσθλὸς ἀνὴρ· μέγα δὲ Τρῶες κεχάροντο·

στὰν δ' ἀμφ' αὐτὸν ἰόντες ἀολλέες· οὐδ' ἄρ' Ἀχαιοὶ

ἀλκῆς ἐξελάθοντο, μένος δ' ἰθὺς φέρον αὐτῶν.

Ἐνθ' αὖ Μηριόνης Τρώων ἔλεν ἀνδρα κορυστῆν,

604 Λαόγονον, θρασὺν υἱὸν Ὀνήτορος, ὃς Διὸς ἱεὺς

Ἰδαίου ἐτέτυκτο, θεὸς δ' ὥς τίετο δῆμῳ·

τὸν βάλ' ὑπὸ γναθμοῖο καὶ οὐατος· ὦκα δὲ θυμὸς

ᾤχετ' ἀπὸ μελέων, στυγερὸς δ' ἄρα μιν σκότος

εἶλεν.

608 Αἰνείας δ' ἐπὶ Μηριόνῃ δόρυ χάλκεον ἤκεν·

ἔλπετο γὰρ τεύξεσθαι ὑπασπίδια προβιβῶντος.

town in Thessaly.—574. = *ἰκίτης ἡλθε*.—582. See 6, 2. —583. *ψῆρ* and *ψάρ* (17, 755), a starling. —588. = *ὑπεχώρησαν*.—589. *τανάε*, δ, ἦ (*τείνω*, *τανύω*), lit. stretched out, long.—591. (*Impulsus*) *αὐ* *κορυστῆς*.—595. See 2, 683.—596. The imperf. in the same sense as at 367.

- 610 Ἄλλ' ὁ μὲν ἅντα ἰδὼν ἠλεύατο χάλκεον ἔγχος·
 πρόσσω γὰρ κατέκνυψε, τὸ δ' ἐξόπιθεν δόρυ μακρόν
 612 οὔδ' ἐνισκίμθη, ἐπὶ δ' οὐρίαχος πελεμίχθη
 ἔγχος· ἔνθα δ' ἔπειτ' ἀφίει μένος ὄβριμος Ἄρης.
 [Αἰχμὴ δ' Αἰνείας κραδαινομένη κατὰ γαίης
 ῥέει, ἐπεὶ ῥ' ἄλιον στιβαρῆς ἀπὸ χειρὸς ὄρου-
 σεν.]
- 616 Αἰνείας δ' ἄρα θυμὸν ἐχώσατο φώνησέν τε·
 Μηριόνη, τάχα κέν σε, καὶ ὀρχηστήν περ ἑόντα,
 ἔγχος ἐμὸν κατέπαυσε διαμπερές, εἴ σ' ἔβαλόν περ.
 Τὸν δ' αὖ Μηριόνης δουρικλυτὸς ἀντίον ἤδα·
- 620 Αἰνεία, χαλεπὸν σε, καὶ ἴφθιμόν περ ἑόντα,
 πάντων ἀνθρώπων σβέσσαι μένος, ὃς κε σεῦ ἅντα
 ἔλθῃ ἀμυνόμενος· θνητὸς δέ νυ καὶ σὺ τέτυξαι.
 Εἰ καὶ ἐγὼ σε βάλοιμι τυχὼν μέσον ὀξεί χαλκῷ,
 624 αἰψά κε, καὶ κρατερός περ ἑὼν καὶ χερσὶ πεποιθώς,
 εὖχος ἐμοὶ δοίης, ψυχὴν δ' Αἶδι κλυτοπόλῳ.
 Ὡς φάτο· τὸν δ' ἐνένιπτε Μενoitίου ἄλκιμος
 υἱός·
 Μηριόνη, τί σὺ ταῦτα, καὶ ἐσθλὸς ἑὼν, ἀγορεύεις ;
- 628 Ὡς πέπον, οὔτι Τρῶες ὄνειδείοις ἐπέεσσιν
 νεκροῦ χωρήσουσι, πάρος τινὰ γαῖα καθέξει·
 ἐν γὰρ χερσὶ τέλος πολέμου, ἐπέων δ', ἐνὶ βουλῇ.
 Τῷ οὔτι χρὴ μῦθον ὀφέλλειν, ἀλλὰ μάχεσθαι.
- 632 Ὡς εἰπὼν ὁ μὲν ἦρχ', ὁ δ' ἅμ' ἔσπετο ἰσόθεος
 φῶς.
 Τῶν δ', ὥστε δρυτόμων ἀνδρῶν ὀρυμαγδὺς ὀρώρει
 οὔρεος ἐν βήσσης· ἔκαθεν δέ τε γίγνεται ἀκομή·
 ὥς τῶν ὤρνυτο δοῦπος ἀπὸ χθονὸς εὐρυοδείης,
- 636 χαλκοῦ τε ῥινοῦ τε, βοῶν τε εὐποιητάων,
 νυσσομένων ξίφεσιν τε καὶ ἔγχεσιν ἀμφιγύοισιν.

—609. See 13, 158.—612. See *ibidem*, 443.—614, 615. Omitted in the best MSS.; see 13, 504, 505.—617. Athenæus (iv., p. 181) observes that these words are addressed to Merion, because he was a Cretan, and there was a kind of dance peculiar to that people. This dance was represented on one of the compartments of the Shield of Achilles, 18, 590, sqq. But Sptz. remarks that this allusion to the Cretan *Pyrrhic* dance is, in the first place, unlikely in the mouth of a Trojan: next, that the agility of movement by which Merion had avoided the blow of Æneas, fully justifies the expression of raillery, *ὀρχηστής*. — 626. See 15, 546. — 631. Πολυλογεῖν, *Eustath.* — 634. ἀκομή (poetic for ἀκοή), what one hears, noise.—636. βοῶν, see 7, 238.—638. Καίπερ

- 638 Οὐδ' ἂν ἔτι φράδμων περ ἄνῆρ Σαρπηδόνα διον
 ἔγνω, ἐπεὶ βελέεσσι καὶ αἵματι καὶ κονίησιν
 640 ἐκ κεφαλῆς εἴλυτο διαμπερὲς ἐς πόδας ἄκρους.
 Οἱ δ' αἰεὶ περὶ νεκρὸν ὀμίλειον, ὥς ὅτε μυῖαι
 σταθμῷ ἐνὶ βρομέωσι περιγλαγέας κατὰ πέλλας,
 ὦρῃ ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει·
 644 ὥς ἄρα τοὶ περὶ νεκρὸν ὀμίλειον. Οὐδέ ποτε Ζεὺς
 τρέψεν ἀπὸ κρατερῆς ὑσμίνης ὅσσε φαεινῷ,
 ἀλλὰ κατ' αὐτοὺς αἰὲν ὄρα, καὶ φράζετο θυμῷ
 πολλὰ μάλ' ἀμφὶ φόνῳ Πατρόκλου, μερμηρίζων,
 648 ἧ ἤδη καὶ κεῖνον ἐνὶ κρατερῇ ὑσμίνῃ
 αὐτοῦ ἐπ' ἀντιθέῳ Σαρπηδόνι φαίδιμος Ἔκτωρ
 χαλκῷ δῶσῃ, ἀπὸ τ' ὤμων τεύχε' ἔλθῃ,
 ἧ ἔτι καὶ πλεόνεσσιν ὀφέλλειεν πόνον αἰπύν.
 652 Ὡδε δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
 ὄφρ' ἥ τις θεράπων Πηληϊάδεω Ἀχιλῆος
 ἐξαῦτις Τρῳάς τε καὶ Ἔκτορα χαλκοκορυστὴν
 ὦσαιτο προτὶ ἄστυ, πολέων δ' ἀπὸ θυμὸν ἔλοιτο.
 656 Ἔκτορι δὲ πρωτίστῳ ἀνάλκιδα θυμὸν ἐνήκεν·
 ἐς δίφρον δ' ἀναβὰς φύγαδ' ἔτραπε, κέκλετο δ'
 ἄλλους
 Τρῳάς φευγέμεναι· γυνῶ γὰρ Διὸς ἱρὰ τάλαντα.
 Ἔνθ' οὐδ' ἴφθιμοι Λύκιοι μένον, ἀλλ' ἐφόβηθεν
 660 πάντες, ἐπεὶ βασιλῆα ἴδον, βεβλημένον ἦτορ,
 κείμενον ἐν νεκύων ἀγύρει· πολέες γὰρ ἐπ' αὐτῷ
 κάππεσον, εὐτ' ἔριδα κρατερὴν ἐτάνυσσε Κρονίων.
 Οἱ δ' ἄρ' ἀπ' ὤμοιϊν Σαρπηδόνοσ ἐντὲ' ἔλοντο,
 664 χάλκεα, μαρμαίροντα, τὰ μὲν κοίλας ἐπὶ νῆας
 δῶκε φέρειν ἐτάροισι Μενoitίου ἄλκιμος υἱός.
 Καὶ τότε Ἀπόλλωνα προσέφη νεφεληγερέτα Ζεὺς·
 Εἰ δ' ἄγε νῦν, φίλε Φοῖβε, κελαινεφές αἶμα
 κάθηρον
 668 ἐλθὼν ἐκ βελέων Σαρπηδόνα, καὶ μιν ἔπειτα

εὐ εἰδώς, Sch. Though knowing him well.—642. Περισσῶς πληθού-
 σας γλάγους ὃ ἴστι γάλακτος. Eustath. See 2, 471. — 658. He has
 recognised the *balance* of Zeus, i. e. the will, the designs. We may
 remember the beautiful passages where Zeus *weighs* the fate of the
 two parties (8, 69, sqq.), and that of Hector. Above (119, sqq.),
 Ajax retires from a motive expressed indeed in other terms, but which
 is really the same as Hector's.—662. See 13, 359.—667. καθαίρειν, in
 the sense of *to wash*, is here followed by two accusative objects at once
 (to wash off the blood, to wash the body), like ἀπολούειν, 18, 346 :

λλὸν ἀποπρὸ φέρων λοῦσον ποταμοῖο ῥοῇσιν,
 ἰσόν τ' ἄμβροσίν, περὶ δ' ἄμβροτα εἴματα ἔσسون·
 ἔμπε δέ μιν πομποῖσιν ἅμα κραιπνοῖσι φέρεσθαι,
 πνψ καὶ Θανάτῳ διδυμάοσιν, οἳ ρά μιν ὦκα
 σουσ' ἐν Λυκίης εὐρείης πίοιι δῆμψ.
 νθα ἔταρχύσουσι κασίγνητοί τε ἔται τε
 μβψ τε στήλῃ τε· τὸ γὰρ γέρας ἔστ' ἰθὺς θανόντων.
 ὦς ἔφατ'· οὐδ' ἄρα πατρὸς ἀνηκούστησεν Ἀπόλ-
 λων.

ἦ δὲ κατ' Ἰδαίων ὀρέων ἐς φύλοπιν αἰνὴν·
 ἰτῖκα δ' ἐκ βελέων Σαρπηδόνα διὸν αἰέρας,
 ολλὸν ἀποπρὸ φέρων, λοῦσεν ποταμοῖο ῥοῇσιν,
 ῥῖσέν τ' ἄμβροσίν, περὶ δ' ἄμβροτα εἴματα ἔσσεν·
 ἔμπε δέ μιν πομποῖσιν ἅμα κραιπνοῖσι φέρεσθαι,
 πνψ καὶ Θανάτῳ διδυμάοσιν, οἳ ρά μιν ὦκα
 ἀτθεσαν ἐν Λυκίης εὐρείης πίοιι δῆμψ.

roclus pursues the Trojans and Lycians, cutting many of them
 He is about to scale the walls of Troy, when Apollo arrests
 with a threatening voice. Hector attacks Patroclus, who slays
 quire, Kebrionea, over whose body a furious fight takes place.
 Greeks get possession of it.

Πάτροκλος δ' ἵπποισι καὶ Αὐτομέδοντι κελεύσας
 Γρῶας καὶ Λυκίους μετεκίαθε, καὶ μέγ' ἀάσθη·
 νῆπιος· εἰ δὲ ἔπος Πηληϊάδαο φύλαξεν,
 ἦ τ' ἂν ὑπέκφυγε Κῆρα κακὴν μέλανος θανάτοιο.
 Ἄλλ' αἰεὶ τε Διὸς κρείσσω νός ἤεπερ ἀνδρῶν·
 [ὅς τε καὶ ἄλκιμον ἄνδρα φοβεῖ, καὶ ἀφείλετο νίκην
 ῥῆιδίως, ὅτε δ' αὐτὸς ἐποτρύνησι μάχεσθαι.]
 ὅς οἱ καὶ τότε θυμὸν ἐνὶ στήθεσσι νῆκεν.

Ἔνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξας,
 Πατρόκλεις, ὅτε δὴ σε θεοὶ θανάτουνδε κάλεσαν;

Ἄδρηστον μὲν πρῶτα καὶ Αὐτόνοον καὶ Ἐχέ-
 κλον,
 καὶ Πέριμον Μεγάδην καὶ Ἐπίστορα καὶ Μελάν-
 ιππον,

τροκλον λούσειαν ἀπο βρότον αἱματόεντα. — 688. *Extra telorum*
 1171.

185. See 9, 116; 19, 113. — 689, 690. Omitted in the best MSS.
 appropriately transported hither from 17, 177, 178. — 692, 693.
 5, 703. Imitated by Virg., xi. 664, in the Episode of Camillus,
 ere we find several traits borrowed from this bk of H.—695. Son

- 696 αὐτὰρ ἔπειτ' Ἐλασον καὶ Μούλιον ἠδὲ Πυλάρτην
 τοὺς ἔλεν· οἱ δ' ἄλλοι φύγαδε μνώνοντο ἕκαστος.
 Ἔνθα κεν ὑψίπυλον Τροίην ἔλουν υἷες Ἀχαιῶν
 Πατρόκλου ὑπὸ χερσὶ περὶ πρὸ γὰρ ἔγχρ' ἔθεν
 700 εἰ μὴ Ἀπόλλων Φοῖβος εὐδμήτου ἐπὶ πύργου
 ἔσται, τῷ ὅλοα φρονέων, Τρώεσσι δ' ἀρήγων.
 Τρὶς μὲν ἐπ' ἀγκῶνος βῆ τείχεος ὑψηλοῖο
 Πάτροκλος, τρὶς δ' αὐτὸν ἀπεστυφέλιξεν Ἀπόλλων.
 704 χεῖρεσσ' ἀθανάτησι φαεινὴν ἀσπίδα νύσσων.
 Ἄλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο, δαίμονι ἴσος,
 δεινὰ δ' ὁμοκλήσας ἔπεα πτερόεντα προσηύδα·
 Χάζεο, Διογενὲς Πατρόκλεις· οὐ νύ πω αἶσα
 708 σῶ ὑπὸ δουρὶ πόλιν πέρθαι Τρώων ἀγερώχων,
 οὐδ' ὑπ' Ἀχιλλῆος, ὅσπερ σέο πολλὸν ἀμείνων.
 ὦς φάτο· Πάτροκλος δ' ἀνεχάζετο πολλὸν
 ὀπίσσω,
 μῆνιν ἀλευάμενος ἑκατηβόλου Ἀπόλλωνος.
 712 Ἐκτωρ δ' ἐν Σκαιῷσι πύλης ἔχε μώνυχας ἵππους·
 δίζε γάρ, ἡὲ μάχοιτο, κατὰ κλόνον αὐτὶς ἐλάσσας,
 ἢ λαοὺς ἐς τεῖχος ὁμοκλήσειεν ἀλῆναι.
 Ταῦτ' ἄρα οἱ φρονέοντι παρίστατο Φοῖβος Ἀπόλ-
 λων,
 716 ἀνέρι εἰσάμενος αἰζήνῃ τε κρατερῇ τε,
 Ἀσίῳ, ὃς μήτρως ἦν Ἐκτορος ἵπποδάμοιο,
 αὐτοκασίγνητος Ἑκάβης, υἱὸς δὲ Δύμαντος,
 ὃς Φρυγίῃ ναίεσκε ῥόης ἐπι Σαγγαρίοιο·
 720 τῷ μιν εἰσάμενος προσέφη Διὸς υἱὸς Ἀπόλλων·
 Ἐκτορ, τίπτε μάχης ἀποπαύει; οὐδέ τί σε χρὴ.
 Αἶθ' ὅσον ἦσσω εἰμί, τόσον σέο φέρτερος εἶην·
 τῷ κε τάχα στυγερῶς πολέμου ἀπερωήσας.
 724 Ἄλλ' ἄγε, Πατρόκλ' ἔφεπε κρατερώνυχας ἵππους,
 αἶ κέν πῶς μιν ἔλῃς, δῶή δέ τοι εὐχος Ἀπόλλων.
 ὦς εἰπὼν ὁ μὲν αὐτὶς ἔβη θεὸς ἅμ' ἰὼν
 ἀνδρῶν.
 Κεβριόνη δ' ἐκέλευσε δαΐφροني φαίδιμος Ἐκτωρ
 728 ἵππους ἐς πόλεμον πεπληγέμεν. Αὐτὰρ Ἀπόλλων
 δύσεθ' ὁμίλον ἰών, ἐν δὲ κλόνον Ἀργείοισιν

of Megas.—697. Lit.: thought towards or after flight; for thought of flight. — 699. See 11, 180. — 702. ἀγκών, a salient angle.—708. = πεπέρθαι, as δέχθαι = δεδίχθαι. — 713. Ἐδίσταζε, Sch.; Anti-

- 730 ἦκε κακόν· Τρωσὶν δὲ καὶ Ἔκτορι κῦδος ὄπαζεν.
 Ἐκτωρ δ' ἄλλους μὲν Δαναοὺς ἔα οὐδ' ἐνάρειζεν·
 732 αὐτὰρ ὁ Πατρόκλῳ ἔφεπε κρατερώνυχας ἵππους·
 Πάτροκλος δ' ἐτέρωθεν ἀφ' ἵππων ἄλτο χαμᾶζε,
 σκαίῃ ἔγχος ἔχων, ἐτέρηφι δὲ λάζετο πέτρον
 μάρμαρον, ὀκρίδεντα, τὸν οἱ περὶ χεῖρ ἐκάλυψεν.
 736 Ἦκε δ' ἐρεισάμενος· οὐδὲ δὴν χάζετο φωτός,
 οὐδ' ἀλίωσε βέλος· βάλε δ' Ἔκτορος ἡνιοχῆα
 Κεβριόνην, νόθον υἱὸν ἀγακλῆος Πριάμοιο,
 ἵππων ἡνίχοντα, μετώπιον ὀξείῃ λαΐ.
 740 Ἀμφοτέρας δ' ὀφρὺς σύνελεν λίθος, οὐδέ οἱ ἔσχεν
 ὀστέον· ὀφθαλμοὶ δὲ χαμαὶ πέσον ἐν κονίῃσιν,
 αὐτοῦ πρόσθε ποδῶν· ὁ δ' ἄρ', ἀρνευτῆρι ἰοικώς,
 κάππεσ' ἀπ' εὐεργέος δίφρου· λίπε δ' ὅστέα θυμός.
 744 Τὸν δ' ἐπικερτομέων προσέφησ, Πατρόκλεις ἵππευ·
 ὦ πόποι, ἦ μαλ' ἐλαφρὸς ἀνὴρ· ὡς ρεῖα κυ-
 βιστᾷ.

Εἰ δὴ πού καὶ πόντῳ ἐν ἰχθυόεντι γένοιτο,
 πολλοὺς ἂν κορέσειεν ἀνὴρ ὕδρ, τήθεα διφῶν,

- 748 νηὸς ἀποθρώσκων, εἰ καὶ δυσπέμφελος εἴη·
 ὥς νῦν ἐν πεδίῳ ἐξ ἵππων ρεῖα κυβιστᾷ.
 Ἦ ῥα καὶ ἐν Τρώεσσι κυβιστητῆρες ἔασιν.
 ὦς εἰπὼν ἐπὶ Κεβριόνη ἥρωϊ βεβήκει,
 752 οἶμα λέοντος ἔχων, ὅστε σταθμοὺς κερατίζων
 ἔβλητο πρὸς στήθος, εἴη τέ μιν ὤλεσεν ἀλκή·
 ὥς ἐπὶ Κεβριόνη, Πατρόκλεις, ἄλσο μεμαυός.
 Ἐκτωρ δ' αὖθ' ἐτέρωθεν ἀφ' ἵππων ἄλτο χαμᾶζε.
 756 Τὼ περὶ Κεβριόναο, λέονθ' ὥς, δηνρινθήτην,
 ὥτ' ὄρεος κορυφῇσι περὶ κταμένης ἐλάφοιο,
 ἄμφω πεινάοντε, μέγα φρονέοντε μάχεσθον·
 ὥς περὶ Κεβριόναο δῶν μήστωρες αὐτῆς,
 760 Πάτροκλός τε Μενoitιάδης καὶ φαίδιμος Ἐκτωρ,
 ἔεντ' ἀλλήλων ταμέειν χροά νηλεῖ χαλκῷ·
 Ἐκτωρ μὲν κεφαλῇφιν ἐπεὶ λάβεν, οὐχὶ μεθίλει·

gebat.—719. See 3, 187. —723. See 13, 776. —736. Οὐδὲ ἐπὶ πολὺν χρόνον ἀπείχετο φωτός, *Sch.* It (= βέλος, the stone) took up no long time to hit a man.—737. Μάταιον ἐποίησε, *Sch.* In the same sense as οὐχ ἄλιον βίλος ἦκε, 4, 498. —740. Συνέτριψεν, *Sch.* οὐδ' ἔσχεν, nor did it hold out, withstand (lit.). —742. See 12, 386. —747. τήθεα, a kind of oysters. —748. δυσπέμφελος, i. e. ὁ πόντος, even though it should be stormy (*difficilis transmissu, traiectu*). —752. Ὀρμημα, *Sch.*; the gait, the spring. —756. Aor. of

- 763 Πάτροκλος δ' ἐτέρωθεν ἔχεν ποδός· οἱ δὲ δὴ ἄλλοι
 764 Τρῶες καὶ Δαναοὶ σύναγον κρατερὴν ὕσμινην.
 Ὡς δ' Εὐρὸς τε Νύτος τ' ἐριδαίνετον ἀλλήλοιν
 οὔρεος ἐν βήσσης, βαθέην πελεμιζέμεν ὕλην,
 φηγὸν τε, μελίην τε, τανύφλοιόν τε κράνειαν,
 768 αἶτε πρὸς ἀλλήλας ἔβαλον τανυήκεας ὄζους
 ἡχῇ θεσπεσίῃ, πάταγος δέ τε ἀγνυμενάων·
 ὥς Τρῶες καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισι θορόντες
 δρῶν, οὐδ' ἕτεροι μνῶντ' ὀλοοῖο φόβοιο.
 772 Πολλὰ δὲ Κεβριόνην ἀμφ' ὀξία δοῦρα πεπήγει,
 ἰοὶ τε πετερόεντες ἀπὸ νευρῇφι θορόντες·
 πολλὰ δὲ χερμάδια μεγάλ' ἀσπίδας ἐστυφέλιξεν
 μαρναμένων ἀμφ' αὐτόν· ὁ δ' ἐν στροφάλεγγι κο-
 νίης
 776 κῆιτο μέγας μεγαλωστί, λελασμένος ἵπποσυνάων.
 Ὅφρα μὲν Ἥελιος μέσον οὐρανὸν ἀμφιβεβήκει.
 τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε ἔϊ-
 λαός.

Ἦμος δ' Ἥελιος μετενίσσεται βουλυτόνδε,

- 780 καὶ τότε δὴ ῥ' ὑπὲρ αἶσαν Ἀχαιοὶ φέρτεροι ἦσαν,

δηρίω (without ν in the pres.), as fm ἰδρύω, πνέω, come ἰδρυνθῆναι. ἀμπνυνθῆναι.—762. = κεφαλῆς (αὐτόν). — 765, sqq. “Macrobius compares to this passage, *Æn.* ii. 416 :

Adversi rupto ceu quondam turbine venti
 Configit, Zephyrusque, Notusque, et lætus Eois
 Euris equis ; stridunt silvæ.”

Virg. attempts to render by the two words, *stridunt silvæ*, the noble description of H., full of imitative harmony. Whenever physical objects are to be depicted, H. is far more rich and abundant than V. Virg. gives to the horses of Eurys what does not belong to the mythology of H., but to that of the Tragic writers.” *Dugas Month.* — 767. κράνεια, the corneil tree, *cornus mas* of Linn. “This tree, and many others mentioned by H., are found in great abundance round Olympus in Bithynia and in Thessaly, but they became infinitely more rare in more southern countries; a proof that H. lived, for some time, at least, in one of the countries I have just mentioned.” *Proem* (*Synopsis Plantarum*, p. 151). — 771. In prose καὶ οὐδέτεροι. — 772. Imitated by Virg. (x. 842): (*Lausum*) ferebant . . . *Flentes* ingentem atque ingenti vulnere victum.—779. βουλυτός, the time or hour when it is usual to unyoke (λύειν) the oxen, and cease from labour. Like many other poets, Horace has profited by the idea of this word in these beautiful lines (*Odes*, iii. 6, v. 42): “Sol ubi montium Mutaret umbras, et juga demeret Bobus fatigatis, amicum Tempus agens abeuntis curru.” — 780. ὑπὲρ αἶσαν has not here the sense pointed out, 6, 487, but that which belongs to it in the line κατ' αἶσαν ἐρείσσας οὐδ' ὑπὲρ αἶσαν (4, 59), *ultra* or *supra modum*.

781 Ἐκ μὲν Κεβριόνην βελέων ἦρωα ἔρυσσαν
Τρώων ἐξ ἐνοπῆς, καὶ ἀπ' ὤμων τεύχε' ἔλοντο.

Patroclus falls by the hand of Hector, to whom he predicts his approaching death. Hector, deaf to this prediction, dashes towards the chariot of Achilles, and attacks Automedôn, who takes to flight.

- Πάτροκλος δὲ Τρωσὶ κακὰ φρονέων ἐνόρουσεν·
784 τρὶς μὲν ἔπειτ' ἐπόρουσε, θοῶ Ἀτάλαντος Ἄρηϊ,
σμερδαλέα ἰάχων· τρὶς δ' ἐννέα φῶτας ἔπεφνεν.
'Αλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο, δαίμονι ἴσος,
ἔνθ' ἄρα τοι, Πάτροκλε, φάνη βιότοιο τελευτή.
788 Ἦντετο γάρ τοι Φοῖβος ἐνὶ κρατερῇ ὑσμίνῃ
δεινός· ὁ μὲν τὸν ἰόντα κατὰ κλόνον οὐκ ἐνόησεν·
ἠέρι γὰρ πολλῇ κεκαλυμμένος ἀντεβόλησεν.
Στῇ δ' ὄπιθεν, πλῆξεν δὲ μετάφρενον εὐρέε τ' ὤμω
792 χειρὶ καταπρηνεῖ· στρεφεδίνηθεν δέ οἱ ὄσσε.
Τοῦ δ' ἀπὸ μὲν κρατὸς κυνέην βάλε Φοῖβος Ἀπόλ-
λων·
ἣ δὲ κυλινδομένη καναχὴν ἔχε ποσσὶν ὑφ' ἵππων
αὐλῶπις τρυφάλεια· μιάνθησαν δὲ ἔθειραι
796 αἵματι καὶ κονίησι. Πάρος γε μὲν οὐ θέμις ἦεν
ἱππόκομον πῆληκα μαιίνεσθαι κονίησιν·
ἀλλ' ἀνδρὸς θείοιο κάρη χαρίεν τε μέτωπον
ρύετ', Ἀχιλλῆος· τότε δὲ Ζεὺς Ἑκτορι δῶκεν
800 ἧ κεφαλῇ φορέειν· σχεδόθεν δέ οἱ ἦεν ὄλεθρος.
Πᾶν δέ οἱ ἐν χεῖρεσσιν ἄγῃ δολιχόσκιον ἔγχος,
βριθὺ, μέγα, στιβαρόν, κεκορυθμένον· αὐτὰρ ἀπ'
ὤμων
ἀσπὶς σὺν τελαμῶνι χαμαὶ πέσε τερμιόεσσα.
804 Λῦσε δέ οἱ θώρηκα ἄναξ Διὸς υἱός, Ἀπόλλων.
Τὸν δ' ἄτη φρένας εἴλε, λύθεν δ' ὑπὸ φαίδιμα γυῖα,
στῇ δὲ ταφῶν· ὄπιθεν δὲ μετάφρενον ὀξεί δουρὶ
ὤμων μεσσηγὺς σχεδόθεν βάλε Δάρδανος ἀνὴρ,
808 Πανθοίδης Εὐφόρβος, δς ἡλικίην ἐκέκαστο

792. *Manu supinâ. στρεφεδινήθησαν· δινηθίντα ἰστράφη. Apollon. [swam dizzy at the stroke, Cp.]*—794. See 105.—795. See 5, 182.—796. *Nefas erat.* The poet speaks only of the helmet of Achilles.—800. οἱ, to Hector.—801. οἱ, to Patroclus.—803. *τερμιόεσσα*, which reaches to the end, to the feet (elsewhere *ποδῆρης*), *fin tέρμα*, or better, *τέρμας*, if Hesych. had good authority for the gloss: *τέρμεις, ὁ ποῦς [his shield that swept his ankle, Cp.]*. Patroclus did not cease to fight, despite the feeling he had of the presence of Apollo (see 711): hence his sad fate; see the words of Diônê, 5,

- 862 Ὡς ἄρα φωνήσας δόρον χάλκεον ἐξ ὠτειλῆς
 εἶρυσσε, λὰξ προςβάς· τὸν δ' ὕπτιον ὥς' ἀπὸ δουρός.
 864 Αὐτίκα δὲ ξὺν δουρὶ μετ' Αὐτομέδοντα βεβήκει,
 ἀντίθειον θεράποντα ποδώκεος Αἰακίδαο·
 ἔτετο γὰρ βαλῆειν· τὸν δ' ἔκφερον ὠκείες ἵπποι
 ἄμβροτοι, οὗς Πηληϊ θεοὶ δόσαν ἀγλαὰ δῶρα.

slavery."—861. = φθῆ, fm φθάνω.—863. See 5, 620.—867. All the gods were present at the marriage of Thetis and Peleus, and, according to custom, gave presents to the bridegroom. Poseidón gave him horses, Hêphæstus arms, &c.

- 841 αἱματόεντα χιτῶνα περὶ στήθεσσι δαΐζαι
 ὥς πού σε προσέφη, σοὶ δὲ φρένας ἄφρονι πείθεν.
 Τὸν δ' ὀλιγοδρανέων προσέφησ, Πατρόκλεις
 ἱππεῦ·
 844 Ἦδη νῦν, Ἔκτορ, μεγάλ' εὖχεο· σοὶ γὰρ ἔδωκεν
 νίκην Ζεὺς Κρονίδης καὶ Ἀπόλλων, οἳ μ' ἐδά-
 μασσαν
 ῥηϊδίως· αὐτοὶ γὰρ ἀπ' ὤμων τεύχε' ἔλουντο.
 Τοιοῦτοι δ' εἶπερ μοι εἰκόσιν ἀντεβόλησαν,
 848 πάντες κ' αὐτόθ' ὄλουντο, ἐμῷ ὑπὸ δουρὶ δαμέντες.
 Ἀλλὰ με Μοῖρ' ὀλοή καὶ Λητοῦς ἔκτανεν υἱός,
 ἀνδρῶν δ' Εὐφορβος· σὺ δέ με τρίτος ἐξεναρίζεις.
 Ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 852 οὗ θην οὐδ' αὐτὸς δηρὸν βέη, ἀλλὰ τοι ἤδη
 ἄγχι παρίστηκεν θάνατος καὶ Μοῖρα κραταίῃ,
 χερσὶ δαμέντ' Ἀχιλῆος ἀμύμονος Αἰακίδαο.
 Ὡς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψεν·
 856 ψυχὴ δ' ἐκ ῥεθίων παμμένη Ἀϊδόςδε βεβήκει,
 ὃν πότμον γοόωσα, λιποῦσ' ἀδρογῆτα καὶ ἥβην.
 Τὸν καὶ τεθνηῶτα προσηύδα φαίδιμος Ἔκτωρ·
 Πατρόκλεις, τί νύ μοι μαντεύεαι αἰπὺν ὄλεθρον;
 860 τίς δ' οἷδ', εἴ κ' Ἀχιλεὺς, Θέτιδος παῖς ἠϋκόμοιο,
 φθῆῃ ἐμῷ ὑπὸ δουρὶ τυπείς ἀπὸ θυμὸν ὀλέσσαι;

(*Electra*, 48) calls slavery, *ἀναγκαία τύχη* (lit., a forced lot).—843. See 15, 24—852. "It was the opinion of the ancients that the soul, at the moment of its departure from the body, had a prophetic power, *approaching*, says Eustath., *to its divine nature*; *θεία φύσει ἐγγίζουσα*. Cicero says in the same way, in speaking of the mind of man (*De Divinat.* I., ch. 30): "*Idque . . . facilius evenit appropinquante morte, ut animi futura augurentur.*" Socrates said, some time before his death (*Apology*, p. 39), "I am approaching the moment when men have especially the power of prophecy, i. e. when they are near death." Diodorus Siculus attributes this opinion to Pythagoras. *Dug. Montb.* Below, 22, 358, Hector, dying, predicts the approaching death of Achilles. *δηρὸν βέη*, see 24, 131. — 856. *Ἐκ τῶν μελῶν*, *ἐκ τοῦ σώματος*, *Sch.* The poets after H. use *ρίθος* = visage. — 857. *Vitaque cum gemitu fugit indignata sub umbras*, Virg. *ἀδρογῆς*, vigour; see 24, 6. On account of these words *ὃν πότμον γοόων*, this passage is among those which Plato cites (at the commencement of *Repub.*, bk iii.), and which suggest to him the following reflection: "We beseech H., and the other poets, not to be angry, if we retrench these lines, as well as all those which express similar thoughts; not but that they are very poetical and very agreeable to listen to; but, the more they have of poetry, the less ought one to recite them to children, or to men, who ought to prefer death to

576 Ἴλιον εἰς εὐπωλον, ἵνα Τρώεσσι μάχοιτο.

Τόν ῥα τόθ' ἀπτόμενον νέκυος βάλε φαίδιμος
Ἐκτωρ

χερμαδίῳ κεφαλῇ· ἥ δ' ἄνδιχα πᾶσα κεάσθη
ἐν κόρυθι βριαρῇ· ὁ δ' ἄρα πρηνὴς ἐπὶ νεκρῷ

580 κάππεσεν, ἀμφὶ δέ μιν θάνατος χύτο θυμοραϊστής.

Πατρόκλῳ δ' ἄρ' ἄχος γένετο, φθιμένον ἐτάριοιο.

Ἰθυσεν δὲ διὰ πρυμάχων, ἵρηκι ἐοικῶς
ὥκέϊ, ὅς τ' ἐφόβησε κολοιοὺς τε ψῆράς τε

584 ὥς ἰθὺς Λυκίων, Πατρόκλεις ἵπποκέλευθε,

ἔσσυο καὶ Τρώων· κεχόλωσο δὲ κῆρ ἐτάριοιο.

Καί ῥ' ἔβαλε Σθενέλαον, Ἰθαιμένεος φίλον υἱόν,
αὐχένα χερμαδίῳ, ῥῆξεν δ' ἀπὸ τοῖο τένοιντας.

588 Χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἐκτωρ.

Ὅσση δ' αἰγανέης ῥιπὴ ταναοῖο τέτυκται,
ἦν ῥά τ' ἀνὴρ ἀφ' ἑνὶ πειρώμενος, ἦ ἐν ἀέθλῳ,
ἦ καὶ ἐν πολέμῳ, δῆτών ὑπο θυμοραϊστέων

592 τόσσον ἐχώρησαν Τρῶες, ὥσαντο δ' Ἀχαιοί.

Γλαῦκος δὲ πρῶτος, Λυκίων ἀγὼς ἀσπιστῶν,

ἐτράπετ', ἔκτεινεν δὲ Βαθυκλῆα μεγάλθυμον,

Χάλκωνος φίλον υἱόν, ὃς Ἑλλάδι οἰκία ναίων,

596 ὄλβῳ τε πλούτῳ τε μετέπρεπε Μυρμιδόνεσσιν·

τὸν μὲν ἄρα Γλαῦκος στήθος μέσον οὐτάσε δουρί,
στρεφθεὶς ἐξαπίνης, ὅτε μιν κατέμαρπτε διώκων.

Δούπησεν δὲ πεσών· πυκινὸν δ' ἄχος ἔλλαβ'
Ἀχαιοὺς,

600 ὥς ἔπεσ' ἐσθλὸς ἀνὴρ· μέγα δὲ Τρῶες κεχάροντο·

στὰν δ' ἀμφ' αὐτὸν ἰόντες ἀολλέες· οὐδ' ἄρ' Ἀχαιοὶ
ἀλκῆς ἐξελάβοντο, μένος δ' ἰθὺς φέρον αὐτῶν.

Ἐνθ' αὖ Μηριόνης Τρώων ἔλεν ἄνδρα κορυστήν,

604 Λαόγονον, θρασὺν υἱὸν Ὀνήτορος, ὃς Διὸς ἱεὺς

Ἰδαίου ἐτέτυκτο, θεὸς δ' ὥς τίετο δῆμῳ·

τὸν βάλ' ὑπὸ γναθμοῖο καὶ οὐατος· ὥκα δὲ θυμὸς

ᾤχετ' ἀπὸ μελέων, στυγερὸς δ' ἄρα μιν σκότος
εἶλεν.

608 Αἰνείας δ' ἐπὶ Μηριόνη δόρῳ χάλκεον ἦκεν·

ἔλπετο γὰρ τεύξεσθαι ὑπασπίδια προβιβῶντος.

town in Thessaly.—574. = ἰκίτης ἡλθε.—582. See 6, 2. —583. ψῆρ and ψάρ (17, 755), a starling. —588. = ὑπεχώρησαν.—589. ταναός, ὁ, ἡ (τείνω, τανύω), lit. stretched out, long.—591. (*Imprudens*) αὐτοκτονία.—595. See 2, 683.—598. The imperf. in the same sense as at 367.

610 Ἄλλ' ὁ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος·
 πρόσσω γὰρ κατέκυψε, τὸ δ' ἐξόπιθεν δόρυ μακρὸν
 612 οὔδ' ἐνισκίμφθη, ἐπὶ δ' οὐρίαχος πελεμίχθη
 ἔγχος· ἔνθα δ' ἔπειτ' ἀφίει μένος ὄβριμος Ἄρης.
 [Αἰχμὴ δ' Αἰνείας κραδαινομένη κατὰ γαίης
 ᾗχετ', ἐπεὶ ῥ' ἄλιον στιβαρῆς ἀπὸ χειρὸς ὄρου-
 σεν.]

616 Αἰνείας δ' ἄρα θυμὸν ἐχώσατο φώνησέν τε·
 Μηριόνη, τάχα κέν σε, καὶ ὄρχηστίην περ εὔντα,
 ἔγχος ἐμὸν κατέπαυσε διαμπερές, εἴ σ' ἔβαλόν περ.
 Τὸν δ' αὖ Μηριόνης δουρικλυτὸς ἀντίον ἤδα·

620 Αἰνεία, χαλεπὸν σε, καὶ ἴφθιμόν περ εὔντα,
 πάντων ἀνθρώπων σβέσσαι μένος, ὅς κε σεῦ ἄντα
 ἔλθῃ ἀμυνόμενος· θνητὸς δέ νυ καὶ σὺ τέτυξαι.

Εἰ καὶ ἐγὼ σε βάλοιμι τυχὼν μέσον ὀξεί χαλκῷ,
 624 αἰψά κε, καὶ κρατερός περ ἐὼν καὶ χερσὶ πεποιθώς,
 εὔχος ἐμοὶ δοίης, ψυχὴν δ' Ἀΐδι κλυτοπόλῳ.

Ὡς φάτο· τὸν δ' ἐνένιπτε Μενoitίου ἄλκιμος
 υἱός·

Μηριόνη, τί σὺ ταῦτα, καὶ ἐσθλὸς εἷς, ἀγορεύεις ;
 628 Ὡ πέπον, οὔτι Τρῶες ὄνειδείεις ἐπέεσσιν
 νεκροῦ χωρήσουσι, πάρος τινὰ γαῖα καθέξει·
 ἐν γὰρ χερσὶ τέλος πολέμου, ἐπέων δ', ἐνὶ βουλῇ.
 Τῷ οὔτι χρὴ μῦθον ὀφέλλειν, ἀλλὰ μάχεσθαι.

632 Ὡς εἰπὼν ὁ μὲν ἤρχ', ὁ δ' αὖ ἐσπετο ἰσόθεος
 φώς.

Τῶν δ', ὥστε δρυτόμων ἀνδρῶν ὀρυμαγδὺς ὀρώρει
 οὔρεος ἐν βήσσης· ἔκαθεν δέ τε γίγνεται ἀκοή·
 ὥς τῶν ὠρνυτο δοῦπος ἀπὸ χθονὸς εὐρυοδείης,

636 χαλκοῦ τε ῥινοῦ τε, βοῶν τε εὐποιητῶν,
 νυσσομένων ξίφεσιν τε καὶ ἔγχεσιν ἀμφιγύοισιν.

—609. See 13, 158.—612. See *ibidem*, 443.—614, 615. Omitted in the best MSS.; see 13, 504, 505.—617. Athenæus (iv., p. 181) observes that these words are addressed to Merion, because he was a Cretan, and there was a kind of dance peculiar to that people. This dance was represented on one of the compartments of the Shield of Achilles, 18, 590, sqq. But Sptz. remarks that this allusion to the Cretan *Pyrrhic* dance is, in the first place, unlikely in the mouth of a Trojan: next, that the agility of movement by which Merion had avoided the blow of Æneas, fully justifies the expression of raillery, ὄρχηστίης. — 626. See 15, 546. — 631. Πολυλογεῖν, *Eustath.* — 634. ἀκοή (poetic for ἀκοή), what one hears, noise.—636. βοῶν, see 7, 238.—638. Καίπερ

- 18 Τὸν δὲ μέγ' ὀχθήσας προσέφη Ξανθὸς Μενέλαος·
 Ζεῦ πάτερ, οὐ μὲν καλόν, ὑπέρβιον εὐχετάσθαι.
 20 Οὐτ' οὖν πορδάλιος τρῶσιν μένος, οὔτε λέοντος,
 οὔτε συὸς κάρου ὀλοόφρονος, οὔτε μέγιστος
 θυμὸς ἐνὶ στήθεσσι πέρι σθένει βλεμεαίνει,
 ὅσσον Πάνθου νῖες εὐμμελῖαι φρονέουσιν.
 24 Οὐδὲ μὲν οὐδὲ βίη Ὑπερήνορος ἵπποδάμοιο
 ἧς ἥβης ἀπόνηθ', ὅτε μ' ὤνατο, καί μ' ὑπέμεινεν,
 καί μ' ἔφατ' ἐν Δαναοῖσιν ἐλέγχιστον πολεμιστὴν
 ἔμμεναι· οὐδέ ἔφημι, πόδεσσί γε οἷσι κίοντα,
 28 εὐφρῆναι ἄλοχόν τε φίλην κεδνοὺς τε τοκῆας.
 Ὡς θην καὶ σὸν ἐγὼ λύσω μένος, εἴ κέ μευ ἄντα
 στήγῃ· ἀλλὰ σ' ἐγωγ' ἀναχωρήσαντα κελεύω
 ἐς πληθὺν ἰέναι, μηδ' ἀντίος ἴστασ' ἐμείο,
 32 πρὶν τι κακὸν παθεῖν· ῥεχθὲν δέ τε νήπιος ἔγνω.
 Ὡς φάτο, τὸν δ' οὐ πείθεν ἀμειβόμενος δὲ
 προσηύδα·
 Νῦν μὲν δῆ, Μενέλαε Διοτρεφές, ἡ μάλα τίσεις
 γνωτὸν ἐμὸν, τὸν ἔπεφνες, ἐπευχόμενος δ' ἄγο-
 ρεύεις·
 36 χήρωσας δὲ γυναῖκα μυχῶ θαλάμοιο νέοιο,
 ἀρητὸν δὲ τοκεῦσι γόον καὶ πένθος ἔθηκας.
 Ἥ κέ σφιν δειλοῖσι γόου κατάπανμα γενοίμην,
 εἴ κεν ἐγὼ κεφαλὴν τε τεῆν καὶ τεύχε' ἐνείκας
 40 Πάνθῳ ἐν χεῖρεσσι βάλῃ καὶ Φρόντιδι δῖρ.
 Ἄλλ' οὐ μὰν ἔτι δηρὸν ἀπείρητος πόνος ἔσται,
 οὐδέ τ' ἀδήριτος, ἦτ' ἀλκῆς ἦτε φόβοιο.
 Ὡς εἰπὼν οὔτησε κατ' ἀσπίδα πάντοσ' ἔειπεν·

—9. See 4, 47. Euphorbus.—19. Ὑπερήφανως καυχᾶσθαι, Sch.—24. Hyperênôr, the brother of Euphorbus, slain by Menelaus, 14, 516.—25. ἀπόνητο comes fm ἀπονίναμαι, to profit by...; but ὤνατο, fm ὀνομαι, to despise, disdain. Elsewhere we find the forms ὀνοσάμην and ὀνόσθην retaining the o of the root (as the subst. ὄνοσις): here, however, and 24, 241, this o disappears, and the derivation is from a more simple root ON, not ONO.—26. See 14, 448, sqq.—32. The second part of the line (thus expressed by Hesiod: παθὼν δέ τε νήπιος ἔγνω) has passed into a proverb. Livy says, with a conciseness not less beautiful, "*stultorum eventus magister est.*"—36. *In recessu thalami novi*, shows that they were lately married.—37. Ἀπνεκταῖον, Sch. ἀρητός is said of every thing which is the object of the vows one makes, either through desire, or fear.—42. The two genitives depend on ἀπείρητος: the combat (πόνος) will not be long (not delay...), without proving and

- 99 ὃν κε θεὸς τιμᾷ, τάχα οἱ μέγα πῆμα κυλίσθη.
 100 Τῷ μ' οὔτις Δαναῶν νεμεσῆσεται, ὃ κεν ἴδῃται
 Ἑκτορι χωρήσαντ', ἐπεὶ ἐκ θεόφιν πολεμίζει.
 Εἰ δέ που Αἴαντός γε βοὴν ἀγαθοῖο πυθοίμην,
 ἄμφω κ' αὐτίς ἰόντες ἐπιμνησαίμεθα χάρμης,
 104 καὶ πρὸς δαίμονά περ, εἴ πως ἐρυσσάμεθα νεκρὸν
 Πηλεΐδῃ Ἀχιλλῆϊ· κακῶν δέ κε φέρτατον εἴη.
 Ἔως ὃ ταῦθ' ὤρμαινε κατὰ φρένα καὶ κατὰ
 θυμόν,
 τύφρα δ' ἐπὶ Τρώων στίχες ἤλυθον· ἦρχε δ' ἄρ'
 Ἐκτωρ.
 108 Αὐτὰρ δ' ἔξοπίσω ἀνεχάζετο, λείπε δὲ νεκρόν,
 ἐντροπαλιζόμενος· ὥστε λίς ἡϋγένειος,
 ὃν ῥα κύνες τε καὶ ἄνδρες ἀπὸ σταθμοῖο δίωνται
 ἔγχεσι καὶ φωνῇ· τοῦ δ' ἐν φρεσὶν ἄλκιμον ἦτορ
 112 παχνοῦται, ἀέκων δέ τ' ἔβη ἀπὸ μεσσαύλοιο·
 ὥς ἀπὸ Πατρόκλοιο κίε ξανθὸς Μενέλαος.
 Στῇ δὲ μεταστρεφθεὶς, ἐπεὶ ἴκετο ἔθνος ἑταίρων,
 παπταίνων Αἴαντα μέγαν, Τελαμώνιον υἱόν.
 116 Τὸν δὲ μάλ' αἰψ' ἐνόησε μάχης ἐπ' ἀριστερὰ πά-
 σης,
 θαρσύνονθ' ἐγάρους καὶ ἐποτρύνοντα μάχεσθαι·
 θεσπέσιον γάρ σφιν φόβον ἔμβαλε Φοῖβος Ἀπόλ-
 λων.
 Βῆ δὲ θέειν, εἴθαρ δὲ παριστάμενος ἔπος ηὔδα·
 120 Αἴαν, δεῦρο, πέπον, περὶ Πατρόκλοιο θανόντος
 σπεύσομεν, αἶ κε νέκυν περ Ἀχιλλῆϊ προφέρωμεν
 γυμνόν· ἀτὰρ τάγε τεύχε' ἔχει κορυθαίολος Ἐκ-
 τωρ.

gives to πρὸς). — 101. = *ex* θεοῦ, *auctore deo*. — 105. *Id profecto ex multis, quibus obruimur, malis omnium esset levissimum*, Sptz.—109. See 6, 496. — 112. παχνοῦται, is frozen (fm πάχνη, white frost): much less strong, however, than the English expression. A lively feeling of opposition or contrariety carries, as it were, a feeling of cold into the veins.—121. προφ., *auferamus*; see 6, 346.—122. “The ancients remarked, that H. makes the arms of Achilles fall into the hands of Hector, to equalize in some degree these two heroes in their approaching single combat. Without this, it might have been said that Achilles killed Hector, only because he fought with arms made by the hand of a god.” *Mad. Dacier*.

- 66 πολλὰ μάλ' ἰύζουσιν ἀπόπροθεν οὐδ' ἰθέλουσιν
ἀντίον ἐλθέμεναι· μάλα γὰρ χλωρὸν δέος αἰρεῖ·
68 ὥς τῶν οὔτινι θυμὸς ἐνὶ στήθεσσιν ἐτόλμα
ἀντίον ἐλθέμεναι Μενελάου κυδαλίμοιο.
"Ενθα κε ρεῖα φέροι κλυτὰ τεύχεα Πανθοῖδαο
'Ατρείδης, εἰ μὴ οἱ ἀγάσσατο Φοῖβος 'Απόλλων,
72 ὃς ρά οἱ "Εκτορ' ἐπῶρσε, θεῶ ἀτάλαντον "Αρηϊ,
ἀνέρι εἰσάμενος, Κικόνων ἡγήτορι Μέντῃ·
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
"Εκτορ, νῦν σὺ μὲν ὧδε θείεις, ἀκίχητα διώκων
76 ἵππους Αἰακίδαο δαΐφρονος· οἱ δ' ἄλεγεινοὶ
ἀνδράσι γε θνητοῖσι δαμήμεναι ἢ δ' ὀχέεσθαι,
ἄλλω γ' ἢ "Αχιλῆϊ, τὸν ἀθανάτη τέκε μήτηρ.
Τόφρα δέ τοι Μενέλαος 'Αρήϊος, 'Ατρέος υἱός,
80 Πατρόκλῳ περιβάς, Τρώων τὸν ἄριστον ἔπεφνεν,
Πανθοῖδην Εὐφορβον, ἔπαυσε δὲ θούριδος ἀλκῆς.
"Ὡς εἰπὼν ὁ μὲν αὐτὶς ἔβη θεὸς ἅμ πόνον ἀν-
δρῶν·
"Εκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἀμφιμελαίνας.
84 Πάπτηνεν δ' ἄρ' ἔπειτα κατὰ στίχας· αὐτίκα δ' ἔγνω
τὸν μὲν ἀπαινύμενον κλυτὰ τεύχεα, τὸν δ' ἐπὶ γαίῃ
κείμενον· ἔρρει δ' αἷμα κατ' οὐταμένην ὠτειλήν.
Βῆ δὲ διὰ προμάχων, κεκορυθμένος αἶθοπι χαλκῇ,
88 ὀξέα κεκληγῶς, φλογὶ εἵκελος 'Ηφαίστοιο
ἀσβέστω· οὐδ' υἱὸν λάθην 'Ατρέος ὀξὺ βοήσας·
ὀχθήσας δ' ἄρα εἶπε πρὸς δὴν μεγαλήτορα θυμόν·
"ὦ μοι ἐγών, εἰ μὲν κε λίπω κάτα τεύχεα καλά,
92 Πάτροκλόν θ', ὃς κεῖται ἐμῆς ἔνεκ' ἐνθάδε τιμῆς·
μή τις μοι Δαναῶν νεμεσῆσεται, ὃς κεν ἴδῃται.
Εἰ δέ κεν "Εκτορι μῶνος ἐὼν καὶ Τρωσὶ μάχουμαι
αἰδεσθείς, μήπως με περιστήωσ' ἕνα πολλοί·
96 Τρῶας δ' ἐνθάδε πάντας ἄγει κορυθαίολος "Εκτωρ.
'Αλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός;
ὀππότε' ἀνὴρ ἐθέλῃ πρὸς δαίμονα φωτὶ μάχεσθαι,

65. Διακόπτων, Sch.—66. ἰύζω, prop. to cry *iú* or *lou*: to cry aloud (to scare the lion). — 67. See 7, 479.—71. *Ἐφθόνησιν*, Sch.—73. A people of Thrace. — 75. *Ἀκατάληπτα*, *Apollo*. What is unattainable.—76, sqq. See 10, 402, sqq.—83. See 1, 103.—86. See 14, 518.—89. The terminations of *ἀσβέστω* and of *οὐδ'* combine to form one syllable only.—93. *μή τις* . . ., it is to be feared that . . . See 1, 28. In the same way at 95. — 98. *Contra deum* (a sense which *μάχεσθαι*

- 730 ἦκε κακόν· Τρωσὶν δὲ καὶ Ἑκτορι κῦδος ὄπαζεν.
 Ἑκτωρ δ' ἄλλους μὲν Δαναοὺς ἔα οὐδ' ἐνάριζεν·
 732 αὐτὰρ ὁ Πατρόκλῳ ἔφεπε κρατερώνυχας ἵππους·
 Πάτροκλος δ' ἐτέρωθεν ἀφ' ἵππων ἄλτο χαμαῖζε,
 σκατῇ ἔγχοις ἔχων, ἐτέρῃφι δὲ λάζετο πέτρον
 μάρμαρον, ὀκρίοντα, τὸν οἱ περὶ χεῖρ ἐκάλυψεν.
 736 Ἦκε δ' ἐρείσάμενος· οὐδὲ δὴν χάζετο φωτός,
 οὐδ' ἀλίωσε βέλος· βάλε δ' Ἑκτορος ἡνιοχῆα
 Κεβριόνην, νόθον υἷον ἀγακλῆος Πριάμοιο,
 ἵππων ἡνίχοντα, μετώπιον ὀξείῃ λαῖι.
 740 Ἀμφοτέρως δ' ὄφρ' ὅτε συνέλεον λίθος, οὐδέ οἱ ἔσχεν
 ὀστέον· ὄφθαλμοὶ δὲ χαμαὶ πέσον ἐν κονίρῃσιν,
 αὐτοῦ πρόσθε ποδῶν· ὁ δ' ἄρ', ἀρνευτῆρι ἑοικώς,
 κάππεσ' ἀπ' εὐεργέος δίφρου· λίπε δ' ὅστέα θυμός.
 744 Τὸν δ' ἐπικερτομέων προσέφη, Πατρόκλεις ἵππευ·
 ὦ πόποι, ἦ μαλ' ἐλαφρὸς ἀνὴρ· ὥς ρεῖα κυ-
 βιστᾷ.
 Εἰ δὴ πού τις καὶ πόντῳ ἐν ἰχθυόεντι γένοιτο,
 πολλοὺς ἂν κορέσειεν ἀνὴρ ὅδε, τήθεα διφῶν,
 748 νηὸς ἀποθρώσκων, εἰ καὶ δυσπέμφελος εἴη·
 ὥς νῦν ἐν πεδίῳ ἐξ ἵππων ρεῖα κυβιστᾷ.
 Ἦ ῥα καὶ ἐν Τρώεσσι κυβιστητῆρες ἔασιν.
 ὦς εἰπὼν ἐπὶ Κεβριόνῃ ἥρωϊ βεβήκει,
 752 οἶμα λέοντος ἔχων, ὅστε σταθμοὺς κεραΐζων
 ἔβλητο πρὸς στήθος, ἐῆ τέ μιν ὤλεσεν ἀλκή·
 ὥς ἐπὶ Κεβριόνῃ, Πατρόκλεις, ἄλσο μεμαώς.
 Ἑκτωρ δ' αὖθ' ἐτέρωθεν ἀφ' ἵππων ἄλτο χαμαῖζε.
 756 Τῷ περὶ Κεβριόναο, λέονθ' ὥς, δηνρινθήτην,
 ὦτ' ὄρεος κορυφῇσι περὶ κταμένης ἐλάφοιο,
 ἄμφω πεινάοντε, μέγα φρονέοντε μάχασθον·
 ὥς περὶ Κεβριόναο δῶω μήστωρες αὐτῆς,
 760 Πάτροκλός τε Μενoitιάδης καὶ φαίδιμος Ἑκτωρ,
 ἔεντ' ἀλλήλων ταμέειν χροῖα νηλεῖ χαλκῷ·
 Ἑκτωρ μὲν κεφαλῇφιν ἐπεὶ λάβεν, οὐχὶ μεθίει·

gebat.—719. See 3, 187. — 723. See 13, 776. — 736. Οὐδὲ ἐπὶ πολὺν χρόνον ἀπείχετο φωτός, *Sch.* It (= βέλος, the stone) took up no long time to hit a man.—737. Μάταιον ἐποίησε, *Sch.* In the same sense as οὐχ ἄλιον βέλος ἦκε, 4, 498. — 740. Συνέτριψεν, *Sch.* οὐδὲ . . . ἔσχεν, nor did it hold out, withstand (lit.). — 742. See 12, 386. — 747. τήθεα, a kind of oysters. — 748. δυσπέμφελος, i. e. ὁ πόντος, even though it should be stormy (*difficilis transmissu, tractu*). — 752. Ὀρμημα, *Sch.*; the gait, the spring. — 756. Aor. of

Hector has despoiled Patroclus, when Ajax appears. Hector retires, for which Glaucus reproaches him. Hector goes to put on the arms of Achilles. Zeus sees and pities him, but Arès exalts his courage. The Trojans charge the Greeks. Ajax sees their danger, and advises Menelaus to call the chiefs to him.

- “Ως ἔφατ’· Αἴαντι δὲ δαΐφρονι θυμὸν ὄρινεν.
 124 Βῆ δὲ διὰ προμάχων· ἅμα δὲ ξανθὸς Μενέλαος.
 “Εκτωρ μὲν Πάτροκλον, ἐπεὶ κλυτὰ τεύχε’ ἀπηύρα,
 ἔλχ’, ἵν’ ἀπ’ ὤμοισιν κεφαλὴν τάμοι ὀξεί χαλκῷ,
 τὸν δὲ νέκυν Τρωῆσιν ἐρυσσάμενος κυσὶ δόϊη.
 128 Αἴας δ’ ἐγγύθεν ἦλθε, φέρων σάκος, ἥτε πύργον
 “Εκτωρ δ’ ἄψ ἐς ὄμιλον ἰὼν ἀνεχάζεθ’ ἑταίρων.
 “Ες δΐφρον δ’ ἀνόρουσε· δίδου δ’ ὄγε τεύχεα καλὰ
 Τρωσὶ φέρειν προτὶ ἄστυ, μέγα κλέος ἔμμεναι αὐτῷ.
 132 Αἴας δ’ ἀμφὶ Μενoitιάδῃ σάκος εὐρὺ καλύψας
 ἐστήκει, ὥς τίς τε λέων περὶ οἷσι τέκεσσιν,
 ὡ ρά τε νήπι’ ἄγοντι συναντήσωνται ἐν ὕλῃ
 ἄνδρες ἐπακτῆρες· ὁ δέ τε σθένει βλεμεαίνει·
 136 πᾶν δέ τ’ ἐπισκύνιον κάτω ἔλκεται, ὅσσε καλύπτων
 ὥς Αἴας περὶ Πατρόκλῳ ἥρωϊ βεβήκει.
 “Ατρεΐδης δ’ ἐτέρωθεν, “Αρηΐφιλος Μενέλαος,
 ἐστήκει, μέγα πένθος ἐνὶ στήθεσσιν ἀέζων.
 140 Γλαῦκος δ’ “Ιππολύχοιο παῖς, Λυκίων ἀγὸς ἀν-
 δρῶν,
 “Εκτορ’ ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ·
 “Εκτορ, εἶδος ἄριστε, μάχης ἄρα πολλὸν ἐδέεο.
 “Η σ’ αὐτως κλέος ἐσθλὸν ἔχει, φύξην ἐόντα.
 144 Φράζεο νῦν, ὅπως κε πόλιν καὶ ἄστυ σαώσεις
 οἷος σὺν λαοῖσι, τοὶ “Ιλίῳ ἐγγεγάασιν.

133. *λέων* is here a *nomen epicœnum*, serving to designate the species without distinction of male and female; just as in French *le vautour* (the vulture) is used of the female bird, as well as of the male. In H.’s time the fem. *λείαινα* did not yet exist. In point of fact it is the lioness, not the lion, that conducts the little ones. Aulus Gellius, who makes this remark (xiii. ch. 7), also brings this passage as a proof, how much better H. was informed than some later authors, who assert that the lioness never produces more than one whelp at a time, which is quite untrue.—135. *Κυνηγοί, ἀπὸ τοῦ ἐπάγειν τοὺς κύνας*, Sch. — 136. *ἐπισκύνιον*, the skin above the eye-brows, which contracts or expands according to the diverse passions or impressions (see Arist., *Frogs*, v. 823, and the Scholia) [*down he draws His whole brow into frowns*, Cp.].—142. *“Απελείπου*, Sch. Thou hast greatly fallen short of what the fight required; or we must take *μάχης* = τοῦ μάχισθαι. — 143. [*αὐτως*, App. IV.] *φύξην*, run-

- 146 Οὐ γάρ τις Λυκίων γε μαχησόμενος Δαναοῖσιν
εἶσι περὶ πτόλιος· ἐπεὶ οὐκ ἄρα τις χάρις ἦεν
148 μάρνασθαι δηῖοισιν ἐπ' ἀνδράσι νωλεμῆς αἰεί.
Πῶς κε σὺ χείρονα φῶτα σαώσειας μεθ' ὕμιλον,
σχέτλι', ἐπεὶ Σαρπηδόν', ἅμα ξείνον καὶ ἐταῖρον,
κάλλιπες Ἀργείοισιν ἔλωρ καὶ κύρμα γενέσθαι ;
152 ὃς τοι πόλλ' ὄφελος γένετο, πτόλεϊ τε καὶ αὐτῷ,
ζῶος ἰών· νῦν δ' οὐ οἱ ἀλαλκόμεναι κύνας ἔτλης.
Τῷ νῦν εἴ τις ἐμοὶ Λυκίων ἐπιπείσεται ἀνδρῶν,
οἴκαδ' ἵμεν, Τροίῃ δὲ πεφήσεται αἰπὺς ὄλεθρος.
156 Εἰ γὰρ νῦν Τρώεσσι μένος πολυθαρσῆς ἐνείη,
ἄτρομον, οἷόν τ' ἀνδρας ἐσέρχεται, οἱ περὶ πάτρης
ἀνδράσι δυσμενέεσσι πόνον καὶ δῆριν ἔθεντο,
αἰψά κε Πάτροκλον ἐρυσσάμεθα Ἴλιον εἴσω.
60 Εἰ δ' οὗτος προτὶ ἄστρ' ἀνὰ Πριάμοιο ἄνακτος
ἔλθοι τεθνηώς, καὶ μιν ἐρυσσάμεθα χάρμης,
αἰψά κεν Ἀργεῖοι Σαρπηδόνοιο ἔντεα καλὰ
λύσειαν, καὶ κ' αὐτὸν ἀγοίμεθα Ἴλιον εἴσω.
64 Τοῖον γὰρ θεράπων πέφατ' ἀνέρος, ὃς μέγ' ἄριστος
Ἀργείων παρὰ νηυσί, καὶ ἀγχιμαχοὶ θεράποντες.
Ἀλλὰ σύγ' Αἴαντος μεγαλήτορος οὐκ ἐτάλασσας
στήμεναι ἄντα, κατ' ὅσσε ἰδὼν δηῖων ἐν αὐτῇ,
58 οὐδ' ἰθὺς μαχέσασθαι· ἐπεὶ σέο φέρερός ἐστιν.
Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος
Ἔκτωρ·
Γλαῦκε, τίη δὲ σὺ τοῖος ἐὼν ὑπέροπλον ἔειπες !
ᾧ πόποι, ἦ τ' ἐφάμην σε περὶ φρένας ἔμμεναι ἄλ-
λων,
2 τῶν ὅσσοι Λυκίην ἐριβώλακα ναιετάουσιν·
νῦν δέ σευ ὠνοσάμην πάγχυ φρένας, οἷον ἔειπες·
ὅσπερ με φῆς Αἴαντα πελώριον οὐχ ὑπομείναι.
Οὔτοι ἐγὼν ἑρρίγα μάχην οὐδὲ κτύπον ἵππων·
6 ἄλλ' αἰεὶ τε Διὸς κρείσσω νόος αἰγιόχοιο,
ὅσπερ καὶ ἄλκιμον ἄνδρα φοβεῖ, καὶ ἀφείλετο νίκην
ῥῆιδίως, ὅτε δ' αὐτὸς ἐποτρύνει μαχέσασθαι.
Ἀλλ' ἄγε δεῦρο, πέπον, παρ' ἐμ' ἵστασο καὶ ἴδε
ἔργον·

146, fm φύξις . . . — 147. εἶσι, *ibid.* — 151. Glaucus knew not that
is had caused the body of his friend to be carried off. — 155. Fm
νω (root φάω). Ἀναφανήσεται, *Sch.* — 164. πέφατο, see 5, 531.—
. See 13, 829. — 175. Ἐφοβήθην, *Sch.*; see 7, 114. — 181. ἀλκῆς

- 180 ἤε πανημέριος κακὸς ἔσσομαι, ὥς ἀγορεύεις,
ἢ τινα καὶ Δαναῶν ἀλκῆς μάλα περ μεμαῶτα
σχῆσω ἀμυνέμεναι περὶ Πατρόκλοιο θανόντος.
Ὡς εἰπὼν Τρώεσσιν ἐκέκλετο μακρὸν αὔσας·
- 184 Τρῶες καὶ Αὐκιοὶ καὶ Δάρδανοι ἀγχιμαχῆται,
ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς·
ὄφρ' ἂν ἐγὼν Ἀχιλῆος ἀμύμονος ἔντεα δῶ
καλά, τὰ Πατρόκλοιο βίην ἐνάριξα κατακτάς.
- 188 Ὡς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἑκτωρ
δητῶν ἐκ πολέμοιο· θεῶν δ' ἐκίχανεν ἐταίρους
ᾧκα μάλ', οὐπω τῆλε, ποσὶ κραιπνοῖσι μετασπών,
οἱ προτὶ ἄστρῳ φέρον κλυτὰ τεύχεα Πηλεΐδαο.
- 192 Στὰς δ' ἀπάνευθε μάχης πολυδακρύτου, ἔντε' ἄμει-
βεν·
ἥτοι ὁ μὲν τὰ ἃ δῶκε, φέρειν προτὶ Ἴλιον ἰρήν,
Τρῳασὶ φιλοπτολέμοισιν· ὁ δ' ἄμβροτα τεύχεα δύνει
Πηλεΐδew Ἀχιλῆος, ἃ οἱ θεοὶ Οὐρανίῳνες
- 196 πατρὶ φίλῳ ἔπορον· ὁ δ' ἄρα ᾧ παιδὶ ὄπασσεν
γηράς· ἀλλ' οὐχ υἱὸς ἐν ἔντεσι πατρὸς ἐγήρα.
Τὸν δ' ὥς οὖν ἀπάνευθεν ἵδεν νεφεληγερέτα Ζεὺς
τεύχεσι Πηλεΐδαο κορυσσόμενον θείοιο,
- 200 κινήσας ῥά κάρη, προτὶ δν μυθήσατο θυμόν·
Ἄ δεῖλ', οὐδέ τι τοι θάνατος καταθύμιός ἐστιν,
ὃς δὴ τοι σχεδὸν εἴσι· σὺ δ' ἄμβροτα τεύχεα δύνεις
ἀνδρὸς ἀριστῆος, τόντε τρομέουσι καὶ ἄλλοι.
- 204 Τοῦ δὴ ἐταῖρον ἔπεφνες ἐνηέα τε κρατερόν τε·
τεύχεα δ' οὐ κατὰ κόσμον ἀπὸ κρατός τε καὶ ὤμων

is dpt on σχῆσω, *cohibebo a pugna*; see 2, 275.—187. = Πάτροκλον, see 2, 658. Such periphrases could not, of course, be used, except for persons filled with the qualities which they enounce.—190. *Ἐν μεθέπῳ*. See 13, 567.—191. Hector had sent these glorious spoils to Troy; but now, being advertised by Glaucus of an imminent danger, and animated by the justice of his reproaches, he wishes to perform some brilliant exploit, and believes that he should be more certain of success, if he fought with the arms of Achilles.—197. *γηράς*, partep. of *γηράναι*, form in *μι* of *γηράω* or *γηράσκω*. This reflexion is quite Homeric. The thought expressed is deeply affecting; nor can any thing be more simple and natural than the words employed; and yet (such a Proteus is taste!) Dugas Month. says on this same line: "Knight suppresses line 197. He blames with reason the partep. *γηράς*; and, on the score of taste, I do not approve the opposition presented by the words *γηράς* and *εἰς ἐγήρα*; it savours somewhat of the scholiastic spirit. This line then seems to me a gloss, which has slipped into the text."—204.

λεν· ἀτάρ τοι νῦν γε μέγα κράτος ἐγγυαλίξω,
 ἢν ποιινήν, ὃ τοι οὔτι μάχης ἐκ νοστήσαντι
 ξεται Ἀνδρομάχη κλυτὰ τεύχεα Πηλείωνος.

Ἦ, καὶ κυανέησιν ἐπ' ὄφρ' οἱ νεύσει Κρονίων.
 ἵκτορι δ' ἤρμοσε τεύχε' ἐπὶ χροῖ· δὴ δέ μιν Ἄρης
 εἰνός, ἐνυάλιος· πλήσθεν δ' ἄρα οἱ μέλε' ἐντὸς
 λκῆς καὶ σθένεος, μετὰ δὲ κλειτοὺς ἐπικούρους
 ἦ ῥα μέγα ἰάχων· ἰνδάλλετο δὲ σφισι πᾶσιν,
 εὐχεσι λαμπόμενος μεγαθύμου Πηλείωνος.
 Στρυνεν δὲ ἕκαστον ἐποιχόμενος ἐπέεσσιν,
 Λέσθλην τε Γλαῦκόν τε, Μίδοντά τε Θερσίλο-
 χόν τε,

Ἀστεροπαῖόν τε Δεισήνορά θ' Ἰππόθοόν τε,
 Βόρκεν τε Χρομίον τε καὶ Ἕννομον οἰωνιστήν·
 οὓς δ' ἐποτρύνων ἔπεα πτερόεντα προσηύδα·

Κέκλυτε, μυρία φῦλα περικτιόνων ἐπικούρων·
 οὐ γὰρ ἐγὼ πληθὺν διζήμενος οὐδὲ χατίζω
 ἐνθάδ' ἀφ' ὑμετέρων πολίων ἤγειρα ἕκαστον
 ἀλλ' ἵνα μοι Τρώων ἀλόχους καὶ νήπια τέκνα
 προφρονέως ῥύοισθε φιλοπτολέμων ὑπ' Ἀχαιῶν·
 τὰ φρονέων, δώροισι κατατρύχω καὶ ἐδωδῇ
 λαούς, ὑμέτερον δὲ ἐκάστου θυμὸν ἀέξω.

Τῷ τις νῦν ἰθὺς τετραμμένος, ἢ ἀπολέσθω·
 ἢ σαωθήτω· ἢ γὰρ πολέμου ὀαριστύς.

Ὅς δέ τε Πάτροκλον, καὶ τεθνηωτά περ, ἔμπης
 Τρῶας ἐς ἵπποδάμους ἐρύσῃ, εἴξῃ δέ οἱ Αἴας,
 ἥμισυ τῷ ἐνάρων ἀποδάσσομαι, ἥμισυ δ' αὐτὸς
 ἔξω ἐγώ· τὸ δέ οἱ κλέος ἔσσεται, ὅσσον ἐμοὶ περ.

Ὡς ἔφαθ'· οἱ δ' ἰθὺς Δαναῶν βρῖσαντες ἔβησαν,

οσηνῇ, πᾶον, Sch.—207. Ἀμοιβήν, ἀντιστήκωσιν, Eustath. Com-
 isation, as 5, 266 = ὅτι σοί, by thee; not, from thee. — 210.
 ιοσε is intrans. as 3, 333, and elsewhere. We must not, with
 ne translators, take Κρονίων for the nom. to this verb. — 213.
 κάζω, ὁμοιοῦτο, Sch.—220. μυρία and περικτιόνων (says Eustath.)
 directed against Glaucus, who had just spoken as if the Ly-
 ons were the only allies of the Trojans. — 221. γάρ, see 7, 328.
 τίζω (αὐτοῦ), having need of him. — 224. See 9, 248. — 226.
 ιούς, the Trojans. He exhausts them by levies more or less forced,
 and by furnishing provisions, to augment the zeal of the allies. —
 228. See 13, 291. "Such is the course of war" [i. e. the way in
 which it deals with those who are engaged in it. ἀαριστύς = con-
 versation, intercourse]: one is slain, another returns unhurt. (The
 explanation of Mad. Dacier is inadmissible.) — 229. See 14, 1. —

- 234 δούρατ' ἀνασχόμενοι· μάλα δέ σφισιν ἔλπετο θυμὸς
νεκρὸν ὑπ' Αἴαντος ἐρύειν Τελαμωνιάδασ·
236 νήπιοι· ἦ τε πολέσσιν ἐπ' αὐτῷ θυμὸν ἀπηύρα.
Καὶ τότε ἄρ' Αἴας εἶπε βοὴν ἀγαθὸν Μενέλαον·
ᾧ πέπον, ὦ Μενέλαε Διοτρεφές, οὐκέτι νῶϊ
ἔλπομαι αὐτῷ περ νοστησέμεν ἐκ πολέμοιο.
240 Οὔτι τόσον νέκνος περιδείδεια Πατρόκλοιο,
ὅς τε τάχα Τρώων κορέει κύνας ἡδ' οἰωνούς,
ὅσσον ἐμῇ κεφαλῇ περιδείδεια, μήτι πάθῃσιν,
καὶ σῇ· ἐπεὶ πολέμοιο νέφος περὶ πάντα καλύπτει,
244 Ἐκτωρ, ἡμῖν δ' αὖτ' ἀναφαίνεται αἰπὺς ὄλεθρος.
Ἄλλ' ἄγ', ἀριστῆας Δαναῶν κάλει, ἦν τις ἀκούσῃ.
ᾧ φασ· οὐδ' ἀπίθῃσε βοὴν ἀγαθὸς Μενέλαος·
ἥϊσεν δὲ διαπρύσιον Δαναοῖσι γεγωνώς·
248 ᾧ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
οἷτε παρ' Ἀτρεΐδης, Ἀγαμέμνονι καὶ Μενελάῳ,
δήμια πίνουσιν, καὶ σημαίνουσιν ἕκαστος
λαοῖς· ἐκ δὲ Διὸς τιμὴ καὶ κῦδος ὀπῆδεῖ.
252 Ἀργαλέον δέ μοι ἔστι διασκοπιᾶσθαι ἕκαστον
ἡγεμόνων· τύσση γὰρ ἕρις πολέμοιο δέδθεν.
Ἄλλὰ τις αὐτὸς ἴτω, νεμεσιζέσθω δ' ἐνὶ θυμῷ,
Πάτροκλον Τρωῆσι κυσὶν μέλπηθρα γενέσθαι.
256 ᾧ φασ· ὅξυ δ' ἄκουσεν Ὀϊλῆος ταχὺς Αἴας.
Πρῶτος δ' ἀντίος ἦλθε θείων ἀνὰ δηϊότητα·
τὸν δὲ μετ' Ἰδομενεὺς καὶ ὀπάων Ἰδομενῆος,
Μηριόνης, ἀτάλαντος Ἐνναλίῳ ἀνδρεφόντῃ.
260 Τῶν δ' ἄλλων τίς κεν ᾗσι φρεσὶν οὐνόματ' εἶποι,
ὅσσοι δὴ μετόπισθε μάχην ἤγειραν Ἀχαιῶν;

The Greeks are drawn up round the body of Patroclus. The Trojans repulse them and are carrying it away, but are put to flight by Ajax. Æneas brings back Hector and his men to the charge, and a bloody fight takes place.

Τρῶες δὲ προὔτυψαν ἀολλέες· ἦρχε δ' ἄρ' Ἐκτωρ.

ᾧ φασ· ὅτ' ἐπὶ προχοῇσι Διυπετέος ποταμοῖο
264 βέβρυχεν μέγα κύμα ποτὶ ρόον, ἀμφὶ δέ τ' ἄκρα

233. See 12, 346, 359. — 235. See the note cited at v. 224. — 237. See 12, 210. — 250. Τὰ δημόσια, τὰ παρὰ τοῦ δήμου ἐξαιρίτως διδόμενα τοῖς βασιλεῦσιν ἀναλίσκουσι, Sch. See 4, 259, 260. — 253. See 2, 92. — 255. See 13, 233.

262. See 13, 136. — 263—265. “Eustath. has developed at great

όνες βοόωσιν, ἱρευγομένης ἄλως ἕξω·
 ἴσση ἄρα Τρώες ἰαχῇ ἴσαν. Αὐτὰρ Ἀχαιοὶ
 ἵτασαν ἀμφὶ Μενoitιάδῃ, ἓνα θυμὸν ἔχοντες,
 ραχθέντες σάκεισιν χαλκήρεσιν. Ἀμφὶ δ' ἄρα σφιν
 ἀμπρῆσιν κορύθεσσι Κρονίων ἥερα πολλὴν
 εὖ· ἐπεὶ οὐδὲ Μενoitιάδην ἤχθαιρε πάρος γε,
 φρα, ζωὸς ἐών, θεράπων ἦν Αἰακίδαο·
 ἴσησεν δ' ἄρα μιν δῆϊων κυσὶ κύρμα γενέσθαι
 ῥιωῆσιν· τῷ καὶ οἱ ἀμυνέμεν ὤρσεν ἐταίρους.

ᾠσαν δὲ πρότεροι Τρώες ἐλίκωπας Ἀχαιοὺς·
 ἑκρὸν δὲ προλιπόντες ὑπέτρεσαν, οὐδὲ τιν' αὐτῶν
 Γρῶες ὑπέρθυμοι ἔλον ἔγχεσιν, ἰέμενοί περ·
 ἰλλὰ νέκυν ἱρύοντο· μίνυνθα δὲ καὶ τοῦ Ἀχαιοὶ
 μέλλον ἀπέσσεσθαι· μάλα γάρ σφεας ὥκ' ἐλέλιξεν
 Αἴας, δς πέρι μὲν εἶδος, πέρι δ' ἔργα τέτυκτο
 γῶν ἄλλων Δαναῶν, μετ' ἀμύμονα Πηλεΐωνα.
 Ἴθυσεν δὲ διὰ προμήχων, συὶ εἵκελος ἀλκὴν
 καπρίῳ, ὅστ' ἐν ὕρεσσι κύνας θαλερούς τ' αἰζηνοὺς
 ῥηϊδίῳς ἐκέδασσεν, ἐλιζάμενος, διὰ βήσσας·
 ὥς υἱὸς Τελαμῶνος ἀγαυοῦ, φαίδιμος Αἴας,
 ρεῖα μετείσάμενος Τρώων ἐκέδασσε φάλαγγας,
 οἱ περὶ Πατρόκλῳ βέβασαν, φρύνεον δὲ μάλιστα
 ἄστν πότι σφέτερον ἱρύειν, καὶ κῦδος ἀρέσθαι.

Ἦτοι τὸν Λήθοιο Πελασγοῦ φαίδιμος υἱός,
 Ἰππόθοος. ποδὸς ἔλκε κατὰ κρατερὴν ὑσμίνην,
 δησάμενος τελαμῶνι παρὰ σφυρὸν ἀμφὶ τένοντας,
 Ἐκτορι καὶ Τρώεσσι χαριζόμενος· τάχα δ' αὐτῷ
 ἦλθε κακόν, τό οἱ οὕτις ἱρύκακεν ἱεμένων περ.

gth the imitative harmony of these lines. He remarks the onomatopoeia of the words *προχοῇσι*, *βέβρονχεν*, *βοόωσιν*, *ἱρευγομένης*, which well imitate the roaring of the waves. Dionysius of Sicarnassus also cites v. 265, as expressing with great truth the yellowing of the shore lashed by the waves. Aristotle remarks, at the effect would have been entirely destroyed, if, instead of *όνες βοόωσιν*, the poet had put *ἡῖόνες κράζουσιν*. It is related at Plato, or, as others say, Solon, wishing to contend with H. in a scriptive passage of this kind, found his imitation so inferior, that he went the unlucky attempt." *Dugas Month.*—264. See 13, 393.—268. *οἱ σφιν* (the whole) *κορύθεσιν* (the part, *ἐκ παραλλήλου*), see ., 11.—270. = *ἐφίλει*. See 16, 185. "All valiant men are not ved by Zeus, but those who, like Patroclus, join goodness to labour." *Mad. Davier.*—272. Horace; *Laetus in praesens animus, quod tra est, oderit curare.*—279. = *περιῆν*.—286. *ἔμειμι*.—296.

- 293 Τὸν δ' υἱὸς Τελαμῶνος, ἐπαΐξας δι' ὁμίλον,
 πλῆξ' αὐτοσχεδίνην κυνέης διὰ χαλκοπαρήνῃ·
 ἦρικε δ' ἵπποδάσεια κόρυς περὶ δουρὸς ἀκωκῇ,
 296 πληγεῖς ἔγχεϊ τε μεγάλῃ καὶ χειρὶ παχείῃ·
 ἐγκέφαλος δὲ παρ' αὐλὸν ἀνέδραμεν ἐξ ὠτειλῆς
 αἱματόεις· τοῦ δ' μῦθι λύθη μένος· ἐκ δ' ἄρα χειρῶν
 Πατρόκλοιο πόδα μεγαλήτορος ἦκε χαμαῖζε
 300 κεῖσθαι· ὁ δ' ἄγχ' αὐτοῖο πέσε πρηνῆς ἐπὶ νεκρῷ,
 τῇλ' ἀπὸ Λαρίσσης ἐριβώλακος· οὐδὲ τοκεῦσιν
 θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οἱ αἰὼν
 ἐπλεθ', ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.
 304 Ἐκτωρ δ' αὐτ' Αἴαντος ἀκόντισε δουρὶ φαεινῷ.
 Ἄλλ' ὁ μὲν ἅντα ἰδὼν ἠλεύατο χάλκεον ἔγχος,
 τυτθόν· ὁ δὲ Σχεδίων, μεγαθύμου Ἰφίτου υἱόν,
 Φωκίων ὄχ' ἄριστον, ὃς ἐν κλειτῷ Πανοπῇ
 308 οἰκία ναιετάασκε, πολέσσ' ἀνδρεσσιν ἀνάσσω·
 τὸν βάλ' ὑπὸ κληῖδα μέσσην· διὰ δ' ἀμπερὲς ἄκρῃ
 αἰχμὴ χαλκείῃ παρὰ νεύατον ὦμον ἀνέσχευ·
 Δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 312 Αἴας δ' αὖ Φόρκυνα δαΐφρονα, Φαίνοπος υἱόν,
 Ἴπποθόῳ περιβάντα, μέσσην κατὰ γαστέρα τύψεν·
 ῥῆξε δὲ θώρηκος γύαλον, διὰ δ' ἔντερτα χαλκὸς
 ἤφυσ'· ὁ δ' ἐν κονίῃσι πεσών ἔλε γαῖαν ἀγοστῷ.
 316 Χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἐκτωρ·
 Ἀργεῖοι δὲ μέγα ἴαχον, ἐρύσαντο δὲ νεκρούς,
 Φόρκυν θ' Ἰππύθουόν τε· λύνοντο δὲ τεύχε' ἀπ'
 ὤμων.
 Ἔνθα κεν αὐτε Τρῶες Ἀρηϊφίλων ὑπ' Ἀχαιῶν
 320 Ἴλιον εἰσανέβησαν, ἀναλκείῃσι δαμέντες·
 Ἀργεῖοι δέ κε κῦδος ἔλουν, καὶ ὑπὲρ Διὸς αἶσαν,
 κάρτεϊ καὶ σθένει σφετέρῃ. Ἄλλ' αὐτὸς Ἀπόλλων
 Αἰνείαν ὤτρυνε, δέμας Περίφαντι ἰοικώς,
 324 κήρυκ' Ἦπυτίδῃ, ὃς οἱ παρὰ πατρὶ γέροντι
 κηρύσσων γήρασκε, φίλα φρεσὶ μῆδεα εἰδώς·
 τῷ μιν εἰσιάμενος προσέφη Διὸς υἱὸς Ἀπόλλων·

ἦρικε, aor. 2 with intrans. signif. of ἐρείκω, to tear, rend. — 297. αὐλός, a small tube in the middle of the helmet, in which the plume was fixed. — 300. αὐτοῦ, sc. τοῦ ποδός. — 302. See 4, 478. — 307. Πανοπεύς, a town of Phocia, on the frontiers of Boeotia. See in Pausanias, bk x. ch. 4, some particular details about this passage. — 319, 320. See 6, 73, 74. — 321. See *ibid.*, 487. — 325. See 7, 278.

Αἰνεΐα, πῶς ἂν καὶ ὑπὲρ θεὸν εἰρύσσαισθε
 λιον αἰπεινὴν ; ὥς δὴ ἴδον ἀνέρας ἄλλους
 ἴρτεϊ τε σθένει τε πεποιθότας, ἥνορέη τε,
 λήθει τε σφετέρῳ, καὶ ὑπερδέα δῆμον ἔχοντας.
 Ἰμῖν δὲ Ζεὺς μὲν πολὺ βούλεται ἢ Δαναοῖσιν
 ἴκην· ἀλλ' αὐτοὶ τρεῖτ' ἄσπετον οὐδὲ μάχεσθε.
 Ὡς ἔφατ'· Αἰνεΐας δ' ἑκατηβόλον Ἀπόλλωνα
 γνῶ, ἐσάντα ἰδών· μέγα δ' Ἔκτορα εἶπε βοήσας·
 Ἔκτορ τ' ἠδ' ἄλλοι Τρώων ἀγοὶ ἠδ' ἐπικούρων,
 ἰδὼς μὲν νῦν ἦδε γ', Ἀρηϊφίλων ὑπ' Ἀχαιῶν
 ἴλιον εἰσαναβῆναι, ἀναλκείρσι δαμέντας.
 Ἀλλ' ἔτι γάρ τις φησι θεῶν, ἐμοὶ ἄγχι παραστάς,
 ἦν', ὕπατον μήστωρα, μάχης ἐπιτάρροθον εἶναι.
 Γῶ ρ' ἰθὺς Δαναῶν ἴομεν, μηδ' οἴγε ἔκηλοι
 Πάτροκλον νηυσὶν πελασαίαιτο τεθυηῶτα.
 Ὡς φάτο· καὶ ῥα πολὺ προμάχων ἐξάλμενος
 ἔστη.

Οἱ δ' ἐλελίχθησαν, καὶ ἐναντίοι ἔσταν Ἀχαιῶν.
 Ἐνθ' αὐτ' Αἰνεΐας Λειώκριτον οὔτασε δουρὶ
 νιδὸν Ἀρίσβαντος, Λυκομήδεος ἐσθλὸν ἱταῖρον.
 Τὸν δὲ πεσόντ' ἐλέησεν Ἀρηϊφίλος Λυκομήδης·
 στῇ δὲ μάλ' ἐγγὺς ἰών, καὶ ἀκόντισε δουρὶ φαεινῷ,
 καὶ βάλεν Ἰππασίδην Ἀπισάονα, ποιμένα λαῶν,
 ἦπαρ ὑπὸ πραπίδων, εἴθαρ δ' ὑπὸ γούνατ' ἔλυσεν·
 ὃς ῥ' ἐκ Παιονίης ἐριβώλακος εἰληλούθει,
 καὶ δὲ μετ' Ἀστεροπαῖον ἀριστεύεσκε μάχεσθαι.
 Τὸν δὲ πεσόντ' ἐλέησεν Ἀρήϊος Ἀστεροπαῖος,
 ἵθυσεν δὲ καὶ ὁ πρόφρων Δαναοῖσι μάχεσθαι·
 ἀλλ' οὐπὼς ἔτι εἶχε· σάκεσσι γὰρ ἔρχατο πάντη
 ἑσταότες περὶ Πατρόκλῳ, πρὸ δὲ δούρατ' ἔχοντο.
 Αἴας γὰρ μάλα πάντας ἐπ' ὤχετο, πολλὰ κελεύων·
 οὔτε τιν' ἐξυπίσω νεκροῦ χάζεσθαι ἀνώγει,
 οὔτε τινὰ προμάχεσθαι Ἀχαιῶν ἑξοχὸν ἄλλων,

7, sqq. Mad. Dacier thus sums up the meaning of this speech: "I
 ve seen armies by their valour and courage gain victories, even
 ainst the orders of destiny ; and you, to whom destiny is favour-
 le, and for whom Zeus himself combats, will you by your cowardice
 se all these advantages !" — 330. = ὑπερδέα, fm ὑπερδεής, ex-
 ained by ὑπερκείμενος τοῦ δῖους, ἀπτόητος, above fear, inaccessible
 fear. — 331. See 1, 117. — 339. See 4, 84. — 354. Πεφραγμένοι
 ταν, Sch. ; see 16, 481. Ajax has arranged the Greeks in a circle

359 ἀλλὰ μάλ' ἄμφ' αὐτῷ βεβάμεν, σχεδόθεν δὲ μάχεσθαι.

360 Ὡς Αἴας ἐπέτελλε πελώριος· αἵματι δὲ χθὼν
δεύετο πορφυρέῳ· τοὶ δ' ἀγχιστῖνοι ἐπιπτον
νεκροὶ ὁμοῦ Τρῶων καὶ ὑπερμενέων ἐπικούρων,
καὶ Δαναῶν· οὐδ' οἱ γὰρ ἀναιμωτί γ' ἐμάχοντο·

364 παυρότεροι δὲ πολὺ φθίνυθον· μέμνηντο γὰρ αἰεὶ
ἀλλήλοισι καθ' ὁμιλον ἀλεξέμεναι φόνον αἰπύν.

Ὡς οἱ μὲν μάρναντο δέμας πυρός· οὐδέ κε φαίης
οὔτε ποτ' ἥελιον σῶον ἔμμεναι οὔτε σελήνην.

368 Ἡέρι γὰρ κατέχοντο μάχῃ ἐνὶ ὅσσοι ἄριστοι
ἔστασαν ἀμφὶ Μενoitιάδῃ κατατεθυνηῶτι.

Οἱ δ' ἄλλοι Τρῶες καὶ εὐκνήμιδες Ἀχαιοὶ
εὐκηλοὶ πολέμιζον ὑπ' αἰθέρι· πέπτατο δ' αὐγὴ

372 ἡελίου ὀξεία, νέφος δ' οὐ φαίνεται πάσης
γαίης οὐδ' ὀρέων· μεταπανόμενοι δ' ἐμάχοντο,
ἀλλήλων ἀλεείνοντες βέλεα στονόεντα,
πολλὸν ἀφισταότες. Τοὶ δ' ἐν μέσῳ ἄλγε' ἔπασχον

376 ἡέρι καὶ πολέμῳ· τείροντο δὲ νηλεῖ χαλκῷ
ὅσσοι ἄριστοι ἔσαν. Δύο δ' οὐπω φῶτε πεπύσθην,
ἄνερε κυδαλίμῳ, Θρασυμήδῃς Ἀντίλοχός τε,
Πατρόκλοιο θανόντος ἀμύμονος, ἀλλ' ἔτ' ἔφαντο

380 ζῶν ἐνὶ πρώτῃ ὁμάδῃ Τρῶεσσι μάχεσθαι.
Τῷ δ' ἐπισσομένῳ θάνατον καὶ φύζαν ἑταίρων,
νόσφιν ἐμαρνάσθην, ἐπεὶ ὥς ἐπετέλλετο Νέστωρ,
ὀτρύνων πόλεμόνδε μελαινάων ἀπὸ νηῶν.

The struggle is prolonged. Achilles is still uninformed of the death of Patroclus. Hector wishes to make himself master of his steeds. Automedon calls to his aid the two Ajaces, on which Hector retires.

384 Τοῖς δὲ πανημερίοις ἔριδος μέγα νεῖκος ὀρώρει
ἀργαλέης· καμάτῳ δὲ καὶ ἰδρῷ νηλεεὲς αἰεὶ
γούνατά τε κνήμαί τε πόδες θ' ὑπένερθεν ἐκάστων,
χεῖρές τ' ὀφθαλμοὶ τε παλάσσετο μαρναμένοιιν

around the body of Patroclus ; see 359. — 366. See 11, 596. — 368. μάχῃ ἐνὶ, according to Aristophanes of Byzantium ; instead of μάχῃ ἐπι. — 371. εὐκηλοὶ does not mean ' quiet,' but at their ease, without embarrassment, without the obstacle, against which the others had to contend, viz. the obscurity of the cloud. πέπτ., fm περύνω. — 381. We have already said that ὅσσομαι always relates to the act of the understanding, foresight, presentiment, and never to material sight, as the root (ὅσσει) would lead one to think.

μφ' ἀγαθὸν θεράποντα ποδιώκεος Αἰακίδαο.
 Ὡς δ' ὅτ' ἀνὴρ ταύροιο βοὸς μέγαλοιο βοείην
 λαοῖσιν δῶν τανύειν, μεθύουσιν ἀλοιφῇ·
 ἐξάμενοι δ' ἄρα τοίγε διαστάντες τανύουσιν
 κυκλός', ἄφαρ δέ τε ἱκμὰς ἔβη, δύνει δέ τ' ἀλοιφή,
 πολλῶν ἐλκόντων· τάνυται δέ τε πᾶσα διαπρύ-
 ὤς οἱ γ' ἔνθα καὶ ἔνθα νέκυν ὀλίγη ἐνὶ χώρῃ
 ἴλκεον ἀμφότεροι· μάλα γάρ σφισιν ἔλπετο θυμός,
 Γρῶσιν μὲν, ἐρύειν προτὶ Ἴλιον, αὐτὰρ Ἀχαιοῖς,
 νῆας ἐπὶ γλαφυράς· περὶ δ' αὐτοῦ μῶλος ὀρώρει
 ἄγριος· οὐδέ κ' Ἄρης λαοσσόος, οὐδέ κ' Ἀθήνη
 γόνυ γε ἰδοῦσ' ὀνόσαιτ', οὐδ' εἰ μάλα μιν χόλος ἴκοι.

Τοῖον Ζεὺς ἐπὶ Πατρόκλῳ ἀνδρῶν τε καὶ ἵππων
 ἤματι τῷ ἐτάνυσσε κακὸν πόνον. Οὐδ' ἄρα πῶ τι
 ᾗδεε Πάτροκλον τεθνηότα διὸς Ἀχιλλεύς.
 Πολλὸν γὰρ ἀπάνευθε νεῶν μάρναντο θοάων,
 τείχει ὑπο Τρώων· τό μιν οὔποτε ἔλπετο θυμῷ
 τεθνάμεν, ἀλλὰ ζῶν, ἐνιχιρμφθέντα πύλῃσιν,
 ἄψ ἀπονοστήσειν· ἐπεὶ οὐδὲ τὸ ἔλπετο πάνπαν,
 ἐκπέρσειν πτολίεθρον ἄνευ ἔθην, οὐδὲ σὺν αὐτῷ.
 Πολλάκι γὰρ τόγε μητρὸς ἐπέυθετο, νόσφιν ἀκούων,
 ἣ οἱ ἀπαγγέλλεσκε Διὸς μέγαλοιο νόημα·
 δὴ τότε γ' οὐ οἱ ἔειπε κακὸν τόσον, ὅσσον ἐτύχθη,
 μήτηρ, ὅττι ρά οἱ πολὺ φίλτατος ὦλεθ' ἐταῖρος.
 Οἱ δ' αἰεὶ περὶ νεκρὸν ἀκαχμένα δούρατ' ἔχοντες
 νωλεμῆς ἐγχιρίμπτοντο καὶ ἀλλήλους ἐνάριζον·
 ὧδε δέ τις εἶπεν σκεν Ἀχαιῶν χαλκοχιτώνων·
 ὦ φίλοι, οὐ μὰν ἡμῖν εὐκλεῆς ἀπονέεσθαι

387. The Grammarians call this very rare construction (the plural subj. followed by a verb sing.) *schema Pindaricum*. This line offers incontestable example of it, but many others have been improperly referred to this figure; e. g. that cited by the Scholiast, "Ἐνθα βοειδῶν κατ' ἄρ' ἔξετο καὶ θεοὶ ἄλλοι.—389. ταύρου βοός, as we have seen σὺς κάρριος or κάρρος, &c. βοείην, sc. δοράν, see 11, 843. This comparison presents us with an interesting picture of the commencement of the art of tanning hides. Εὐτελής δ' οὖσα (says Eustath.) εἰκὼν ὅμως τῇ ἐναργείᾳ λάμπει κατὰ τοὺς παλαιούς, οἳ ἐναργῶς πριστώσα τὸ ὑποκείμενον. — 390. λαοῖς, to men of vigour; see 8, 12. μεθύειν, as in Lat. *ebrium esse*, to be saturated, abundantly sated, impregnated (with).—389. The last part of the line is not without object: H. there gives us to understand that these two divinities could render justice even to the party against which they might be enraged; so great was the valour displayed on both sides. — 410. Virg., *Æn.* iii. 712, "*Neo vates Helenus, quum multa horrenda moneret,*

- 416 νῆας ἐπι γλαφυράς· ἀλλ' αὐτοῦ γαῖα μέλαινα
 πᾶσι χάνοι· τό κεν ἡμιν ἄφαρ πολὺ κέρδιον εἴη,
 εἰ τοῦτον Τρώεσσι μεθήσομεν ἵπποδάμοισιν
 ἄστν πότι σφέτερον ἐρύσαι καὶ κῦδος ἀρέσθαι.
- 420 Ὡς δέ τις αὖ Τρώων μεγαθύμων αὐδῆσασκεν
 ὦ φίλοι, εἰ καὶ μοῖρα παρ' ἀνέρι τῷδε δαμῆναι
 πάντας ὁμῶς, μήπω τις ἐρωεῖτω πολέμοιο.
- Ὡς ἄρα τις εἶπεσκε, μένος δ' ὄρσασκεν ἑταῖρον.
- 424 Ὡς οἱ μὲν μάρναντο· σιδήρειος δ' ὄρυμαγδὸς
 χάλκεον οὐρανὸν ἴκε δι' αἰθέρος ἀτρυνγέτοιο.
- Ἴπποι δ' Αἰακίδαο, μάχης ἀπάνευθεν ἑόντες,
 κλαῖον, ἐπειδὴ πρῶτα πυθέσθην ἡνιόχοιο
- 428 ἐν κονίησι πεσόντος ὑφ' Ἑκτορος ἀνδροφόνιοι.
- Ἥ μὰν Αὐτομέδων, Διώρεος ἄλκιμος υἱός,
 πολλὰ μὲν ἄρ μάστιγι θοῇ ἐπεμαίετο θείνων,
 πολλὰ δὲ μιλίχοισι προσηύδα, πολλὰ δ' ἄρειψ'.
- 432 τῷ δ' οὔτ' ἄψ ἐπὶ νῆας ἐπὶ πλατὺν Ἑλλήσποντον
 ἠθέλετ' ἵεναι οὔτ' ἐς πόλεμον μετ' Ἀχαιοῦς·
 ἀλλ' ὥστε στήλη μένει ἔμπεδον, ἦτ' ἐπὶ τύμβῳ
 ἀνέρος ἐστήκη τεθνηότος ἢ γυναικός·
- 436 ὥς μένον ἀσφαλῶς περικαλλέα δίφρον ἔχοντες,
 οὔδ' ἐνισκίψαντε καρῆατα· δάκρυα δὲ σφιν
 θερμὰ κατὰ βλεφάρων χαμάδις ῥέε μυρομένοισιν,
 ἡνιόχοιο πόθῳ· θαλερὴ δὲ μαιίνεται χαίτη,
- 440 ζεύγλης ἐξεριποῦσα παρὰ ζυγὸν ἀμφοτέρωσε.
 Μυρομένῳ δ' ἄρα τώγε ἰδὼν ἐλέησε Κρονίων,
 κινήσας δὲ κάρη προτὶ δν μυθήσατο θυμόν·

Hos mihi prædixit luctus. — 422. See 13, 776. — 425. See 1, 426. — 426, sqq. Though H. animates almost all natural objects, yet this reason alone would not suffice to explain so detailed a picture. He attributes to the visible affection which horses exhibit towards their masters a degree of intensity which comported with the nature of the steeds of Achilles; these steeds being, as we know, immortal. Here are the traits, which Pliny has recognised as true and proper to be recorded in his *Natural History* (viii., ch. 42, § 64): *Equi præcægiunt pugnam, et amissos lugent dominos lacrimasque interdum desiderio fundunt. Interfecto Nicomede, equus ejus inedia vitam finivit, &c.* In the funeral procession of Pallas:

“Post bellator equus, positus insignibus, Æthon,
 It lacrimans, guttisq̃ humectat grandibus ora.”

Æn. xi. 89.—432. See 7, 86.—[437. Fixing their heads immovably; hanging them down to the earth. *Op.*]—440. *Excidens.* On each side of the yoke was a ζεύγλη, a sort of half-collar of wood, which was passed above the head of the horse, and was retained underneath by a strap.

Ἄ δειλῷ, τί σφῶϊ δόμεν Πηληϊ ἄνακτι
 νητῷ; ὑμεῖς δ' ἐστὸν ἀγήρω τ' ἀθανάτω τε.
 Ἴ ἵνα δυστήνοισι μετ' ἀνδράσιν ἄλγε' ἔχῃτον;
 ὃ μὲν γάρ τί ποῦ ἐστὶν διζυρώτερον ἀνδρὸς
 ἄντων, ὅσσα τε γαῖαν ἐπι πνέει τε καὶ ἔρπει.
 Ἀλλ' οὐ μὰν ὑμῖν γε καὶ ἄρμασι δαιδαλέοισιν
 ἔκτωρ Πριαμίδης ἐποχήσεται· οὐ γὰρ ἑάσω.
 Ἴ οὐχ ἄλῃς ὥς καὶ τεύχε' ἔχει καὶ ἐπεύχεται αὐτῷ;
 φῶϊν δ' ἐν γούνεσσι βαλῶ μένος ἡδ' ἐνὶ θυμῷ,
 φρα καὶ Αὐτομέδοντα σαώσετον ἐκ πολέμοιο
 ἥας ἐπι γλαφυράς· ἔτι γάρ σφισι κῦδος ὀρέξω,
 τείνειν, εἰσόκε νῆας εὖσσέλμους ἀφίκωνται,
 ὕρ τ' ἥελιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ.

Ὡς εἰπὼν ἵπποισιν ἐνέπνευσεν μένος ἦψ'.
 ὦ δ', ἀπὸ χαιτῶν κονίην οὐδὰςδε βαλόντε,
 ἰίμφ' ἔφερον θοὸν ἄρμα μετὰ Τρῶας καὶ Ἀχαιούς.
 Γοῖσι δ' ἐπ' Αὐτομέδων μάχετ', ἀχνύμενός περ
 ἑταῖρον,

ἵπποις αἰσσων, ὥστ' αἰγυπιδὸς μετὰ χῆνας·
 ὅεα μὲν γὰρ φεύγεσκεν ὑπὲκ Τρώων ὀρυμαγδοῦ,
 ὅεα δ' ἐπαίξασκε πολὺν καθ' ὄμιλον ὑπάζων.
 Ἀλλ' οὐχ ἥρει φῶτας, ὅτε σεύαιτο διώκειν·
 οὐ γὰρ πῶς ἦν οἶον ἐόνθ' ἱερῷ ἐνὶ δίφρῳ
 ἔγχει ἐφορμᾶσθαι, καὶ ἐπίσχειν ὠκέας ἵππους.
 Ὅψ' δὲ δὴ μιν ἑταῖρος ἀνὴρ ἶδεν ὀφθαλμοῖσιν
 Ἀλκιμέδων, υἱὸς Λαέρκεος Αἰμονίδαο·
 στῇ δ' ὅπιθεν δίφροιο, καὶ Αὐτομέδοντα προσηύδα·

Αὐτόμεδον, τίς τοί νυ θεῶν νηκερδέα βουλήν
 ἐν στήθεσσιν ἔθηκε, καὶ ἐξέλετο φρένας ἐσθλάς;
 οἶον πρὸς Τρῶας μάχεται πρώτῳ ἐν ὀμίλῳ
 μόνος· ἀτάρ τοι ἑταῖρος ἀπέκτατο· τεύχεα δ'
 Ἔκτωρ

45, 446. "These are traits peculiar to H.; a poet unequalled in power of expressing in words the full intensity of human sorrows. speaking thus, says Plutarch, the poet seems but to accord to us, above all living creatures, the sad privilege of unhappiness. often find in H. this intimate consciousness of the painful condition of man upon the earth; and it is to this profound sentiment that we owe the touching details of this scene, pathetic as it is, of am at the feet of Achilles." *Dugas Montb.* — 450. See 5, 349. — σφισι, to the Trojans. — 464. Ἔτοι μεγάλῃ (see 16, 407), ἡ ὅς ἱλαύνοντι ἵππους, Sch. — 469. Ἀκερδῇ, ἀνωφελῇ, βλαβεράν,

473 αὐτὸς ἔχων ὤμοισιν ἀγάλλεται Αἰακίδαο.

Τὸν δ' αὖτ' Αὐτομέδων προσέφη, Διώρεος υἱός·
'Αλκίμεδον, τίς γάρ τοι Ἀχαιῶν ἄλλος ὁμοῖος

476 ἵππων ἀθανάτων ἐχέμεν δμῆσιν τε μένος τε,
εἰ μὴ Πάτροκλος, θεόφιν μῆστωρ ἀτάλαντος,
ζῶδς ἑὼν ; νῦν αὖ θάνατος καὶ μοῖρα κιχάνει
ἀλλὰ σὺ μὲν μάστιγα καὶ ἥνία σιγαλούεσθαι

480 δέξαι, ἐγὼ δ' ἵππων ἀποβήσομαι, ὕφρα μάχουμαι.

Ὡς ἔφατ'· Ἀλκιμέδων δὲ βοηθόον ἄρμ' ἱπ-
πορούσας,

καρπαλίμως μάστιγα καὶ ἥνία λάζετο χερσίν·

Αὐτομέδων δ' ἀπόρουσε. Νόησε δὲ φαίδιμος Ἔκτωρ·

484 αὐτίκα δ' Αἰνεΐαν προσεφώνεεν ἐγγυὺς ἐόντα·

Αἰνεΐα, Τρώων βουληφόρε χαλκοχιτώνων,

ἵππῳ τῷδ' ἐνόησα ποδώκεος Αἰακίδαο,

ἔς πόλεμον προφανέντε σὺν ἡνιόχοισι κακοῖσιν.

488 Τῷ κεν ἐελποίμην αἰρησέμεν, εἰ σύ γε θυμῷ

σῷ ἐθέλεις· ἐπεὶ οὐκ ἂν ἐφορμηθέντε γε νῶϊ

τλαῖεν ἐναντίβιον στάντες μαχέσασθαι Ἀρηϊ.

Ὡς ἔφατ'· οὐδ' ἀπίθησεν εὖς παῖς Ἀγχίσαο.

492 Τῷ δ' ἰθὺς βήτην, βοέης εἰλυμένῳ ὤμους

αὔρησι, στερεῇσι· πολλὺς δ' ἐπελήλατο χαλκός.

Τοῖσι δ' ἅμα Χρομῖος τε καὶ Ἀρητος θεοειδής

ἦϊσαν ἀμφοτέροι· μάλα δὲ σφισιν ἔλπετο θυμὸς

496 αὐτῷ τε κτενεῖν ἐλάαν τ' ἐριαύχενας ἵππους·

νήπιοι, οὐδ' ἄρ' ἐμελλον ἀναιμωτί γε νέεσθαι

αὐτίς ἀπ' Αὐτομέδοντος. Ὁ δ' εὐζάμενος Διὶ πατρὶ

ἀλκῆς καὶ σθένος πλήτο φρένας ἀμφιμελαίνας.

500 Αὐτίκα δ' Ἀλκιμέδοντα προσηύδα, πιστὸν ἑταῖρον·

'Αλκίμεδον, μὴ δὴ μοι ἀπόπροθεν ἰσχύμεν ἵππους,

ἀλλὰ μάλ' ἐμπνεύοντε μεταφρένῃ. Οὐ γὰρ ἔγωγε

Sch.—476. Lit. : to have in hand the repression and the rush of the coursers ; i. e. to know how to stop them, or to urge them forward, at his will.—481. βοηθόον = πολεμικόν, see 13, 477. — 487. I transcribe here a very useful remark of *Mad. Dacier* : " There was, in fact, but one charioteer, as Alcimedon was alone in the chariot, and Automedon had descended to fight : but in poetry, as in painting, there is often only one moment, which must be seized. Hector sees Alcimedon leap upon the chariot before Automedon has descended . . . and he calls them two charioteers. In reading the poets we often fall into great embarrassments, unless we seize successfully the moment of which they speak."—490. *Sustineoriat*.—493. See 7, 228, 223.

Ἑκτορα Πριαμίδην μένεος σχήσισθαι οἶω,
πρίν γ' ἐπ' Ἀχιλλῆος καλλίτριχε βήμεναι ἵππῳ,
νῶϊ κατακτείναντα, φοβῆσαι τε στίχας ἀνδρῶν
Ἀργείων, ἥ κ' αὐτὸς ἐνὶ πρώτοισιν ἀλοίη.

Ὡς εἰπὼν Αἴαντε καλέσσατο καὶ Μενέλαον·
Αἴαντ', Ἀργείων ἡγήτορε, καὶ Μενέλαε,
ἦτοι μὲν τὸν νεκρὸν ἐπιτράπεθ', οἵπερ ἄριστοι,
ἀμφ' αὐτῷ βεβήμεν καὶ ἀμύνεσθαι στίχας ἀνδρῶν·
νῶϊν δὲ ζωοῖσιν ἀμύνετε νηλεῖς ἡμαρ.

Τῇδε γὰρ ἔβρισαν πόλεμον κάτα δακρυνόμεντα
Ἐκτωρ Αἰνείας θ', οἱ Τρώων εἰσὶν ἄριστοι.
Ἀλλ' ἦτοι μὲν ταῦτα θεῶν ἐν γούνασι κείται.
Ἦσω γὰρ καὶ ἐγὼ· τὰ δὲ κεν Διὶ πάντα μελήσει.

Ἡ ρα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
καὶ βάλεν Ἀρήτοιο κατ' ἀσπίδα πάντοσ' ἐτίσιν·
ἡ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἴσατο χαλκός·
νηϊαίρῃ δ' ἐν γαστρὶ διὰ ζωστήρος ἔλασσεν.

Ὡς δ' ὅταν ὁξὺν ἔχων πέλεκυν αἰζήϊος ἀνῆρ,
κόψας ἐξόπιθεν κεράων βοδὸς ἀγραύλοιο,
ἵνα τάμῃ διὰ πᾶσαν, ὃ δὲ προθορῶν ἐρίπρσιν·
ὥς ἄρ' ὅγε προθορῶν πέσεν ὕπτιος· ἐν δὲ οἱ ἔγχος
νηδυίοισι μάλ' ὅξ' κραδαινόμενον λύε γυῖα.

Ἐκτωρ δ' Αὐτομέδοντος ἀκόντισε δουρὶ φαεινῷ
ἀλλ' ὃ μὲν ἄντα ἰδὼν ἡλεύατο χάλκεον ἔγχος·
πρόσσω γὰρ κατέκνυψε· τὸ δ' ἐξόπιθεν δόρυ μακρὸν
οὐδὲ ἐνισκίμφθη, ἐπὶ δ' οὐρίαχος πελεμίχθη
ἔγχεος· ἔνθα δ' ἔπειτ' ἀφίει μένος ὄβριμος Ἄρης.

Καί νύ κε δὴ ξιφέεσσ' αὐτοσχεδὸν ὀρμηθήτην,
εἰ μή σφῶ' Αἴαντε διέκριναν μεμαῶτε,

502. Ἀλλὰ ἰγγὺς τοῦ νῶτου μου, Sch.—508. *Se cohibiturum ab im-*
tu.—509. ἐπιτράπετα (ἐκείνοις) οἱ . . .—514. Ἐν ἱεσουσίᾳ τῶν θεῶν
τι, Sch. It is generally supposed that this metaphor arises from
the ancient idea that strength resides in the knees. How often does
the poet say γούνατ' ἔλυσεν = occidit. But no one has ever explained how
such a metaphor came to be applied to the gods. It is evident that
no such explanation can be given. The principal deity of a temple was
generally represented sitting, and they placed on his knees the pre-
cious gifts offered to him (see 6, 273, 303): θεῶν ἐν γούνασι κείται
means then: It is no longer in our hands; it has been referred to
the gods, and is in their power. — 515. *Fm ἡμι.*—522. Ὀλὴν ἀπο-
έμοι τὴν νωτιαίαν φλέβα, Sch. It has been remarked here that H.
is a faithful painter of nature, for that an ox, struck behind the
horns, springs forward when he falls. — 523. ὕπτιος, on his back.—

- 532 οἱ ῥ' ἦλθον καθ' ὁμιλον, ἐταίρου κικλήσκοντος.
 Τοὺς ὑποταρβήσαντες ἐχώρησαν πάλιν αὖτις
 Ἐκτωρ Αἰνείας τ' ἠδὲ Χρομῖος θεοειδής·
 Ἄρητον δὲ κατ' αὐθι λίπον, δεδαϊγμένον ἦτορ,
 536 κείμενον· Αὐτομέδων δέ, θυῶν ἀτάλαντος Ἄρηι,
 τεύχεά τ' ἐξενάριξε, καὶ εὐχόμενος ἔπος ἠΐδα·
 Ἦ δὴ μὰν ὀλίγον γε Μενoitιάδαο θανόντος
 κῆρ ἄχεος μεθέηκα, χερείονά περ καταπέφνων.
 540 Ὡς εἰπὼν, ἐς δίφρον ἑλὼν ἔναρα βροτόεντα
 θῆκε· ἂν δ' αὐτὸς ἔβαινε, πόδας καὶ χεῖρας ὑπερβιν
 αἵματόεις, ὥς τις τε λέων κατὰ ταῦρον ἐδηδώς.

The chiefs fly back to combat for the body of Patroclus. *Athénē* animates Menelaus, who kills Podes. Apollo reproaches Hector. Zeus gives the Trojans the victory. Idomeneus flees towards the ships. Ajax advises Menelaus to send Antilochus to tell Achilles of the death of Patroclus.

- Ἄψ δ' ἐπὶ Πατρόκλῳ τέτατο κρατερὴ ὕσμινη,
 544 ἀργαλήν, πολὺδακρυς· ἔγειρε δὲ νεῖκος Ἀθήνη
 οὐρανόθεν καταβᾶσα· προῆκε γὰρ εὐρύοπα Ζεὺς,
 ὀρνύμεναι Δαναούς· δὴ γὰρ νόος ἐτράπετ' αὐτοῦ.
 Ἦύτε πορφυρέην ἱρὴν θνητοῖσι τανύσση
 548 Ζεὺς ἐξ οὐρανόθεν, τέρας ἔμμεναι ἢ πολέμοιο,
 ἢ καὶ χειμῶνος δυσθαλπέος, ὅς ῥά τε ἔργων
 ἀνθρώπους ἀνέπαυσεν ἐπὶ χθονί, μῆλα δὲ κήδει
 ὥς ἢ πορφυρέην νεφέλην πυκάσασα ἔα αὐτήν,
 552 δύσσετ' Ἀχαιῶν ἔθνος, ἔγειρε δὲ φῶτα ἕκαστον.
 Πρῶτον δ' Ἀτρεΐος νῖδον ἐποτρύνουσα προσήνυδα,
 ἴφθιμον Μενέλαον· ὁ γὰρ ῥά οἱ ἐγγύθεν ἦεν·
 εἰσαμένη Φοῖνικι δέμας καὶ ἀτειρέα φωνήν·

524. Τοῖς κατὰ νηδὸν σπλάγχνοις, *Sch.* The entrails.—535. Struck to the heart, *ἦτορ*, meaning by implication that he was dead. Some scholars, however, have attempted to alter the text, because the wound was aimed at the belly (v. 519), not at the heart.—536, 539. Μικρὸν δὴ τι τῆς ἐπὶ Πατρόκλῳ λύπης κεκούφισμαι τὴν ψυχὴν, *Sch.* We have seen *μεθίημι* with *gen.*, 13, 97, and elsewhere.

546. "For then his mind had changed." These words, vague in effect, do not mean that Zeus had resolved to give the victory to the Greeks. We see the contrary by the sequel. But he had decided to lend the Greeks sufficient strength to recover at last the body of Patroclus, and to carry it to Achilles. This is the only correct explanation of the words thus.—548. In H. the rainbow passes for an evil presage; see 11, 28.—549. *Δυσθερμάντου, ψυχροῦ, Sch.*—550. See 10, 483.

λοὶ μὲν δὴ, Μενέλαε, κατηφείη καὶ ὄνειδος
 ἔται, εἴ κ' Ἀχιλῆος ἀγαυοῦ πιστὸν ἑταῖρον
 εἰ ὕπο Τρώων ταχέας κύνας ἐλκήσουσιν.
 Ἄ' ἔχεο κρατερῶς, ὄτρυνε δὲ λαὸν ἅπαντα.
 Γῆν δ' αὖτε προσέειπε βοῆν ἀγαθὸς Μενέλαος·
 ἱνιξ, ἄττα, γεραιὲ παλαιγενέες, εἰ γὰρ Ἀθήνη
 ἡ κάρτος ἐμοί, βελέων δ' ἀπερύκοι ἑρώην·
 κεν ἔγωγ' ἐθέλοιμι παρεστάμεναι καὶ ἀμύνειν
 ἱτρόκλῳ· μάλα γάρ με θανῶν ἰσεμάσσατο θυμόν.
 (Ἄ' "Εκτωρ πυρὸς αἶνόν ἔχει μένος, οὐδ' ἀπο-
 λήγει

λακῷ δηϊόων· τῷ γὰρ Ζεὺς κῦδος ὀπάξει.
 "Ὡς φάτο· γήθησεν δὲ θεὰ γλαυκῶπις Ἀθήνη,
 τι ῥά οἱ πάμπρωτα θεῶν ἠρήσατο πάντων.
 ν δὲ βίην ὤμοισι καὶ ἐν γούνεσσιν ἔθηκεν,
 ἰ οἱ μυίης θάρσος ἐνὶ στήθεσσιν ἐνήκεν,
 ε, καὶ ἐργομένη μάλα περ χροδὸς ἀνδρομέοιο,
 ἄχανάα δακέειν, λαρόν τέ οἱ αἶμ' ἀνθρώπου·
 οἶον μιν θάρσευς πλῆσε φρένας ἀμφιμελαίνας.
 ἦ δ' ἐπὶ Πατρόκλῳ, καὶ ἀκόντισε δουρὶ φαεινῷ.
 ἔσκε δ' ἐνὶ Τρώεσσι Ποδῆς, υἱὸς Ἡετίωνος,
 φνείος τ' ἀγαθός τε· μάλιστα δὲ μιν τίεν "Εκτωρ
 ἡμου, ἐπεὶ οἱ ἑταῖρος ἦν φίλος εἰλαπιναστής·
 ὃν ῥα κατὰ ζωστήρα βάλε ξανθὸς Μενέλαος,
 ἔξαντα φόβονδε· διαπρὸ δὲ χαλκὸν ἔλασσεν·
 δούπησεν δὲ πεσών. Ἀτὰρ Ἀτρεΐδης Μενέλαος
 κερδὸν ὑπὲρ Τρώων ἔρυσεν μετὰ ἔθνος ἑταίρων.

"Εκτορα δ' ἐγγύθεν ἰστάμενος ὥτρυνεν Ἀπόλ-
 λων,

Φαίνοπι Ἀσιάδῃ ἐναλίγκιος, ὃς οἱ ἀπάντων
 ξείνων φίλτατος ἔσκειν, Ἀβυδόθι οἰκία ναίων·
 [τῷ μιν εἰσάμενος προσέφη ἑκάεργος Ἀπόλλων]

6. See 16, 498.—564. Καθήψατο, Sch. See 20, 425.—570. "In-
 d him with the courage of a fly." This comparison, though
 ely marking a wide difference between H.'s poetry and that of
 : ages, is yet extremely just. Cowper ingeniously adapts it to
 modern notions by giving prominence to the fly's *perseverance* in
 attacks: "and persevering boldness to his heart Imparted, such as
 npts the fly, which oft, &c." Lucian has profited largely by it in a
 y piece of *badinage* called the *Eulogium on the Fly*.—572. Ἀντί-
 αι, ἐπιθυμί, Sch. [*holds fast (her purpose) to bite, Cp.*] λαρός,
 ei, savoury.—575. See 7, 47.—577. Συννευχητής, ὁμοτράπεζος,

586 Ἔκτορ, τίς κέ σ' ἔτ' ἄλλος Ἀχαιῶν ταρβήσκειν;
οἷον δὴ Μενέλαον ὑπέτρεσας, ὃς τὸ πάρος περ
588 μαλθακὸς αἰχμητῆς· νῦν δ' οἴχεται οἶος αἰέρας
νεκρὸν ὑπὲκ Τρώων, σὸν δ' ἔκτανε πιστὸν ἑταῖρον,
ἑσθλὸν ἐνὶ προμάχοισι, Ποδῆν, υἱὸν Ἡετίωνος.

Ὡς φάτο· τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα·
592 βῆ δὲ διὰ προμάχων, κεκορυθμένος αἴθοπι χαλκῷ.
Καὶ τότε ἄρα Κρονίδης ἔλετ' αἰγίδα θυσσανόεσσαν,
μαρμαρέην· Ἰδὴν δὲ κατὰ νεφέεσσι κάλυψεν,
ἀστράψας δὲ μάλα μεγάλ' ἔκτυπε, τὴν δ' ἐτίναξεν·
596 νίκην δὲ Τρώεσσι δίδου, ἐφόβησε δ' Ἀχαιοὺς.

Πρῶτος Πηνέλεως Βοιώτιος ἦρχε φόβοιο·
βλήτο γὰρ ὦμον δουρί, πρόσω τετραμμένος αἰεῖ,
ἄκρον ἐπιλίγδην· γράψεν δὲ αἱ ὀστέον ἄχρισ
600 αἰχμὴ Πουλιδάμαντος· ὁ γάρ ῥ' ἔβαλε σχεδὸν
ἑλθών.

Λήϊτον αὖθ' Ἔκτωρ σχεδὸν οὐτάσε χεῖρ' ἐπὶ καρπῷ,
υἱὸν Ἀλεκτρυόνης μεγαθύμου, παῦσε δὲ χάρμης·
τρέσσε δὲ παπτήνας, ἐπεὶ οὐκέτι ἔλπετο θυμῷ,
604 ἔγχος ἔχων ἐν χειρὶ μαχήσεσθαι Τρώεσσιν.

Ἔκτορα δ' Ἰδομενεὺς μετὰ Λήϊτον ὀρμηθέντα
βεβλήκει θώρηκα κατὰ στῆθος παρὰ μαζόν·
ἐν καυλῷ δ' ἔαγῃ δολιχὸν δόρυ· τοὶ δ' ἐβόησαν
608 Τρώες. Ὁ δ' Ἰδομενεὺς ἀκόντισε Δευκαλίδαν,
δίφρῳ ἐφισταότος· τοῦ μὲν ῥ' ἀπὸ τυτθὸν ἄμαρτεν
αὐτὰρ ὁ Μηριόναο ὀπάονά θ' ἠνίοχόν τε,
Κοῖρανον, ὃς ῥ' ἐκ Λύκτου εὐκτιμένης ἔπετ' αὐτῷ—

612 πεζὸς γὰρ τὰ πρῶτα λιπὼν νέας ἀμφιελίσσας
ἤλυθε, καὶ κε Τρωσὶ μέγα κράτος ἐγγυάλιξεν,
εἰ μὴ Κοῖρανός ῥα ποδώκεας ἤλασεν ἱππούς·
καὶ τῷ μὲν φάος ἦλθεν, ἄμυνε δὲ νηλεὲς ἡμάρ·

616 αὐτὸς δ' ὤλεσε θυμὸν ὑφ' Ἔκτορος ἀνδροφόνου—
τὸν βάλ' ὑπὸ γναθμοῖο καὶ οὐατος, ἐκ δ' ἄρ' ὀδόντας

Sol. — 585. Omitted in the best MSS. — 593, 594. Virg., *Æn.* viii. 353: "Arcades ipsum Credunt se vidisse Jovem, quum ampe nigramentem Ægida concuteret dextra, nimbosque cieret." See 4, 168. — 599. "Ὅσον ἐπιψάσας, ξιστικῶς, Sch.; grazing, fm λίγγω, which Hesych. explains by ὀλισθαίνω, to slip. ἔγραψεν ['which slight is inscribed the bone, Cp.], see 4, 139; 11, 388.—608. Δευκ., see 13, 397. —611. Κοῖρανον, the verb is at 617. Lyctus, a town of Crete, south of Cnossus.—612, sqq. These five lines form a parenthesis. *ὥς*, i. e. Idomeneus; see 13, 240, a passage which H. here recalls.—

δόρυ πρυμνόν, διὰ δὲ γλῶσσαν τάμε μέσσην.
 ἵπε δ' ἐξ ὀχέων, κατὰ δ' ἥνία χεῦεν ἔραζε.
 τάγε Μηριόνης ἔλαβεν χεῖρεσσι φίλησιν
 ἀς ἐκ πεδίοιο, καὶ Ἰδομενῆα προσηύδα·
 Λάστιε νῦν, εἴως κε θοὰς ἐπὶ νῆας ἴκηαι·
 νώσκεις δὲ καὶ αὐτός, ὅτ' οὐκέτι κάρτος Ἀχαιῶν.
 Ὡς ἔφατ'· Ἰδομενεὺς δ' ἵμασεν καλλίτριχας ἵπ-
 ρους
 ἱς ἐπι γλαφυράς· δὴ γὰρ δέος ἔμπεσε θυμῷ.
 οὐδ' ἔλαθ' Αἴαντα μεγάλητορα καὶ Μενέλαον
 ἱς, ὅτε δὴ Τρώεσσι δίδου ἑτεραλκία νίκην.
 ἴσι δὲ μύθων ἤρχε μέγας Τελαμώνιος Αἴας·
 ὦ πόποι, ἤδη μὲν κε, καὶ ὃς μάλα νῆπιός ἐστιν,
 οἴη ὅτι Τρώεσσι πατὴρ Ζεὺς αὐτὸς ἀρήγει.
 οὐ μὲν γὰρ πάντων βέλε' ἄπτεται, ὅστις ἀφείη,
 κακός, ἢ ἀγαθός· Ζεὺς δ' ἔμπης πάντ' ἰθύνει·
 ἅν δ' αὐτῶς πᾶσιν ἐτώσια πίπτει ἔραζε.
 ἄλλ' ἄγετ' αὐτοὶ περ φραζόμεθα μῆτιν ἀρίστην,
 ἵεν ὅπως τὸν νεκρὸν ἐρύσσομεν, ἥδὲ καὶ αὐτοὶ
 ἄρμα φίλοις ἐτύροισι γενώμεθα νοστήσαντες·
 πού δειρ' ὀρόωντες ἀκηχέδατ', οὐδ' ἔτι φασὶν
 ἱκτορος ἀνδροφόνιοι μένος καὶ χεῖρας ἀάπτους
 χήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνρσιν πεσέεσθαι.
 ἤη δ', ὅστις ἐταῖρος ἀπαγγεῖλει τάχιστα
 ἠλεῖδῃ· ἐπεὶ οὐ μιν οὔομαι οὐδὲ πεπύσθαι
 νηγῆς ἀγγελίης, ὅτι οἱ φίλος ὦλεθ' ἐταῖρος.
 Ἀλλ' οὐπη δύναμαι ἰδέειν τοιοῦτον Ἀχαιῶν·
 ἱέρι γὰρ κατέχονται ὁμῶς αὐτοὶ τε καὶ ἵπποι.
 εὐ πάτερ, ἀλλὰ σὺ ρῦσαι ὑπ' ἥερος υἱας Ἀχαιῶν.

ρῷ, to Idomeneus. — 618. The point of the spear.—619. See 7, 51.—622. = μάστιγι, see 20, 171.—637. Perf. mid. of ἀκαχίζω, ἀκαχῖν, to afflict; ἀκαχίαιο (plupf., 12, 179) and ἀκηχίαται differ by that *transposition* of long and short syllables, which the dity of Epic verse often occasions (θῖωμεν = θειόμεν, &c.). Additional insertion of the δ, which does not belong to the root, apparently, merely euphonic.—639. See 12, 107, 126. After ἀλλά by ἡμᾶς as subject.—645. See 9, 248. “Every one knows the ant and lively imitation of Boileau :

“Grand Dieu, chasse la nuit qui nous couvre les yeux,
 Et combats contre nous à la clarté des cieux.”

translation is, however, more ingenious than just. Never in the heroic ages would a warrior have asked Zeus to fight against him. The

- 646 ποιήσον δ' αἶθρην, δὸς δ' ὀφθαλμοῖσιν ἰδέσθαι
 ἐν δὲ φάει καὶ ὄλεσσον, ἐπεὶ νύ τοι εὐαδεν οὕτως.
 648 Ὡς φάτο· τὸν δὲ πατὴρ ὀλοφύρατο δακρυχέοντα·
 αὐτίκα δ' ἥερα μὲν σκέδασεν καὶ ἀπώσεν ὀμίχλην·
 ἥελιος δ' ἐπέλαμψε, μάχη δ' ἐπὶ πᾶσα φαάνθη·
 καὶ τότε ἄρ' Αἴας εἶπε βοὴν ἀγαθὸν Μενέλαον·
 652 Σκέπτεο νῦν, Μενέλαε Διοτρεφές, αἶ κεν ἴδῃαι
 ζῶν ἔτ' Ἀντίλοχον, μεγαθύμου Νέστορος υἱόν·
 ὄτρυνον δ' Ἀχιλῆϊ δαΐφρονι θᾶσσον ἰόντα
 εἰπεῖν ὅττι ρά οἱ πολὺ φίλτατος ὦλεθ' ἑταῖρος.

Menelaus retires, commending the body of Patroclus to Ajax, *or* Merion. He joins Antilochus, and, telling him the fatal news, sends him to Achilles; after which he returns to the body and warns Ajax not to count on the help of Achilles.

- 656 Ὡς ἔφατ'· οὐδ' ἀπίθησε βοὴν ἀγαθὸς Μενέ-
 λαος·
 βῆ δ' ἰέναι, ὥς τις τε λέων ἀπὸ μεσσαύλοιο,
 ὅςτ' ἐπεὶ ἄρ κε κάμῃσι κύνας τ' ἄνδρας τ' ἐρεθίζων,
 οἷτε μιν οὐκ εἰῶσι βοῶν ἐκ πῖαρ ἐλέσθαι,
 660 πάννυχοι ἐγρήσσοντες· ὁ δὲ κρειῶν ἐρατίζων
 ἰθύει, ἀλλ' οὔτι πρήσσει· θαμέες γὰρ ἄκοντες
 ἀντίοι αἴσσουσι θρασειάων ἀπὸ χειρῶν,
 καιόμεναί τε δεταί, τάς τε τρεῖ ἐσσύμενός περ·
 664 ἥῳθεν δ' ἀπονόσφιν ἔβη τετιηότι θυμῷ·
 ὥς ἀπὸ Πατρόκλοιο βοὴν ἀγαθὸς Μενέλαος
 ἦε πόλλ' ἀέκων· περὶ γὰρ δίδε μή μιν Ἀχαιοὶ
 ἀργαλέου πρὸ φόβοιο ἔλωρ δηίοισι λίποιεν.
 668 Πολλὰ δὲ Μηριόνη τε καὶ Αἰάντεσσ' ἐπέτελλεν·
 Αἴαντ', Ἀργείων ἡγήτορε, Μηριόνη τε,
 νῦν τις ἐννεΐης Πατροκλῆος δειλοῖο
 μνησάσθω· πᾶσιν γὰρ ἐπίστατ' ὀϊστ' εἶναι,

translator lends H. his own ideas on mythology, whilst what we call fables were for H. and his heroes a veritable belief." *Dugas Mouch.*—647. εὐαδεν, see 14, 340. This single trait throws a more lively light on the hero's character than a long recital would have been able to do. Longinus has developed the beauty of it at length (*Sublime*, ch. 7). See the passage of Longinus, or the note of *Mad. Dacier*, which reproduces all that is essential.—654. Antilochus was greatly loved by Achilles.

657, sqq. See 11, 548, sqq.—667. πρὸ indicates here the circumstance, as in Lat. *præ fugâ* (and in German *vor*).—670. Πραΐηται, προσηνίας, *Sch.*; see 204.—671. "He knew how to be gentle,

ῶδες ἑών· νῦν αὖ θάνατος καὶ μοῖρα κιχάνει.

Ὡς ἄρα φωνήσας ἀπέβη ξανθὸς Μενέλαος,
πάντοσε παπταίνων, ὥστ' αἰετός, δν ῥά τε φασὶν
ξύτατον δέρκεσθαι ὑπουρανίων πετεηνῶν,
ἴντε, καὶ ὑψόθ' ἑόντα, πόδας ταχύς οὐκ ἔλαθε πτώξ,
λάμνῳ ὑπ' ἀμφικόμῳ κατακείμενος· ἀλλὰ τ' ἐπ'
αὐτῷ

ἵσσυτο, καὶ τέ μιν ὦκα λαβῶν ἐξείλετο θυμόν·
ὥς τότε σοί, Μενέλαε Διοτρεφές, ὅσσε φαεινῷ
πάντοσε δινεΐσθην, πολέων κατὰ ἔθνος ἐταίρων,
ἔῃ που Νέστορος υἱὸν ἔτι ζῶοντα ἴδοιτο.

Τὸν δὲ μάλ' αἰψ' ἐνόησε μάχης ἐπ' ἀριστερὰ πάσης,
θαρσύνονθ' ἐτάρους καὶ ἐποτρύνοντα μάχεσθαι·
ἀγχοῦ δ' ἰστάμενος προσέφη ξανθὸς Μενέλαος·

Ἀντίλοχ', εἰ δ' ἄγε δεῦρο, Διοτρεφές, ὄφρα πύ-
θῃαι

λυγρῆς ἀγγελίης, ἥ μὴ ὥφελλε γενέσθαι.

Ἦδη μὲν σὲ καὶ αὐτὸν ὀτομαι εἰσορόωντα
γιγνώσκειν, ὅτι πῆμα θεὸς Δαναοῖσι κυλίνδει,
νίκη δὲ Τρώων πέφαται δ' ὠριστος Ἀχαιῶν,
Πάτροκλος, μεγάλη δὲ ποθὴ Δαναοῖσι τέτυκται.
Ἀλλὰ σύγ' αἰψ' Ἀχιλῆϊ, θεῶν ἐπὶ νῆας Ἀχαιῶν,
εἰπεῖν, αἶ κε τάχιστα νέκυν ἐπὶ νῆα σαώσῃ
γυμνόν· ἀτὰρ τάγε τεύχε' ἔχει κορυθαίολος Ἔκτωρ.

Ὡς ἔφατ'· Ἀντίλοχος δὲ κατέστυγε μῦθον ἀκού-
σας.

Δὴν δέ μιν ἀμφασίῃ ἐπέων λάβε· τῷ δέ οἱ ὅσσε
δακρυόφι πλησθεν, θαλερῇ δέ οἱ ἔσχετο φωνή.
Ἀλλ' οὐδ' ὥς Μενελάου ἐφημοσύνης ἀμέλησεν·
βῆ δὲ θέειν, τὰ δὲ τεύχε' ἀμύμονι δῶκεν ἐταίρῳ,
Λαοδόκῳ, ὃς οἱ σχεδὸν ἔστρεφε μώνυχας ἵππους.
Τὸν μὲν δακρυχέοντα πόδες φέρουν ἐκ πολέμοιο,
Πηλεΐδῃ Ἀχιλῆϊ κακὸν ἔπος ἀγγελέοντα.

Οὐδ' ἄρα σοί, Μενέλαε Διοτρεφές, ἤθελε θυμὸς

ectionate," does not admit of a bad acceptance in Greek, as *savoir* in French. Like *μαθεῖν* (e. g. 6, 444, *ἐπεὶ μάθον ἔμμεναι ἰσθλός*), said of what forms the *character*; in the same way *ἐπίστασθαι* and *εἶναι* (see 2, 213) serve to indicate the *practical* principles, with which a man is imbued. — 681. *ἴδοιτο*, sc. *τὰ ὅσσε*. — 689. *νίκη δ'* (sc. *τῇ*) Tr.—692. See 7, 39.—694. *κατέστυγον*, aor.; pres. *στυγίω*. — 695. *Ἀφασία, ἀφωνία*, Sch.

- 703 τειρομένοις ἐτάροισιν ἀμυνέμεν, ἔνθεν ἀπῆλθεν
 704 Ἀντίλοχος, μεγάλη δὲ ποθὴ Πυλίοισιν ἐτύχθη·
 ἀλλ' ὕγε τοῖσιν μὲν Θρασυμήδεα δῖον ἀνῆκεν,
 αὐτὸς δ' αὐτ' ἐπὶ Πατρόκλῳ ἥρωϊ βεβήκει·
 στῇ δὲ παρ' Αἰάντεσσι θέων, εἴθαρ δὲ προσηύδα·
 708 Κεῖνον μὲν δὴ νηυσὶν ἐπιπροέηκα θοῇσιν,
 ἐλθεῖν εἰς Ἀχιλῆα πόδας ταχύν· οὐδέ μιν οἶω
 νῦν ἰέναι, μάλα περ κεχολωμένον Ἑκτορι δῖῳ·
 οὐ γάρ πως ἂν γυμνὸς ἐὼν Τρώεσσι μάχοιτο.
 712 Ἡμεῖς δ' αὐτοὶ περ φραζώμεθα μῆτιν ἀρίστην,
 ἡμὲν ὅπως τὸν νεκρὸν ἐρύσσομεν, ἥδὲ καὶ αὐτοὶ
 Τρώων ἐξ ἐνοπῆς θάνατον καὶ Κῆρα φύγωμεν.

The body of Patroclus is carried off by Menelaus and Méneleus. The two Ajaces protect its removal. The Greeks, pressed by the Trojans, retreat to their camp, repassing the fosse in their flight.

- Τὸν δ' ἡμείβετ' ἔπειτα μέγας Τελαμώνιος Αἴας·
 716 Πάντα κατ' αἶσαν ἔειπες, ἀγακλεῖς ὦ Μενέλαε·
 ἀλλὰ σὺ μὲν καὶ Μηριόνης ὑποδύντε μάλ' ὤκα,
 νεκρὸν αἰείραντες φέρετ' ἐκ πόνου. Αὐτὰρ ὅπισθεν
 νῶϊ μαχησόμεθα Τρωσὶν τε καὶ Ἑκτορι δῖῳ,
 720 ἴσον θυμὸν ἔχοντες, ὁμώνυμοι, οἳ τὸ πάρος περ
 μίμνονμεν ὄξυν Ἄρηα παρ' ἀλλήλοισι μένοντες.
 Ὡς ἔφαθ'· οἳ δ' ἄρα νεκρὸν ἀπὸ χθονὸς ἀγκά-
 ζοντο
 ὕψι μάλα μεγάλῳς· ἐπὶ δ' ἴαχε λαὸς ὀπισθεν
 724 Τρωϊκός, ὥς εἶδοντο νέκυν αἶροντας Ἀχαιοὺς.
 Ἰθυσαν δὲ κύνεσσιν ἐοικότες, οἷτ' ἐπὶ κάρῳ
 βλημένῳ αἰζῶσι πρὸ κούρων θηρητήρων·
 ἕως μὲν γάρ τε θέουσι, διαρῥαῖσαι μεμαῶτες,
 728 ἀλλ' ὅτε δὴ ῥ' ἐν τοῖσιν ἐλίξεται ἀλκὴ πεποιθώς,
 ἄψ τ' ἀνεχώρησαν, διὰ τ' ἔτρεσαν ἄλλυδις ἄλλος·
 ὥς Τρῶες εἰως μὲν ὁμιλαδὸν αἰὲν ἔποντο,
 νύσσοντες ξίφεσίν τε καὶ ἔγχεσιν ἀμφιγύοισιν·
 732 ἀλλ' ὅτε δὴ ῥ' Αἴαντε μεταστρεφθέντε κατ' αὐτοὺς
 σταίησαν, τῶν δὲ τράπετο χρώς, οὐδέ τις ἔτλη

722. Εἰς τὰς ἀγκάλας (αὐτῶν) ἐλάμβανον, *Sch.*—727. *ἕως* (as one syllable) = *τίως*. — 733. *σταίησαν*, optat., because, in this retreat, the two Ajaces return *several times*, and *several times* offer resistance. The combat, which is kindled afresh to recover from the Trojans the body of Patroclus, is painted by a series of brilliant *similes* which

ρόσσω αἵξας περὶ νεκροῦ δηριάασθαι.

Ὡς οἱγ' ἔμμεμαῶτε νέκυν φέρον ἐκ πολέμοιο
 ἥας ἐπὶ γλαφυράς· ἐπὶ δὲ πτόλεμος τέτατό σφιν
 γριος, ἥντε πῦρ, τό τ' ἐπεσσύμενον πόλιν ἀνδρῶν
 ρμενον ἐξαίφνης φλεγέθει, μινύθουσι δὲ οἴκοι
 ν σέλαϊ μέγαλψ· τὸ δ' ἐπιβρέμει ἰς ἀνέμοιο·
 ὃς μὲν τοῖς ἵππων τε καὶ ἀνδρῶν αἰχμητῶν
 ἰζηχῆς ὀρυμαγδὸς ἐπήϊεν ἐρχομένοισιν.
 Οἱ δ', ὥςθ' ἡμίονοι, κρατερόν μένος ἀμφιβαλόντες,
 ἔλκωσ' ἐξ ὄρεος κατὰ παιπαλόεσσαν ἀταρπὸν
 ἦ δοκόν, ἥ δόρυ μέγα νήϊον· ἐν δέ τε θυμὸς
 γείρεθ' ὁμοῦ καμάτῳ τε καὶ ἰδρῶ σπενδόντεςσιν·
 ὥς οἱγ' ἔμμεμαῶτε νέκυν φέρον. Αὐτὰρ ὅπισθεν
 Αἴαντ' ἰσχανέτην, ὥστε πρῶν ἰσχάνει ὕδωρ
 ὑλήεις, πεδίοιο διαπρύσιον τετυχηκώς·
 ὅστε καὶ ἰφθίμων ποταμῶν ἀλεγεινὰ ῥέεθρα
 ἴσχει, ἄφαρ δὲ τε πᾶσι ῥόον πεδίωνδε τίθησιν,

a fit termination to this Book, and the description of the bloody
 ggle which is the subject of it. "Nothing more fully proves the
 istance attached, in the heroic ages, to rendering the last duties to
 dead, than these long combats for the body of Patroclus. This
 le book is devoted to the picture of a sanguinary struggle of the
 hosts around a single corpse. The question is not here of taking
 antage of a position, of defending the fleet, or attacking the
 ls of the town, but of rescuing a dead hero from the infamy of
 ng devoured by the dogs and the vultures. This action, ap-
 ently so simple, furnishes abundant materials for more than
 lines; and never does the fertile imagination of the poet exhibit
 ater richness, without causing in his readers the slightest feeling
 ny labour or forced attempt; so deeply is he inspired by that
 found and religious thought of the honours due to the mortal
 nains of a hero. Several centuries later, the Lacedæmonians made
 ally glorious efforts to save the body of Leonidas, after the famous
 ile of Thermopylæ: 'The Persians and Lacedæmonians, says
 odotus, fought fiercely for the body of Leonidas; but at length the
 rage of the Greeks succeeded in carrying it off, after four times
 ulsing the enemy.'" *Dug. Monib.* — 738. *fm ὄρυμνι.* μινύθω is
 rans. here and 16, 392. — 739. = βρέμει ἐπὶ τὸ (πῦρ), casts itself
 aring upon the fire.—742. μένος ἀμφιβαλόντες is explained by
 lothed with great strength,' as we have seen ἐπιειμένοι ἀλκῇ, *fm*
ννμνι, indw. But in this sense the mid. ἀμφιβαλλόμενοι is indis-
 nsable. I should take this word for ἀμφιπροβαλόντες, *utrimque ex-*
entes, exhibentes, making appear, exhibiting.—744. See 15, 410. —
 7. 'Ἐπείχον τὴν ὁρμὴν καὶ ἐκώλυον, *Sch.* — 748. Παρ' ὅλον τὸ
 ιδίον παρατεταμένως διήκων, *Sch.* διαπρύσιον, derived *fm δια-*
πρώω, to pass from one end to the other, to extend through the
 hole length [*stretch'd athwart the mead*, Cp.]. — 749. *Molista.* —

- 751 πλάζων· οὐδέ τέ μιν σθένει ῥηγνῦσι ῥέοντες·
 752 ὥς αἰεὶ Αἴαντε μάχην ἀνέεργον ὀπίσσω
 Τρώων· οἱ δ' ἅμ' ἔποντο, δύω δ' ἐν τοῖσι μάλιστα,
 Αἰνείας τ' Ἀγχισιάδης καὶ φαίδιμος Ἕκτωρ.
 Τῶν δ', ὥστε ψαρῶν νέφος ἔρχεται ἢ κολοιῶν,
 756 οὔλον κεκλήγοντες, ὅτε προῖδωσιν ἰόντα
 κίρκον, ὃ τε σμικρῇσι φόνον φέρει ὀρνίθεσσιν·
 ὥς ἄρ' ὑπ' Αἰνεία τε καὶ Ἕκτορι κοῦροι Ἀχαιῶν
 οὔλον κεκλήγοντες ἴσαν, λήθοντο δὲ χάρμης.
 760 Πολλὰ δὲ τεύχεα καλὰ πέσον περὶ τ' ἅμφι τε τά-
 φρον
 φευγόντων Δαναῶν· πολέμου δ' οὐ γίγνεται ἔρωή.

751. πλάζω, in prose πλανᾶω, to turn aside from one's road. The hill prevents the two rivers taking their course in a straight line, and forces them to turn aside into a plain.—755. See 16, 583.—756. οὔλον, or ὀλοόν, fm ὄλλυμι : uttering dreadful cries, alarmed by the fear of being devoured.—760. As in Lat. *circumspice*.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Σ.

Antilochus informs Achilles of the death of his friend. Thetis consoles her son, who wishes to avenge his death. She persuades him to wait till the morrow, and goes to Olympus to apply to Hēphæstus for arms for her son.

- ᾠς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο·
'Αντίλοχος δ' Ἀχιλῆϊ πόδας ταχὺς ἄγγελος ἦλθεν.
Τὸν δ' εὖρε προπάραιθε νεῶν ὀρθοκραιράων,
4 τὰ φρονέοντ' ἀνὰ θυμόν, ἃ δὴ τετελεσμένα ἦεν·
ὀχθήσας δ' ἄρα εἶπε πρὸς δν μεγαλήτορα θυμόν·
ᾠ μοι ἐγὼ, τί τ' ἄρ' αὐτε καρηκομῶντες Ἀχαιοὶ
νηυσὶν ἐπὶ κλονέονται, ἀτυζόμενοι πεδίοιο;
8 μὴ δὴ μοι τελέσωσι θεοὶ κακὰ κήδεα θυμῷ,
ὥς ποτέ μοι μήτηρ διεπέφραδε, καὶ μοι ἔειπεν,
Μυρμιδόνων τὸν ἄριστον, ἔτι ζώντος ἐμεῖο,
χερσὶν ὑπο Τρώων λείψειν φάος ἡελίοιο.
12 Ἡ μάλα δὴ τέθνηκε Μενoitίου ἄλκιμος υἱός,
σχέτλιος· ἦ τ' ἐκέλευον, ἀπώσάμενον δῆϊον πῦρ,
ἄψ' ἐπὶ νῆας ἵμεν, μηδ' Ἐκτορι ἴφι μάχεσθαι.
Ἔως ὁ ταῦθ' ὤρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
16 τόφρα οἱ ἐγγύθεν ἦλθεν ἀγαυοῦ Νέστορος υἱός,

3. We have ὀρθόκρατος, as an epith. of oxen, in 8, 231 : just as, *ice versa*, we have in Theocritus a *nautical* term applied to oxen, βοσι *ορωνίσι*. These two epithets relate to the elevated and curved extremities (horns) of the prow and the stern, which gave the ancient ships almost the form of a crescent.—7. See 6, 38.—8. (δειμαίνω) μὴ . . —10. Thetis had not named him, and perhaps Achilles was not then thinking of Patroclus, who was of Opus, a town of Locria.—12. Achilles anticipates the news he is going to learn. "Thereby," says Mad. Lacier, "the poet prevents the terrible consequences, which this news must have caused in a nature so fierce and intractable as that of Achilles ; since, all prepared as he was, he gives loose to such an excess of grief, of what would he not have been capable, had they told him

- 17 δάκρυα θερμὰ χέων, φάτο δ' ἀγγελίην ἀλεγεινὴν
 "ὦ μοι, Πηλῆος νιὲ δαΐφρονος, ἥ μάλα λυγρῆς
 πεύσσαι ἀγγελίης, ἥ μὴ ὤφελλε γενέσθαι.
- 20 Κεῖται Πάτροκλος· νέκυος δὲ δὴ ἀμφιμάχονται
 γυμνοῦ· ἀτὰρ τάγε τεύχε' ἔχει κορυθαίολος Ἔκτωρ.
 "ὦς φάτο· τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα.
 Ἀμφοτέρησι δὲ χερσὶν ἐλὼν κόριν αἰθαλόεσσαν,
- 24 χεύατο κακ' κεφαλῆς, χαρίεν δ' ᾗσχυνε πρόσωπον·
 νεκταρέω δὲ χιτῶνι μέλαιν' ἀμφίζανε τέφρη.
 Αὐτὸς δ' ἐν κονίησι μέγας μεγαλωστί ταυνοσθεὶς
 κεῖτο, φίλῃσι δὲ χερσὶ κόμην ᾗσχυνε δαΐζων.
- 28 Δμωαὶ δ', ἃς Ἀχιλεὺς ληΐσσατο Πάτροκλός τε,
 θυμὸν ἀκηχέμεναι μεγάλ' ἴαχον· ἐκ δὲ θύραζε
 ἔδραμον ἀμφ' Ἀχιλῆα δαΐφρονα, χερσὶ δὲ πᾶσαι
 στήθεα πεπλήγοντο, λύθην δ' ὑπὸ γυῖα ἐκάστης.
- 32 Ἀντίλοχος δ' ἐτέρωθεν ὀδύρετο, δάκρυα λείβων,
 χεῖρας ἔχων Ἀχιλῆος· ὁ δ' ἔστενε κυδάλιμον κῆρ·
 δεῖδιε γάρ μὴ λαμὸν ἀποτμήξειε σιδήρῳ·
 σμερδαλέον δ' ὤμωξεν. Ἄκουσε δὲ πότνια μήτηρ,
- 36 ἡμένη ἐν βένθεσσιν ἁλὸς παρὰ πατρὶ γέροντι·
 κῶκυσέν τ' ἄρ' ἔπειτα· θεαὶ δέ μιν ἀμφαγέροντο
 πᾶσαι ὄσαι κατὰ βένθος ἁλὸς Νηρηΐδες ἦσαν.
 "Εὐθ' ἄρ' ἔην Γλαύκη τε, Θάλειά τε Κυμοδόκη τε,

the news, when he did not expect it!"—18, sqq. A speech generally admired. Eustathius here takes occasion to blame the long recitals of misfortunes, which the Tragic poets, and especially Euripides, address to those who are visited by them: "An envoy, who at first starting spins out a long speech and pathetic descriptions, speaks without being understood: for he whom he addresses has not time to listen. The first word which acquaints him with the misfortune that has befallen him, renders him deaf to all the rest." Rollin, who has also spoken of this speech (*Traité des études*, vol. i. 451), remarks the euphemism in the word *κεῖται* (v. 121), and Dugas Montbel points out that the introduction of Hector's name at the end of the speech is an instance of equal *tact* on the part of Antilochus, for that odious name was enough violently to excite Achilles, and in some sort to counterbalance his first grief. — 23. Ashes from the fire-place. Plato, who in his Republic reduces the poet to the function of an instructor, could not fail to censure H. for representing the son of a goddess a prey to such violent despair, and the goddess herself (51, sqq.) as giving way to tears (bk iii. p. 388).—27. *Σπαράσσων*, *Sol.* — 29. Elsewhere *ἀκαχημίναι*, see 17, 637. — 34. *Σάββα*, Antilochus. He feared lest Achilles in his grief should attempt his life.—36. Nereus. — 39, sqq. Zenodotus retrenched these lines "ὡς Ποσειδῶνι χαρακτῆρα ἔχοντας." We shall find two other

- 40 Νησαίη Σπειώ τε, Θόη θ' Ἀλή τε βοῶπις,
 Κυμοθόη τε καὶ Ἀκταίη καὶ Λιμνώρεια,
 καὶ Μελίτη καὶ Ἰαιρα, καὶ Ἀμφιθόη καὶ Ἀγαύη,
 Δωτώ τε Πρωτώ τε, Φέρουσά τε Δυναμένη τε,
 44 Δεξαμένη τε καὶ Ἀμφινόμη καὶ Καλλιάνειρα,
 Δωρίς καὶ Πανόπη καὶ ἀγακλειτὴ Γαλάτεια,
 Νημερτής τε Ἀψευδῆς καὶ Καλλιάνασσα·
 ἔνθα δ' ἔην Κλυμένη, Ἰάνειρά τε καὶ Ἰάνασσα,
 48 Μαίρα καὶ Ὠρείθυια, εὐπλόκαμός τ' Ἀμάθεια·
 ἄλλαι θ', αἱ κατὰ βένθος ἄλδος Νηρηίδες ἦσαν.
 Τῶν δὲ καὶ ἀργύφειον πλῆτο σπέος· αἱ δ' ἅμα πᾶσαι
 στήθεα πεπλήγοντο· Θέτις δ' ἐξῆρχε γόοιο·
 52 Κλῦτε, κασίγνηται Νηρηίδες, ὅφρ' εὖ πᾶσαι
 εἶδετ' ἀκούουσai, ὅς' ἐμῷ ἐνὶ κήδεα θυμῷ.
 ὦ μοι ἐγὼ δειλή, ὦ μοι δυσκαριστοτόκεια·
 ἦτ' ἐπεὶ ἄρ τέκον υἱὸν ἀμύμονά τε κρατερόν τε,
 56 ἕζοχον ἡρώων· ὃ δ' ἀνέδραμεν ἔρνεϊ ἴσος·
 τὸν μὲν ἐγὼ θρέψασα, φυτὸν ὥς γουνῷ ἀλωῆς,
 νηυσὶν ἐπιπροέηκα κορωνίσιν Ἰλιον εἴσω,
 Τρωσὶ μαχυσόμενον· τὸν δ' οὐχ ὑποδέξομαι αὐτίς
 60 οἴκαδε νοστήσαντα δόμον Πηληϊὸν εἴσω.
 Ὅφρα δέ μοι ζῷει καὶ ὄρᾳ φάος Ἥελιοιο,
 ἄχυνται, οὐδέ τί οἱ δύνamai χραισμησαι ἰούσα.
 Ἄλλ' εἰμ', ὅφρα ἴδωμι φίλον τέκος, ἡδ' ἐπακούσω
 64 ὅττι μιν ἴκετο πένθος ἀπὸ πτολέμοιο μένοντα.
 Ὡς ἄρα φωνήσασα λίπε σπέος· αἱ δὲ σὺν αὐτῇ
 δακρυόεσσαι ἦσαν· περὶ δέ σφισι κῦμα θαλάσσης
 ῥήγνυτο. Ταὶ δ' ὅτε δὴ Τροίην ἐρίβωλον ἴκοντο,
 68 ἄκτῃν εἰσανέβαινον ἐπισχερώ, ἔνθα θαμειαὶ
 Μυρμιδόνων εἶρυντο νέες ταχὺν ἀμφ' Ἀχιλλῆα.
 Τῇ δὲ βαρυστενάχοντι παρίστατο πότνια μήτηρ,

numerations of the Nereides in the *Theogony* of Hesiod, v. 243 to 62, and in the *Georgics* of Virg., iv. 336, sqq. — 48. ἀμάθεια, from μάθος (ψάμαθος), arena. — 50. Λευκόν, φαινόμενον, Sch. — 53. = ὅγχε ὅσα ἐνεστίν. — 54. Ἐπὶ κακῷ τὸν ἀριστον τετοκυῖα (from ἔκτω), Sch. — 56. ἀνατρέχειν, used of men (to grow), is also found in rose in Hdt. — 57. See 9, 534. We have seen in bk 9, that hoenix furnished his part of the care bestowed on the infancy of chilles. The fables known from other sources, and according to which Thetis made her son pass through fire, &c., are neither counted, nor even alluded to in H. — 64. ἀπό, at a distance from ., as 9, 363—68. See 11, 668.—71. From ἴσος.—76. Ἀθροισθῆναι.—

71 ὁξὺ δὲ κωκύσασα κάρη λάβει παιδὸς ἤηος·
 72 καὶ ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·
 Τέκνον, τί κλαίεις ; τί δέ σε φρένας ἵκετο πένθος ;
 ἑξαύδα, μὴ κεῦθε· τὰ μὲν δὴ τοι τετέλεστα
 ἐκ Διός, ὥς ἄρα δὴ πρὶν γ' εὖχεο χεῖρας ἀνασχών,
 76 πάντας ἐπὶ πρύμνῃσιν ἀλήμεναι υἱας Ἀχαιῶν,
 σεῦ ἐπιδενομένους, παθέειν τ' ἀεκήλια ἔργα.

Τὴν δὲ βαρυστενάχων προσέφη πόδας ὠκὺς
 Ἀχιλλεύς·

Μῆτερ ἐμή, τὰ μὲν ἄρ μοι Ὀλύμπιος ἐξετέλεσεν·
 80 ἀλλὰ τί μοι τῶν ἥδος, ἐπεὶ φίλος ὤλεθ' ἑταῖρος,
 Πάτροκλος, τὸν ἐγὼ περὶ πάντων τῶν ἑταίρων,
 ἴσον ἐμῇ κεφαλῇ ; τὸν ἀπώλεσα· τεύχεα δ' Ἔκτωρ
 δρώσας ἀπέδυσσε πελώρια, θαῦμα ἰδέσθαι,
 84 καλὰ· τὰ μὲν Πηληϊ θεοὶ δόσαν, ἀγλαὰ δῶρα,
 ἡματι τῷ, ὅτε σε βροτοῦ ἀνέρος ἐμβαλον ἐννῇ.
 Αἶθ' ὄφελες σὺ μὲν αὖθι μετ' ἀθανάτης ἀλίσσιν
 ναίειν, Πηλεὺς δὲ θνητὴν ἀγαγέσθαι ἄκοιτιν !
 88 Νῦν δ', ἵνα καὶ σοὶ πένθος ἐνὶ φρεσὶ μυρίον εἴη
 παιδὸς ἀποφθιμένοιο, τὸν οὐχ ὑποδέξαι αὐτίς,
 οἴκαδε νοστήσαντ'· ἐπεὶ οὐδέ με θυμὸς ἀνώγει
 ζῶειν οὐδ' ἀνδρεσσὶ μετέμμεναι, αἶ κε μὴ Ἔκτωρ
 92 πρῶτος ἐμῷ ὑπὸ δουρὶ τυπείς ἀπὸ θυμὸν ὀλέσση,
 Πατρόκλοιο δ' ἔλῳρα Μενoitιάδew ἀποτίσῃ.

Τὸν δ' αὖτε προσέειπε Θέτις, κατὰ δάκρυ χέουσα·
 Ὠκύμορος δὴ μοι, τέκος, ἔσσειαι, οἷ' ἀγορεύεις·
 96 αὐτίκα γάρ τοι ἔπειτα μεθ' Ἔκτορα πότμος ἐτοῖμος.
 Τὴν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλ-
 εύς·

Αὐτίκα τεθναίην, ἐπεὶ οὐκ ἄρ' ἔμελλον ἑταίρω

77. Προσδεομένους, Sch. ἀεκήλια = ἀεικέλια, the vocalisation being changed by the rhythm ; as we have just seen ἀκηχήμενος and ἀεχημίμος. The ancient grammarians, however, did not admit this system. They saw in ἀεκήλιος the privative of ἔηλος (see 17, 371), and explained it by οὐκ εἰρηνικά, or (as Aristarchus) by παραχρῆ, ἡ ἀκούσια, & οὐκ ἂν τις ἐκὼν πάθοι. — 82. Ἐπ' Ἰσῆς ἐμαυτῷ, Sch. Caput serves in the same way in periphrases. Imitating the ancients, Racine says : " J'ignore le destin d'une tête si chère." — 85. ἐμβαλον : the phrase ἐμβαλεῖν χειρὶ, to give in hand, does not carry with it any notion of haste or violence. — 86. ἀθανάτῃς is here a subst. — 88. νῦν 84 is used when one passes from a supposition to the reality. — 93. Heyne compares with this expression θρίπτρα (protium educationis) ἀποδοῦναι (4, 478), and renders : *pro nam dare raptae educationis* &c

γεινομένῳ ἐπαμῦναι· ὁ μὲν μάλα τηλόθι πάτρης
 φθιτ', ἐμείο δὲ δῆσεν, ἀρῆς ἀλκτῆρα γενέσθαι.
 Ἵν δ', ἐπεὶ οὐ νέομαι γε φίλην ἐς πατρίδα γαίαν,
 οὐδέ τι Πατρόκλῳ γενόμεν φάος οὐδ' ἐτάροισιν
 οἷς ἄλλοις, οἳ δὴ πολέες δάμεν Ἕκτορι δίῳ·
 ἱλλ' ἤμαι παρὰ νηυσίν, ἐτώσιον ἄχθος ἀρούρης,
 τοῖος ἐών, οἷος οὔτις Ἀχαιῶν χαλκοχιτώνων
 ἐν πολέμῳ· ἀγορῇ δέ τ' ἀμείνονές εἰσι καὶ ἄλλοι.
 Ως ἕρις ἐκ τε θεῶν ἐκ τ' ἀνθρώπων ἀπόλοιτο,
 καὶ χόλος, ὅς τ' ἐφέηκε πολύφρονά περ χαλεπῆναι·
 ὅς τε πολὺν γλυκίων μέλιτος καταλειβομένοιο
 ἀνδρῶν ἐν στήθεσσι ἀέξεται ἥ τε καπνός·
 ὥς ἐμὲ νῦν ἐχόλωσεν ἄναξ ἀνδρῶν Ἀγαμέμνων.
 Ἀλλὰ τὰ μὲν προτετύχθαι ἑάσομεν, ἀχνύμενοί περ,
 θυμὸν ἐνὶ στήθεσσι φίλον δαμάσαντες ἀνάγκη.
 Νῦν δ' εἴμ', ὅφρα φίλης κεφαλῆς ὀλετῆρα κιχέω,
 Ἕκτορα· Κῆρα δ' ἐγὼ τότε δέξομαι, ὅππότε κεν δῇ
 Ζεὺς ἐθέλῃ τελέσαι ἥ δ' ἀθάνατοι θεοὶ ἄλλοι.
 Οὐδὲ γὰρ οὐδὲ βίῃ Ἡρακλῆος φύγε Κῆρα,
 ὅς περ φίλτατος ἔσκε Διὶ Κρονίῳ ἀνακτι·
 ἀλλὰ ἐμοῖρ' ἐδάμασσε καὶ ἀργαλέος χόλος Ἥρης.
 Ως καὶ ἐγών, εἰ δὴ μοι ὁμοίῃ μοῖρα τέτυκται,
 κείσομ', ἐπεὶ κε θάνω· νῦν δὲ κλέος ἐσθλὸν ἀροίμην,
 καὶ τινα Τρωϊάδων καὶ Δαρδανίδων βαθυκόλπων,
 ἀμφοτέρησιν χερσὶ παρειάων ἀπαλάων
 ἐδάκρυ' ὁμορξαμένην, ἀδινὸν στοναχῆσαι ἐφείην·

notati Patrocli.—100. = *ἰδίησεν, indigebat me perniciiei suae averrun-*
ore, he wanted me, to save him from misfortune (and I was not
ere !). See 213. — 101. *νῦν* 84 being here followed by several
 ordinate clauses, is resumed at 114.—104. The three last words
 this line have become a proverbial expression. “Racine (says
 Dugas Montbel) has happily transplanted this beautiful expression
 to our own language: Achilles says in that poet’s Iphigenia
 scene 1):

‘Voudrais-je, de la terre inutile fardeau, &c.’”

— 108. *Ira, quæ vel sapientem incitare solet ad sciendum.* — 109.
 Aristotle (*Rhetoric*, I., ch. 11; II., ch. 2) and Plato (*Philebus*,
 47) in praising this passage, well remark that a certain pleasure
 always mingles with the desire of revenge, and with all our passions,
 even the most painful. Thus the expression *anger sweeter than*
oney, is full of energy and truth.” Dugas Montb. — 122. *τινά, some*
ne, does not mean only some one wife (Andromachê). We may
 translate it, *more than one, many a-*. Let us remember *καὶ τις*

- 125 γνοῖεν δ' ὥς δὴ δηρὸν ἐγὼ πολέμοιο πέπαυμαι.
 Μηδέ μ' ἔρυκε μάχης, φιλέονσά περ' οὐδέ με πείσῃς.
 Τὸν δ' ἡμεῖβετ' ἔπειτα θεὰ Θέτις ἀργυρόπεζα·
 128 Ναὶ δὴ ταῦτά γε, τέκνον, ἐγήτυμον· οὐ κακὸν ἔστιν
 τειρομένοις ἐτάροισιν ἀμυνέμεν αἰπὺν ὄλεθρον·
 ἀλλὰ τοι ἔντεα καλὰ μετὰ Τρῳέεσσιν ἔχονται,
 χάλκεα, μαρμαίροντα· τὰ μὲν κορυθαίολος Ἔκτωρ
 132 αὐτὸς ἔχων ὤμοισιν ἀγάλλεται· οὐδέ ἔφημι
 δηρὸν ἐπαγλαῖεῖσθαι, ἐπεὶ φόνος ἐγγύθεν αὐτῷ.
 Ἀλλὰ σὺ μὲν μήπω καταδύσεο μῶλον Ἄρηος,
 πρὶν γ' ἐμὲ δεῦρ' ἐλθοῦσαν ἐν ὀφθαλμοῖσι ἴδῃαι.
 136 Ἡῶθεν γὰρ νεῦμαι, ἄμ' ἡελίῳ ἀνιόντι,
 τεύχεα καλὰ φέρουσα παρ' Ἡφαίστοιο ἄνακτος.
 Ὡς ἄρα φωνήσασα πάλιν τράπεθ' υἱὸς ἰοῖο·
 καὶ στρεφθεῖς ἀλίσσι κασιγνήτησι μετηύδα·
 140 Ὑμεῖς μὲν νῦν οὔτε θαλάσσης εὐρέα κόλπον,
 ὀψόμεναί τε γέρονθ' ἄλιον καὶ δώματα πατρός,
 καὶ οἱ πάντ' ἀγορεύσατ'· ἐγὼ δ' ἐς μακρὸν Ὀλύμπον
 εἶμι παρ' Ἡφαιστον κλυτοτέχνην, αἱ κ' ἐθέλῃσιν
 144 υἱεῖ ἐμῷ δόμεναι κλυτὰ τεύχεα παμφανώοντα.
 Ὡς ἔφαθ'· αἱ δ' ὑπὸ κῦμα θαλάσσης αὐτῇς
 ἔδυσαν·
 ἥ δ' αὐτ' Οὐλυμπόνδε θεὰ Θέτις ἀργυρόπεζα
 ᾗεν, ὄφρα φίλῳ παιδὶ κλυτὰ τεύχε' ἐνείκαι.

The Greeks with difficulty defend the body of Patroclus. Iris, sent by Hêrê, persuades Achilles to mount the edge of the fosse. He gives three great shouts, and the Trojans flee. The body is brought to the camp, and night ends the fight.

- 148 Τὴν μὲν ἄρ' Οὐλυμπόνδε πόδες φέρον· αὐτὰρ
 Ἀχαιοὶ
 θεσπεσίῳ ἀλαλητῷ ὑφ' Ἑκτορος ἀνδροφόνιο
 φεύγοντες, νῆάς τε καὶ Ἑλλήσποντον ἵκοντο.
 Οὐδέ κε Πάτροκλόν περ' εὐκνήμιδες Ἀχαιοὶ
 152 ἐκ βελέων ἐρύσαντο νέκυν, θεράποντ' Ἀχιλῆος·
 αὐτὶς γὰρ δὴ τόνγε κίχον λαός τε καὶ ἵπποι,
 Ἔκτωρ θε Πριάμοιο πάϊς, φλογὶ εἵκελος ἀλκῇν.

εἶπεςκε.—125. δηρὸν, seventeen days! — 128. ἐγήτυμον (adv.), sc. εἶπας. Thou art right (to wish to fight).

149. Μεγάλῳ, Sch.—151, 152. οὐδ' ἐν εἰρόσαστο, non rattrassant or serrassent, requires εἰ μὴ . . ., nisi . . ., but here also the construction is cut up and absorbed by the following picture of the strife. The

ἰς μὲν μιν μετόπισθε ποδῶν λάβε φαίδιμος Ἔκ-
 τωρ,
 κέμεναι μεμαώς, μέγα δὲ Τρώεσσιν ὁμόκλα·
 ἰς δὲ δὺ Αἴαντες, θοῦριν ἐπιειμένοι ἀλκὴν,
 κροῦ ἄπεστυφέλιξαν· ὁ δ' ἔμπεδον, ἀλκὴ πεποιθώς,
 λοτ' ἐπαίξασκε κατὰ μόθον, ἄλλοτε δ' αὖτε
 ἄσκει μέγα ἰάχων· ὀπίσω δ' οὐ χάζετο πάμπαν.
 ἰς δ' ἀπὸ σώματος οὔτι λέοντ' αἰθῶνα δύνανται
 ριμένους ἄγραιλοι μέγα πεινάοντα δίσσθαι·
 εἰς ῥά τὸν οὐκ ἐδύναντο δῶν Αἴαντε κορυστὰ
 ἔκτορα Πριαμίδην ἀπὸ νεκροῦ δειδίξυσθαι.
 αἰ νύ κεν εἵρυσσέν τε καὶ ἄσπετον ἦρατο κῦδος,
 μὴ Πηλείωνι ποδὴνεμος ὠκέα Ἴρις
 γγελος ἦλθε θεῶν ἀπ' Ὀλύμπου, θωρήσσεσθαι,
 ῥύβδα Διὸς ἄλλων τε θεῶν· πρὸ γὰρ ἦκέ μιν Ἥρη.
 Ἀγχοῦ δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα·
 Ὅρσεο, Πηλείδῃ, πάντων ἐκπαγλότατ' ἀνδρῶν·
 Πατρόκλῳ ἐπάμυνον, οὗ εἵνεκα φύλοπις αἰνὴ
 ἔστηκε πρὸ νεῶν. Οἱ δ' ἀλλήλους ὀλέκουσιν,
 οἱ μὲν ἀμυνόμενοι νέκυος πέρι τεθνηῶτος,
 οἱ δὲ ἐρύσσασθαι ποτὶ Ἴλιον ἡνεμόεσσαν
 Τρῶες ἐπιθούουσι· μάλιστα δὲ φαίδιμος Ἔκτωρ
 ἐλκόμεναι μέμονεν· κεφαλὴν δέ ἐ θυμὸς ἀνώγει
 πῆξαι ἀνὰ σκολόπεσσι, ταμόνθ' ἀπαλῆς ἀπὸ δειρῆς.
 Ἀλλ' ἄνα, μηκέτι κεῖσο· σέβας δέ σε θυμὸν ἰκέσθω,
 Πάτροκλον Τρωῇσι κυσὶν μέλπηθρα γενέσθαι·
 σοὶ λῶβῃ, αἰ κέν τι νέκυς ὑσχυμμένος ἔλθῃ.
 Τὴν δ' ἡμέιβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·
 Ἴρι θεά, τίς γάρ σε θεῶν ἐμοὶ ἄγγελον ἦκεν;
 Τὸν δ' αὖτε προσέειπε ποδὴνεμος ὠκέα Ἴρις·
 Ἥρῃ με προέηκε, Διὸς κυδρὴ παράκοιτις·
 οὐδ' οἶδε Κρονίδης ὑψίζυγος οὐδέ τις ἄλλος
 ἀθανάτων, οἳ Ὀλύμπου ἀγάννιφον ἀμφινέμονται.
 Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς
 Ἀχιλλεύς·

instruction is renewed at 165, and εἰ μὴ . . . follows at 166. — 158.
 ε 16, 703.—164. See 4, 184. — 168. Fm προτήμι. — 172. Stat, has
 sen. — 178. ἄνα, see 9, 247. σέβας, religio; see 6, 167. — 182.
 rgil says, in a more ornamental phrase, *Æn.* ix. 18 :

"Iri, decus cœli, quis te mihi nubibus actam
 Detulit in terras !"

- 188 Πῶς τ' ἄρ' ἴω μετὰ μῶλον; ἔχουσι δὲ τεύχε' ἐκείνοι
μήτηρ δ' οὐ με φίλη πρίν γ' εἶα θωρήσσεσθαι,
πρίν γ' αὐτὴν ἐλθούσαν ἐν ὀφθαλμοῖσιν ἰδωμαι·
στεῦντο γὰρ Ἥφαίστοιο πάρ' οἰσέμεν ἔντεα καλά.
- 192 Ἄλλου δ' οὐ τευ οἶδα τεῦ ἄν κλυτὰ τεύχεα δύω,
εἰ μὴ Αἴαντός γε σάκος Τελαμωνιάδαο.
Ἄλλὰ καὶ αὐτὸς ὄγ', ἔλπομ', ἐνὶ πρώτοισιν ὁμιλεῖ,
ἔγχεϊ δηϊόων περὶ Πατρόκλοιο θανόντος.
- 196 Τὸν δ' αὖτε προσέειπε ποδὴννεμος ὤκεία Ἴρις·
Εὖ νυ καὶ ἡμεῖς ἴδμεν, ὃ τοι κλυτὰ τεύχε' ἔχονται·
ἀλλ' αὐτῶς ἐπὶ τάφρον ἰὼν Τρώεσσι φάνηθι,
αἱ κέ σ' ὑποδδείσαντες ἀπόσχωνται πολέμοιο.
- 200 Τρώες, ἀναπνεύσωσι δ' Ἀρήϊοι υἷες Ἀχαιῶν
τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο.
Ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη πόδας ὤκεία Ἴρις.
Αὐτὰρ Ἀχιλλεὺς ὥρτο Διὶ φίλος· ἀμφὶ δ' Ἀθήνη
- 204 ὣμοις ἰφθίμοισι βάλ' αἰγίδα θυσσανόεσσαν·
ἀμφὶ δέ οἱ κεφαλῇ νέφος ἔστεφε διὰ θεάων
χρύσειον, ἐκ δ' αὐτοῦ δαΐε φλόγα παμφανόωσαν.
Ὡς δ' ὅτε καπνὸς ἰὼν ἐξ ἄστεος αἰθέρ' ἵκηται,
- 208 τηλόθεν ἐκ νήσου, τὴν δῆϊοι ἀμφιμάχονται,
οἷτε πανημέριοι στυγερῶ κρίνονται Ἀρηϊ
ἄστεος ἐκ σφετέρου· ἅμα δ' ἠελίῳ καταδύντι
πυρσοὶ τε φλεγέθουσιν ἐπήτριμοι, ὑψόσε δ' αὐγὴ
- 212 γίγνεται αἴσσουσα, περικτιόνεσσιν ἰδέσθαι,
αἱ κέν πως σὺν νηυσὶν ἀρῆς ἀλκτῆρες ἵκωνται·
ὥς ἀπ' Ἀχιλλῆος κεφαλῆς σέλας αἰθέρ' ἵκανεν.
Στῇ δ' ἐπὶ τάφρον ἰὼν ἀπὸ τείχεος· οὐδ' ἐς Ἀχαιοὺς
- 216 μίσγετο· μητρὸς γὰρ πυκινὴν ὠπίζειτ' ἐφεμῆν.
Ἐνθά στὰς ἦυσ' ἀπάτερθε δὲ Παλλὰς Ἀθήνη
φθέγγεατ'· ἀτὰρ Τρώεσσιν ἐν ἄσπετον ὥρσε κυ-
δοιμόν.
Ὡς δ' ὅτ' ἀριζήλη φωνή, ὅτε τ' ἴαχε σάλπιγξ

— 191. See 9. 241.—192. = τινός, οὐ . . .—201. See 11, 801.—204. See 5, 4.—208 τηλόθεν ἐκ νήσου: for in an island surrounded with enemies, the besieged have no other means of making known their distress, than by lighting signal-fires. During the day, these fires are only distinguished by the smoke; but as night comes on, they begin to blaze, ἅμα ἠελίῳ καταδύντι. Mad. Dacier reminds us of the deliverance from Egypt, when God went before his people *per diem in columna nubis, et per noctem in columna ignis*. — 210. *For from their own town*; otherwise ἀπό or ἀπο. — 211. Ἐτάλλετο,

τυ περιπλομένων δηίων ὑπο θυμοραϊστίων
 τότ' ἀριζήλη φωνή γένητ' Αἰακίδαο.
 δ' ὥς οὖν αἶον ὅπα χάλκεον Αἰακίδαο,
 ἰσιν ὀρίνθη θυμός· ἀτὰρ καλλίτριχες ἵπποι
 ἔσχεα τρόπεον· ὅσσοντο γὰρ ἄλγεα θυμῷ.
 [νίοχοι δ' ἐκπληγεν, ἐπεὶ ἴδον ἀκάματον πῦρ
 ἰνὸν ὑπὲρ κεφαλῆς μεγαθύμου Πηλεΐωνος
 ἰόμενον· τὸ δὲ δαΐε θεὰ γλαυκῶπις Ἀθήνη.
 ρὶς μὲν ὑπὲρ τάφρου μεγάλ' ἴαχε δῖος Ἀχιλλεύς·
 οἷς δὲ κυκλήθησαν Τρῶες κλειτοὶ τ' ἐπίκουροι.
 Ξυθα δὲ καὶ τότ' ὄλοντο δυῶδεκα φῶτες ἄριστοι
 μῦθ' ἰσχυροῖς ὀχέεσσι καὶ ἔγχεσιν. Αὐτὰρ Ἀχαιοὶ
 ἰσπασίως Πάτροκλον ὑπὲκ βελέων ἐρύσαντες
 ἀτθεσαν ἐν λεχέεσσι· φίλοι δ' ἀμφέσταν ἑταῖροι
 κυρόμενοι· μετὰ δὲ σφι ποδῶκης εἶπετ' Ἀχιλλεύς,
 ἰάκρυα θερμὰ χέων, ἐπεὶ εἶσιδε πιστὸν ἑταῖρον
 κείμενον ἐν φέρτρῳ δεδαγμένον ὀξεί χαλκῷ.

οί, Sch.; fm ἥτριον, the warp of the web. — 216. See 16, 388.
 δ. φωνή, sc. ἰστί or γίνεται. The ancients agree in saying, that
 trumpet was unknown in the heroic ages, but used in H.'s time;
 make nearly the same remark on the subject of riding; see 15,
 Consequently H. must have drawn the comparison from the
 of his own days: "But (adds Mad. Dacier) Virgil has over-
 ed this minute point of accuracy, for, in speaking of the sack of
 , he says (*Æn.* ii. 313):

"Exoritur clamorque virum clangorque tubarum."

Virgil, it is the *Trojans* who give the alarm and assemble the
 ps to the sound of the trumpet. In a city the combatants could
 be assembled as in the open country, where the re-echoing voice
 chief might suffice. In H., as well as in Virgil, it is the *besieged*
 sound the trumpet: for ἴαχε σάλπιγξ ὑπὸ δηίων περιπλ.,
 us, literally, "the trumpet sounded *because* of besieging enemies,"
 se of ὑπὸ which we have often seen. As, however, H. had no
 asion to paint the interior of Troy taken by assault, and con-
 nently to mention the trumpet as employed at such a time, his
 nce cannot pass for a decisive proof that he *would have* abstained
 m introducing it, and the reproach addressed to Virgil is, per-
 ps, unjust. [*Σαλπίζειν* is used 21, 388.] — 220. Ἀστὺ κυκλούντων,
 stath. — 224. *Equi præsagiant pugnam*, says Pliny; see 17, 426.
 mpare also the sublime description of the war-horse, in *Job xxxix.*
 : "He saith among the trumpets, Ha, ha; and he smelleth the
 ile afar off." — 225. = ἐξέπλάγησαν. Dionysius of Halicarnassus
 serves that the rhythm of these lines is very appropriate to depict
 dden astonishment and terrour. — 229. Ἐταράχθησαν, Sch. — 230,
 il. In this tumult, where all take to flight, twelve warriors are
 odden under foot by their horses, or pierced by their own arms.—

- 237 Τὸν ῥ' ἦτοι μὲν ἔπεμπε σὺν ἵπποισιν καὶ ὄχεσφιν
 ἐς πόλεμον, οὐδ' αὖτις ἐδέξατο νοστήσαντα.
 Ἥελιον δ' ἀκάμαντα βοῶπις πότνια Ἥρη
 240 πέμψεν ἐπ' Ὀκεανοῖο ροὰς ἄκοντα νέεσθαι.
 Ἥελιος μὲν ἔδυν, παύσαντο δὲ δῖοι Ἀχαιοὶ
 φυλόπιδος κρατερῆς καὶ ὁμοίου πολέμοιο.

The Trojans are assembled in the plain. Polydamas proposes to take shelter behind the ramparts from the resentment of Achilles. Hector refuses, and orders the attack on the morrow. The Greeks mourn Patroclus, and Achilles meditates revenge. Zeus and Hérè quarrel about the succour given by the latter to the Greeks.

- Τρῶες δ' αὖθ' ἐτέρωθεν, ἀπὸ κρατερῆς ὕσμινος
 244 χωρήσαντες, ἔλυσαν ὑφ' ἄρμασιν ὀκέας ἵππους.
 ἐς δ' ἀγορὴν ἀγέροντο, πάρος δόρποιο μέδεσθαι.
 Ὀρθῶν δ' ἐσταότων ἀγορὴ γένητ', οὐδέ τις ἐγλη
 ἔξεσθαι· πάντας γὰρ ἔχε τρόμος, οὐνεκ' Ἀχιλλεὺς
 248 ἐξεφάνη, δηρὸν δὲ μάχης ἐπέπαυτ' ἀλεγεινῆς.
 Τοῖσι δὲ Πουλυδάμας πεπνυμένος ἦρχ' ἀγορεύειν,
 Πανθοίδης· ὁ γὰρ οἷος ὄρα πρόσσω καὶ ὀπίσσω
 Ἔκτορι δ' ἦεν ἐταῖρος, ἱγ' δ' ἐν νυκτὶ γέγοντο·
 252 ἀλλ' ὁ μὲν ἄρ' μύθοισιν, ὁ δ' ἔγχρ' ἑὸν πολλὸν ἐνέκα
 ὁ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·
 Ἀμφὶ μάλα φράζεσθε, φίλοι· κέλομαι γὰρ ἔγωγε
 ἄστυδε νῦν ἰέναι, μὴ μίμνειν Ἡῶ διαν
 256 ἐν πεδίῳ παρὰ νηυσίν· ἐκάς δ' ἀπὸ τείχεός εἰμεν.
 Ὅφρα μὲν οὗτος ἀνὴρ Ἀγαμέμνονι μῆνιε δίφ,
 τόφρα δὲ ῥήτεροι πολεμίζειν ἦσαν Ἀχαιοὶ.
 Χαίρεσκον γὰρ ἔγωγε θεῆς ἐπὶ νηυσὶν ἱαύων,
 260 ἐλπόμενος νῆας αἰρήσεμεν ἀμφιελίσσας.
 Νῦν δ' αἰνῶς δεῖδοικα ποδώκεα Πηλεΐωνα·
 οἷος ἐκείνου θυμὸς ὑπέρβιος, οὐκ ἐθελήσει
 μίμνειν ἐν πεδίῳ, ὅθι περ Τρῶες καὶ Ἀχαιοὶ
 264 ἐν μέσῳ ἀμφότεροι μένος Ἄρηος δατέονται,
 ἀλλὰ περὶ πτόλιός τε μαχήσεται ἡδὲ γυναικῶν.
 Ἄλλ' ἴομεν προτὶ ἄστυ· πίθεσθέ μοι· ὧδε γὰρ ἔσται.
 Νῦν μὲν νύξ ἀπέπαυσε ποδώκεα Πηλεΐωνα
 268 ἀμβροσίῃ· εἰ δ' ἄμμε κιχήσεται ἐνθάδ' ἰόντας

238. = φερέτω, *foretrum*. — 240. ἄκοντα. Hérè had hastened to shorten a day so lucky for the Trojans: Zeus, satisfied with what has been done for the Trojans already, does not hinder her.

250. See I, 343. — 254. Περισκεψασθε τῇ διανοίᾳ, Sch. — 258. Ἐπὶ πολεμητότεροι, ἐκαταγωνιστότεροι, Sch. — 264. μένος Ἄρηος, the

- 269 αὐριον ὀρμηθεὶς σὺν τεύχεσιν, εὔ νύ τις αὐτὸν
γνώσεται· ἀσπασίως γὰρ ἀφίξεται Ἴλιον ἱρήν,
ὅς κε φύγῃ πολλοὺς δὲ κύνες καὶ γῦπες ἔδονται
272 Τρώων· αἱ γὰρ δὴ μοι ἀπ' οὔατος ὧδε γένοιτο.
Εἰ δ' ἂν ἐμοῖς ἐπέεσσι πιθώμεθα, κηδόμενοί περ,
νύκτα μὲν εἶν ἀγορῇ σθένος ἔχομεν· ἄστυ δὲ πύργοι,
ὑψηλαί τε πύλαι, σανίδες τ' ἐπὶ τῆς ἀραρυῖαι,
276 μακραί, ἐύξεστοι, ἐξευγμέναι εἰρύσσονται.
Πρωτὶ δ' ὑπηοῖοι σὺν τεύχεσι θωρήχθεντες
στησόμεθ' ἅμ πύργους· τῷ δ' ἄλγιον, αἱ κ' ἐθέλῃσιν
ἐλθὼν ἐκ νηῶν περὶ τείχεος ἅμμι μάχεσθαι.
280 Ἄψ πάλιν εἰς' ἐπὶ νῆας, ἐπεὶ κ' ἐριαυχενας ἵππους
παντοίου δρόμου ἄσθρ' ὑπὸ πτόλιν ἡλασκάζων.
Εἴσω δ' οὐ μιν θυμὸς ἐφορμηθῆναι ἐάσει,
οὐδέ ποτ' ἐκπέρσει· πρὶν μιν κύνες ἀργοὶ ἔδονται.
284 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος
Ἔκτωρ·
Πουλυδάμα, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγο-
ρεύεις,
ὅς κέλει κατὰ ἄστυ ἀλήμεναι αὐτὶς ἰόντας.
Ἦ οὐπω κεκόρησθε ἐελμένοι ἔνδοθι πύργων ;
288 πρὶν μὲν γὰρ Πριάμοιο πόλιν μέροπες ἄνθρωποι
πάντες μυθέσκοντο πολύχρυσον, πολύχαλκον·
νῦν δὲ δὴ ἐξαπόλωλε δόμων κειμήλια καλά·
πολλὰ δὲ δὴ Φρυγίην καὶ Μηονίην ἐρατεινὴν
292 κτήματα περνάμεν' ἵκει, ἐπεὶ μέγας ὠδύσατο Ζεὺς.
Νῦν δ' ὅτε πέρ μοι ἔδωκε Κρόνου παῖς ἀγκυλο-
μήτειω
κῦδος ἀρέσθ' ἐπὶ νηυσί, θαλάσση τ' ἔλσαι Ἀχαιοὺς,
νήπιε, μηκέτι ταῦτα νοήματα φαῖν' ἐνὶ δῆμῳ.
296 Οὐ γάρ τις Τρώων ἐπιπείσεται· οὐ γὰρ ἐάσω.
Ἄλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες.
Νῦν μὲν δόρπον ἔλεσθε κατὰ στρατὸν ἐν τελέεσσιν,

victory. — 269. *τις* does not relate to Hector ; see n. on 122.—272. Far from my ear. *Utinam sis (factum) ne audiam !* — 274. We are going to keep the army mustered (and we will not surrender in our own houses). — 275. *σανίδες*, the *leaves*, i. e. the wood-work of the gates ; the *gates*, as distinguished from the *gaterays* and *gate-posts*. — 276. *ἐξευγμέναι*, *jugalæ*, for 'shut.' The bar (*μοχλός*) is, as it were, the yoke that holds the two *leaves* together.—278. Compar. *fm ἄλγος*, grief, calamity : *calamitosius*. See 6, 410, 153. — 281. See 5, 289. — 287. See 12, 38 ; 1, 409. — 291. (*Εἰς*) *Φρυγίαν*. — 292. *ἐπὶ*

- 299 καὶ φυλακῆς μνήσασθε, καὶ ἐγρήγορθε ἕκαστος·
 300 Τρώων δ' ὃς κτεάτεσσιν ὑπερφιάλως ἀνιάζει,
 συλλέξας, λαοῖσι δότω καταδημοβορῆσαι,
 τῶν τινὰ βέλτερόν ἐστιν ἐπαυρέμεν ἢ περ' Ἀχαιοῦς.
 Πρωτὶ δ' ὑπηοῖοι σὺν τεύχεσι θωρηχθέντες
 304 νηυσὶν ἐπὶ γλαφυρῇσιν ἐγείρομεν ὄξυν' Ἄρηα.
 Εἰ δ' ἔτεδν παρὰ ναῦφιν ἀνέστη δῖος Ἀχιλλεύς,
 ἄλγιον, αἶ κ' ἐθέλῃσι, τῷ ἔσσεται. Οὐ μιν ἔγωγε
 φεύξομαι ἐκ πολέμοιο δυσηχέος, ἀλλὰ μάλ' ἄντην
 308 στήσομαι, ἥ κε φέρῃσι μέγα κράτος, ἥ κε φεροίμην.
 Ξυνὸς Ἐνυάλιος, καὶ τε κτανέοντα κυτέκτα.
 Ὡς ἔκτωρ ἀγόρευ'· ἐπὶ δὲ Τρώες κελάδησαν,
 νήπιοι' ἐκ γάρ σφεων φρένας εἴλετο Παλλὰς
 Ἀθήνη.
 312 Ἐκτορι μὲν γὰρ ἐπήνησαν κακὰ μητιόωντι·
 Πουλυδάμαντι δ' ἄρ' οὔτις, ὃς ἐσθλὴν φράζετο
 βουλήν.
 Δόρπον ἔπειθ' εἴλοντο κατὰ στρατόν· αὐτὰρ Ἀχαιοὶ
 παννύχιοι Πάτροκλον ἀνεστενάχοντο γοῶντες.
 316 Τοῖσι δὲ Πηλεΐδης ἀδινοῦ ἐξῆρχε γόοιο,
 χεῖρας ἐπ' ἀνδροφόνους θέμενος στήθεσσιν ἐταίρου,
 πυκνὰ μάλα στενάχων· ὥστε λίς ἠϋγένειος,
 ᾧ ρά θ' ὑπὸ σκύμνους ἐλαφιβόλος ἀρπάσῃ ἀνὴρ
 320 ὕλης ἐκ πυκινῆς· ὁ δέ τ' ἄχνηται ὕστερος ἐλθὼν·
 πολλὰ δέ τ' ἄγκέ' ἐπῆλθε μετ' ἀνέρος ἵχνι' ἱερυνῶν,
 εἴ ποθεν ἐξεύροι· μάλα γὰρ δριμύς χόλος αἰρεῖ·
 ὥς ὁ βαρυστενάχων μετεφώνεε Μυρμιδόνεσσιν·
 324 ὦ πόποι, ἦ ρ' ἄλιον ἔπος ἔκβαλον ἤματι κείνῃ,
 θαρσύνων ἥρωα Μενoitίον ἐν μεγάροισιν·
 φῆν δέ οἱ εἰς Ὀπύοντα περικλυτὸν υἱὸν ἀπάξειν,

στατο (ἡμῖν). — 298. See 7, 380. — 299. See 10, 67. — 300. *ἀνιάζει*, intrans. : to be in grief, in affliction. Hector seems to have the wealthy Polydamas in his eye, and to attribute the measures proposed by him to the fear of losing his riches. — 301. To devour : = 'to be devoured by them,' the people (by the idiomatic use of inf. act. for pass.). — 303, sqq. The repetition of the terms used by Polydamas is not here a mere instance of Homeric simplicity ; but it enhances the bitterness of the reply. — 305. He dexterously insinuates a doubt as to whether Achilles had really appeared or not. — 306. See 13, 486. — 309. In Lat. *Mars communis*. "Hector's words are more true than he supposed. It is he who has just conquered, and he is about to be conquered and slain." *Mad. Dacier*. — 312. Gave their approbation, their assent to. — 317. See 24, 479. — 326. See n. on 10.

ιον ἐκπέρσαντα, λαχόντα τε ληΐδος αἶσαν.
 ἄλλ' οὐ Ζεὺς ἀνδρεσσι νοήματα πάντα τελευτᾷ.
 μφω γὰρ πέπρωται ὁμοίην γαῖαν ἐρεῦσαι
 τοῦ ἐνὶ Τροίῃ· ἐπεὶ οὐδ' ἐμὲ νοστήσαντα
 ζεται ἐν μεγάροισι γέρων ἱππηλάτα Πηλεὺς
 δὲ Θέτις μήτηρ, ἀλλ' αὐτοῦ γαῖα καθέξει.
 ἴν' δ' ἐπεὶ οὖν, Πάτροκλε, σεῦ ὕστερος εἴμ' ὑπὸ
 γαῖαν,

σε πρὶν κτεριῶ, πρὶν γ' Ἐκτορος ἐνθάδ' ἐνεῖκαι
 ὕχεα καὶ κεφαλὴν, μεγαθύμου σείο φονῆος·
 ὅδεκα δὲ προπάροιθε πυρῆς ἀποδειροτομήσω
 ῥῶν ἀγλαὰ τέκνα, σέθεν κταμένοιο χολωθεῖς.
 ὄφρα δέ μοι παρὰ νηυσὶ κορωνίσσι κείσεται αὐτως·
 μὲν δὲ σὲ Τρῳαὶ καὶ Δαρδανίδες βαθύκολποι
 λαύσσονται, νύκτας τε καὶ ἡμέρας δακρυχέουσαι,
 ἵς αὐτοὶ καμόμεσθα βίῃφί τε δουρί τε μακρῷ,
 κείρας πέρθοντε πόλεις μερόπων ἀνθρώπων.

Ὡς εἰπὼν ἐτάροισιν ἐκέκλετο δῖος Ἀχιλλεύς,
 μὲν πυρὶ στῆσαι τρίποδα μέγαν, ὄφρα τάχιστα
 λάτροκλον λούσειαν ἄπο βρότον αἱματόεντα.
 ἵ δὲ λοετροχόον τρίποδ' ἴστασαν ἐν πυρὶ κηλέω,
 ν' δ' ἄρ' ὕδωρ ἔχεαν, ὑπὸ δὲ ξύλα δαῖον ἐλόντες·
 ἱάστρην μὲν τρίποδος πῦρ ἄμφεπε, θέρμετο δ'
 ὕδωρ.

Αὐτὰρ ἐπειδὴ ζέσσειεν ὕδωρ ἐνὶ ἥνοπι χαλκῷ,
 καὶ τότε δὴ λούσαν τε καὶ ἤλειψαν λίπ' ἐλαίῳ·
 ἴν' δ' ὠτειλὰς πλῆσαν ἀλείφατος ἐννεώροιο·
 ἴν' λεχέεσσι δὲ θέντες, ἐανῶ λιτὶ κάλυψαν
 ἵς πόδας ἐκ κεφαλῆς, καθύπερθε δὲ φάρεϊ λευκῷ.
 Παννύχιοι μὲν ἔπειτα πόδας ταχὺν ἄμφ' Ἀχιλλῆα
 Μυρμιδόνες Πάτροκλον ἀνεστενάχοντο γοῶντες.—
 Ζεὺς δ' Ἥρην προζέειπε κλισιγνήτην ἄλοχόν τε·

Ἐπρηξας καὶ ἔπειτα, βοῶπις πότνια Ἥρην,
 ἀνστήσας Ἀχιλλῆα πόδας ταχύν· ἦ ῥά νυ σείο
 ἐξ αὐτῆς ἐγένοντο καρηκομόωντες Ἀχαιοί.

29. Ἐρυθρὰν τῷ αἵματι ποιῆσαι, *Sch.*—334. See 11, 454.—341.
 ἀ κακοπαθείας καὶ πόνου ἐκτησάμεθα, *Sch.*—344. See 9, 122.—
 See 10, 577. — 351. ἐννέωρον, i. e. ὅ ἐστιν ἐννέα ὥρων, nine
 as old (ὥραι). The ancients attributed a medicinal virtue to old
 — 352. See 8, 441. — 357. At length then thou hast succeeded
 : ἐξέτελεσας δὴ καὶ ἤνυσας. *Sch.*—359. Thou lovest the Greeks

- 360 Τὸν δ' ἡμίβρετ' ἔπειτα βοῶπις πότνια Ἥρη
 Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες!
 Καὶ μὲν δὴ πού τις μέλλει βροτὺς ἀνδρὶ τελείσαι,
 ὅσπερ θνητός τ' ἐστὶ καὶ οὐ τόσα μήδεα οἶδεν
 364 πῶς δὴ ἔγωγ', ἥ φημι θεάων ἔμμεν ἀρίστη,
 ἀμφότερον, γενεῇ τε καὶ οὐνεκα σὴ παράκοιτις
 κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις,
 οὐκ ὄφελον Τρῶεσσι κοτεσσαμένη κακὰ ράϊσαι;

Thetis recounting to Hêphæstus the griefs of her son, begs of him some arms to replace those which Hector had carried off. Hêphæstus grants her request, and immediately sets to work upon the promised arms.

- 368 Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.—
 Ἡφαίστου δ' ἴκανε δόμον Θέτις ἀργυρόπεζα,
 ἄφθιτον, ἀστερόεντα, μεταπρεπέ' ἀθανάτοισιν,
 χάλκεον, ὃν ῥ' αὐτὸς ποιήσατο Κυλλοποδίων.
 372 Τὸν δ' εὖρ' ἰδρῶοντα, ἐλίσσόμενον περὶ φύσας,
 σπεύδοντα τρίποδας γὰρ ἑῖκοσι πάντας ἔτευχεν,
 ἐστάμεναι περὶ τοίχον ἑσταθέος μεγάρου·
 χρύσεα δὲ σφ' ὑπὸ κύκλα ἐκάστω πυθμένι θῆκεν,
 376 ὅφρα οἱ αὐτόματοι θεῖον δυσαίαι' ἀγῶνα,
 ἡδ' αὖτις πρὸς δῶμα νεοίατο, θαῦμα ἰδέσθαι.
 Οἱ δ' ἦτοι τόσσον μὲν ἔχον τέλος, οὗτα δ' οὕτω
 δαιδάλεα προσέκειτο· τὰ ῥ' ἤρτυε, κόπτε δὲ δεσμούς.
 380 Ὅφρ' ὄγε ταῦτ' ἐπονείτο ἰδυίρσι πραπίδεσσιν,
 τόφρα οἱ ἐγγύθεν ἦλθε θεὰ Θέτις ἀργυρόπεζα.
 Τὴν δὲ ἶδε προμολοῦσα Χάρις λιπαροκρήδεμνος,

as if they were thine own children. — 365, 366. See 4, 60, 61. — 367. See 15, 16.

371. Fm the Ionic κυλλός, = χωλός, lame. These names, Κυλλοποδίων and Ἀμφιγυήεις (see 1, 607) relate to the sedentary occupation of Hêphæstus. — 372. "Instead of surrounding Hêphæstus with Cyclopes, as Callimachus and Virgil have done (*Æn.* iii. 416, sqq.), and thus reducing him to a simple artisan, H., by a much more noble conception, shows us the god of fire occupied alone in his celestial work, whilst all his instruments spontaneously obey his voice." *M. Eichhof.* — 373. See 7, 161. — 374. Ἐδραίου, *Sch.* — 375. ἐκάστω, sc. ῥιπιδί. — 376. ἀγῶνα, see 7, 298. Since, for the gods, distances are almost nothing, and are cleared by them with the rapidity of thought (see 15, 80, sqq.), in like manner their will, or their word, alone sets in motion the instruments which they use. Below (417) two living statues of gold support the lame artificer. — 378. *Tantùm facit hædæni, = hædæni finiti erant.* οὗτα, see 11, 633. — 379. ἔκωτε = ἐχέλωτε (*Sch.*), forged by striking with the hammer. — 382. I think we must

ιλή, τὴν ὥπυιε περικλυτὸς Ἀμφιγυήεις·
 τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

Τίπτε, Θέτι τανύπεπλε, ἱκάνεις ἡμέτερον δῶ,
 ἰδοίη τε φίλη τε; πάρος γε μὲν οὔτι θαμίζεις.
 Ἄλλ' ἔπεο προτέρω, ἵνα τοι παρ ξείνια θείω.

Ὡς ἄρα φωνήσασα πρόσω ἄγε δία θεάων.
 ἦν μὲν ἔπειτα καθεῖσεν ἐπὶ θρόνου ἀργυροήλου,
 αλοῦ, δαιδαλέου· ὑπὸ δὲ θρῆνυς ποσὶν ἦεν·
 ἐκλετο δ' Ἥφαιστον κλυτοτέχνην εἰπέ τε μῦθον·

Ἥφαιστε, πρόμολ' ὦδε· Θέτις νύ τι σεῖο χατίζει.
 ἦν δ' ἡμείβετ' ἔπειτα περικλυτὸς Ἀμφιγυήεις·

Ἦ ρά νύ μοι δεινὴ τε καὶ αἰδοίη θεὸς ἔνδον·
 ἴ μ' ἐσάωσ', ὅτε μ' ἄλγος ἀφίκετο τῇλε πεσόντα
 μητρὸς ἐμῆς ἰότητι κυνώπιδος, ἣ μ' ἐθέλησεν
 κρύψαι, χωλὸν ἰόντα· τότ' ἂν πάθον ἄλγεια θυμῷ,
 εἰ μὴ μ' Εὐρυνόμη τε Θέτις θ' ὑπεδέξατο κόλπῳ,
 Εὐρυνόμη, θυγάτηρ ἀφορρόου Ὠκεανοῖο.
 Τῇσι παρ' εἰνάετες χάλκεον δαίδαλα πολλὰ,
 πόρπας τε γναμπτάς θ' ἔλικας, κάλυκας τε καὶ ὀρ-
 μους,

ἐν σπῇ γλαφυρῷ· περὶ δὲ ῥόος Ὠκεανοῖο
 ἀφρῷ μορμύρων ῥέεν ἄσπετος· οὐδέ τις ἄλλος
 ᾗδεεν οὔτε θεῶν οὔτε θνητῶν ἀνθρώπων,
 ἀλλὰ Θέτις τε καὶ Εὐρυνόμη ἴσαν, αἶ μ' ἐσάωσαν.

Χάρις as a proper name, as *Μοῦσα*, *Εὐλείθυια*, &c., though elsewhere H. puts these names in the plural. [So Cp., *whom Charis*, &c.] Others translate 'a Grace,' and call her *Aglaïa* or *Thalia*. According to another myth, Aphroditē was Hēphæstus's wife. — 384. See 53. — 386. We have already seen *πάρος* with the present, 12, — 389. See 14, 204. — 395. Another instance of a human custom ascribed to Olympus. We know that in Greek antiquity deified infants were exposed. — 399. The ancients did not regard the earth as a globe, but as a disc, and the Ocean as a large river which flows on the edge of the circumference, as it is figured on the shield of Achilles (v. 606, 607): hence then the epithet *ἀφορρόος* signifies *she returns into herself*. Though the Ocean is here considered as a river, the epithet attached to his name belongs to him as a river. — 401. *Ἐλξ*, whatever is spirally twisted: here a bracelet, or, according to others, a ring. *κάλυξ*, flower-bud or blossom, perhaps an ear-ring of that form. Nevertheless, the Scholiasts explain it by *σωληνίσκοι, σύριγγες περιλαμβανόμεναι τοὺς πλοκάμους*, small tubes to keep the hair in curl; and compare the word with 17, 52, *πλοχμοὶ χρυσῷ ἐσφύκωντο*. *ὄρμυες*, clasps. [*I formed nice trinkets, clasps, rings, pipes, and chains.*]

- 406 Ἡ νῦν ἡμέτερον δόμον ἵκει· τῷ με μάλα χρεῶ
πάντα θέτι καλλιπλοκάμῳ ζωάγρια τίνειν.
- 408 Ἀλλὰ σὺ μὲν νῦν οἱ παράθεες ξεινήϊα καλά,
ὄφρ' ἂν ἐγὼ φύσας ἀποθείομαι ὄπλα τε πάντα.
Ἡ, καὶ ἀπ' ἀκμοθέτοιο πέλωρ αἶητον ἀνέστη,
χωλεύων· ὑπὸ δὲ κνῆμαι ῥώνοντο ἀραιαί.
- 412 Φύσας μὲν ῥ' ἀπάνευθε τίθει πυρός, ὄπλα τε πάντα
λάρνακ' ἐς ἀργυρέην συλλέξατο, τοῖς ἐπονείτο·
σπόγγῳ δ' ἄμφι πρόσωπα καὶ ἄμφω χεῖρ' ἀπο-
μόργνυ,
αὐχένα τε στιβαρόν καὶ στήθεα λαχνήεντα·
- 416 οὐ δὲ χιτῶν· ἔλε δὲ σκῆπτρον παχύ, βῆ δὲ θύ-
ραζε,
χωλεύων· ὑπὸ δ' ἄμφίπολοι ῥώνοντο ἄνακτι,
χρύσειαι, ζωῇσι νεήνισιν εἰοικυῖαι.
Τῆς ἐν μὲν νόος ἐστὶ μετὰ φρεσὶν, ἐν δὲ καὶ αὐδὴ,
420 καὶ σθένος, ἀθανάτων δὲ θεῶν ἀπο ἔργα ἴσασιν.
Αἱ μὲν ὑπαιθα ἄνακτος ἐποίπνυν· αὐτὰρ ὁ ἑρῶν,
πλησίον, ἐνθα θέτις περ, ἐπὶ θρόνον ἴζε φαινοῦ·
ἐν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν·
- 424 Τίπτε, θέτι ταυῦπεπλε, ἰκάνεις ἡμέτερον δῶ,
αἰδοίη τε φίλη τε; πάρος γε μὲν οὔτι θαμίζεις.
Αὔδα ὃ τι φρονέεις· τελέσαι δέ με θυμὸς ἄνωγεν,
εἰ δύναμαι τελέσαι γε, καὶ εἰ τετελεσμένον ἐστίν.
- 428 Τὸν δ' ἡμείβετ' ἔπειτα θέτις κατὰ δάκρυ χέουσα·
Ἥφαιστ', ἧ ἄρα δὴ τις, ὅσαι θεαὶ εἰς' ἐν Ὀλύμπῳ,
τοσσάδ' ἐνὶ φρεσὶν ἦσιν ἀνέσχετο κήδεα λυγρά,
ὅσ' ἐμοὶ ἐκ πασέων Κρονίδης Ζεὺς ἄλγε' ἔδωκεν;
- 432 ἐκ μὲν μ' ἀλλάων ἀλιάων ἀνδρὶ δάμασεν,

Cp.]—407. Τὰ τῆς ζωῆς χαριστήρια, Sch. — 410. A euphonic syncope: = ἀκμονόθετον, his anvil-stock [Cp.]. αἶητον, an obscure word for the ancient grammarians themselves, great, immense; according to Hesychius, πνευστικός, ἡ πυρώδης. [Cp. joins the two: 'vast in bulk and hot with toil.']—411. See 24, 616.—416. A staff to support oneself.—421. See 15, 520. ἑρῶν, walking with difficulty, tottering; the same word as *erro*.—427. See 14, 196. These natural and simple words are far superior to the speech which Virgil puts in Hêphæstus's mouth in an identical situation (viii. 393):

"Quidquid in arte mea possum promittere curæ,
Quod fieri ferro, liquidove potest electro,
Quantum ignes animæque valent: absiste, precando,
Viribus indubitare tuis, &c."

ἰακίδῃ Πηλῆϊ, καὶ ἔτλην ἀνέρος εὐνήν,
 ἄλλὰ μάλ' οὐκ ἐθέλουσα· ὁ μὲν δὴ γῆραϊ λυγρῷ
 ἵται ἐνὶ μεγάροις ἀρημένος. Ἄλλα δέ μοι νῦν
 ἴδον ἐπεὶ μοι δῶκε γενέσθαι τε τραφέμεν τε,
 ἰσοχον ἡρώων· ὁ δ' ἀνέδραμεν ἔρνεϊ ἴσος·
 ὃν μὲν ἐγὼ θρέψασα, φυτὸν ὥς γουνῷ ἀλωῆς,
 ἠυσὶν ἐπιπροέηκα κορωνίσιν Ἴλιον εἴσω
 ῥωσὶ μαχησόμενον· τὸν δ' οὐχ ὑποδέξομαι αὐτίς
 ἱκαδε νοστήσαντα δόμον Πηληϊὸν εἴσω.
 Ὀφρα δέ μοι ζῶει καὶ ὄρᾳ φάος Ἥελίοιο,
 χνυται, οὐδὲ τί οἱ δύναμαι χραισμήσαι ἰούσα.
 ζούρην ἦν ἄρα οἱ γέρας ἔξελον νῆες Ἀχαιῶν,
 ἦν ἂψ ἐκ χειρῶν ἔλετο κρείων Ἀγαμέμνων.
 Ἥτοι ὁ τῆς ἀχέων φρένας ἔφθιεν· αὐτὰρ Ἀχαιοὺς
 Ἑρῶες ἐπὶ πρύμνῃσιν ἐείλεον, οὐδὲ θύραζε
 ἵων ἐξέναι· τὸν δὲ λίσσοντο γέροντες
 Ἀργείων, καὶ πολλὰ περικλυτὰ δῶρ' ὀνόμαζον.
 Εὐθ' αὐτὸς μὲν ἔπειτ' ἠναίνετο λοιγὸν ἀμύναι·
 αὐτὰρ ὁ Πάτροκλον περὶ μὲν τὰ ἅ τεύχεα ἔσσειν,
 πέμπε δέ μιν πόλεμόνδε, πολὺν δ' ἅμα λαὸν ὄπασσεν.
 Πᾶν δ' ἡμαρ μάρναντο περὶ Σκαιῇσι πύλῃσιν·
 καὶ νῦ κεν αὐτῆμαρ πόλιν ἔπραθον, εἰ μὴ Ἀπόλλων
 πολλὰ κακὰ ῥέξαντα Μενoitίου ἄλκιμον υἱὸν
 ἔκταν' ἐνὶ προμάχοισι καὶ Ἑκτορι κῦδος ἔδωκεν.
 Τοῦνεκα νῦν τὰ σὰ γούναθ' ἱκάνομαι, αἶ κ' ἐθέλησθα
 νιεῖ ἐμῷ ὠκυμόρῳ δόμεν ἀσπίδα καὶ τρυφάλειαν,
 καὶ καλὰς κνημίδας, ἐπισφυρίους ἀραρυίας,
 καὶ θώρηχ'· ὁ γὰρ ἦν οἱ, ἀπώλεσε πιστὸς ἑταῖρος,
 Τρωσὶ δαμείς· ὁ δὲ κεῖται ἐπὶ χθονὶ θυμὸν ἀχεύων.
 Τὴν δ' ἡμείβετ' ἔπειτα περικλυτὸς Ἀμφιγυήεις·
 Θάρσει, μή τοι ταῦτα μετὰ φρεσὶ σῇσι μελόντων.
 Αἱ γάρ μιν θανάτοιο δυσνηχέος ὦδε δυναίμην
 νόσφιν ἀποκρύψαι, ὅτε μιν μόρος αἰνὸς ἱκάνοι·

432. See 82. Marriage is often expressed by metaphors drawn
 on the action of breaking and harnessing cattle to the yoke. —
 433. *παρειμένος* (fm *παρίημι*), *βε-*
αμμένος, Sch.; overpowered; worn out. The root of the verb is
 certain; it is used only in this form. ἄλλα δέ (ιστί) μοι νῦν. —
 434. See 56, sqq. — 444. See 11, 627. — 446. Aor. of *φθίνω*
 in the intrans. signif. — 449. See 9, 121, sqq. — 463. *μελόντων*, im-
 perat. — 465. Lit., to *secrete* him [*Cp.*] far from death; for, to steal him

- 466 ὥς οἱ τεύχεα καλὰ παρέσσεται, οἷά τις αὐτε
 ἀνθρώπων πολέων θαυμάσσειται, ὅς κεν ἴδῃται.
 468 Ὡς εἰπὼν τὴν μὲν λίπεν αὐτοῦ, βῆ δ' ἐπὶ φύσας
 τὰς δ' ἐς πῦρ ἔτρεψε, κέλευσέ τε ἐργάζεσθαι.
 Φῦσαι δ' ἐν χοάνοισιν ἐείκοσι πᾶσαι ἐφύσων,
 παντοίην εὐπρηστον αὐτμὴν ἐξανείσαι,
 472 ἄλλοτε μὲν σπεύδοντι παρέμμεναι, ἄλλοτε δ' αὐτε,
 ὅπως Ἥφαιστός τ' ἐθέλοι καὶ ἔργον ἄνοιτο.
 Χαλκὸν δ' ἐν πυρὶ βάλλεν ἀτειρέα κασσίτερόν τε,
 καὶ χρυσὸν τιμῆντα καὶ ἄργυρον· αὐτὰρ ἔπειτα
 476 θῆκεν ἐν ἀκμοθέῳ μέγαν ἀκμονα· γέντο δὲ χειρὶ
 ραίστηρα κρατερὴν, ἐτέρῳφι δὲ γέντο πυράγρην.

Description of the shield of Achilles: on which are represented the earth, the sea, and the heavens.

- Ποίει δὲ πρότιστα σάκος μέγα τε στιβαρόν τε,
 πάντοσε δαιδάλλων, περὶ δ' ἄντυγα βάλλε φαεινὴν,
 480 τρίπλακα, μαρμαρέην, ἐκ δ' ἀργύρεον τελαμώννα.

from death.—466. αὐτε, *sursum*, relates to the first arms of Achilles, which were also the work of Hēphæstus.—470. Χώνοις πηλίνους, *in oīs χωνεύεται τὰ μέταλλα*, Sch.; melting-pots, *crucibles* [al. *melting-pots*]. — 472. (Ὡς τε) παρῆναι, *adesse, adjuvare*. — 473. In prose ἀνόητο.—474. Ἀκαταπόνητον, Sch.—475. = τιμῆντα.—476. γέντο, see 8, 43.—477. ραίστηρ, the hammer; πυράγρα, the tongs.

478. Here begins the celebrated description of the shield of Achilles. To explain the disposition of the numerous objects which the poet is about to detail to us, all of which were represented on the shield, would demand more space than we can afford. Quatremère de Quincy has given a tolerably exact design of it in his "*Olympian Jupiter*." The *historical* traditions which mention works such as H. here describes, do not ascend beyond the 15th Olympiad (720, B. C.), and, consequently, do not reach the age of Homer by about two centuries. But, even without the confirmative evidence supplied by the comparative *recentry* of these traditions, there could be no doubt that the poet represents a work as executed by Hēphæstus, of which men were not yet capable, with the means and processes then known. Grecian art ended by overtaking poetic fiction; whereas in these days the mechanical arts have sometimes even outstript the bounds of the most daring fiction. In imitation of H., Virgil has given a brilliant description of his hero's shield. "We must again (says Mad. Dacier, with great reason) remark the wisdom of H. in his choice of the time and place which he selects for introducing his magnificent description of the shield; it is in the interval of that one night, when the two armies were separated, and awaiting the coming morn to recommence the battle." —479. ἄντρυξ, see 6, 118.—480. Τρίπτευον, Sch.; of three plates, one above the other. ἐκ, adv. = ἐξω.—485. τεῖπτα, the constella-

ἔντε δ' ἄρ' αὐτοῦ ἔσαν σάκεος πτύχες· αὐτὰρ ἐν αὐτῷ

ἰεὶ δαΐδαλα πολλὰ ἰδυίησι πρᾶπιδεσσιν.

Ἐν μὲν γαῖαν ἔτευξ', ἐν δ' οὐρανόν, ἐν δὲ θάλασσαν,

Ἰελίον τ' ἀκάμαντα, Σελήνην τε πλήθουσιν,

δὲ τὰ τείρεα πάντα, τὰ τ' οὐρανὸς ἐστεφάνωται,

Ληϊάδας θ' Ὑάδας τε, τό τε σθένος Ὠρίωνος,

Ἄρκτου θ', ἣν καὶ ἄμαξαν ἐπὶ κλησὶν καλέουσιν,

τ' αὐτοῦ στρέφεται, καὶ τ' Ὠρίωνα δοκεύει,

ἣ δ' ἄμμορός ἐστι λοετρῶν Ὠκεανοῖο.

picture of two cities ; the one enjoying peace, the other engaged
A siege : deliberations : an ambuscade : a battle.

Ἐν δὲ δύνω ποίησε πόλεις μερόπων ἀνθρώπων
αλάς· ἐν τῇ μὲν ῥα γάμοι τ' ἔσαν εἰλαπῖναι τε·
ῥύμφας δ' ἐκ θαλάμων, δαΐδων ὑπὸ λαμπομενάων,
ἰγίνεον ἀνὰ ἄστυ· πολλὺς δ' ὕμέναιος ὀρώρει·
τοῦροι δ' ὀρχηστῆρες ἐδίνεον, ἐν δ' ἄρα τοῖσιν
κῦλοι φόρμιγγές τε βοὴν ἔχον· αἱ δὲ γυναῖκες
ἰστάμεναι θαύμαζον ἐπὶ προθύροισιν ἐκάστη.
Λαοὶ δ' εἰν ἀγορῇ ἔσαν ἀθρόοι· ἔνθα δὲ νεῖκος
ὠρώρει· δύο δ' ἄνδρες ἐνείκεον εἵνεκα ποινηῆς
ἀνδρὸς ἀποφθιμένον· ὁ μὲν εὐχετο πάντ' ἀποδοῦναι,
δήμῳ πιφαύσκων· ὁ δ' ἀναίνετο μηδὲν ἐλίσσθαι.

3. στεφανοῦσθαι τι, to be encircled with any thing, as with a wreath. — 486. The (seven) Pleiades, the (twelve) Hyades, Orion, and the constellation of well-known constellations. — 487, sqq. Not only are the constellations at Bear and Charles's Wain always above our horizon, but also other polar constellations. H. (says Aristotle, *Poetics*, ch. 26) speaks as a poet, when he tells us the name of the best-known constellation, instead of using a collective designation. — 488. αὐτοῦ, in the firmament. δοκεύει, observes, looks towards. These two constellations face, as it were, each other :

"Arctos et Orion *adversis frontibus* ibant." (*Manilius*.)

189. = ἄμμος (fin μέρος), experts. See 5, 6.

190, sqq. We must not show that we entirely misunderstand the nature of poetry by inquiring, with the Greek Grammarians, *what* the cities were, which the poet represents as introduced in the shield.

492. Ἀντὶ τοῦ μετὰ λαμπάδων, *Sch.* — 493. See 9, 631, sqq. — 9, sqq. "In explaining a picture of Raphael or Poussin, it would be necessary to animate the figures, as H. animates them here, and represent them as speaking and acting conformably to the design of the painter." *Mad. Dacier*. — 500. Εμφανίζων, *Sch.*; see 10,

- 501 Ἄμφω δ' ἰέσθην ἐπὶ ἱστορίῳ πείραρ ἐλίσθαι.
 Λαοὶ δ' ἀμφοτέροισιν ἐπήπουν ἀμφὶς ἀρωγοί·
 κήρυκες δ' ἄρα λαὸν ἐρήτουν· οἱ δὲ γέροντες
 504 εἶατ' ἐπὶ ξεστοῖσι λίθοις, ἱερῶ ἐνὶ κύκλῳ·
 σκῆπτρα δὲ κηρύκων ἐν χερσὶ ἔχον ἡεροφώνων·
 τοῖσιν ἔπειτ' ἤϊσσον, ἀμοιβηδὶς δὲ δικάζον.
 Κεῖτο δ' ἄρ' ἐν μέσσοισι δύω χρυσοῖο τάλαντα,
 508 τῷ δόμεν, ὃς μετὰ τοῖσι δίκην ἰθύντατα εἶποι.
 Τὴν δ' ἐτέρην πόλιν ἀμφὶ δύω στρατοὶ εἶατο
 λαῶν,
 τεύχεσι λαμπόμενοι. Δίχα δὲ σφισιν ἦνδανε βουλή,
 ἥε διαπραθέειν, ἥ ἄνδιχα πάντα δάσασθαι,
 512 κτῆσιν ὅσῃν πτολίεθρον ἐπήρατον ἐντὸς ἔργει·
 οἱ δ' οὐπω πείθοντο, λόχῳ δ' ὑπεθωρήσσοντο.
 Τεῖχος μὲν ῥ' ἄλοχοί τε φίλαι καὶ νήπια τέκνα
 ῥύατ' ἐφεσταότες, μετὰ δ' ἄνδρες, οὓς ἔχε γῆρας·
 516 οἱ δ' ἴσαν ἦρχε δ' ἄρα σφιν Ἄρης καὶ Παλλὰς
 Ἀθήνη,

202. μή, in Greek, is often joined redundantly to a verb dependent on a preceding verb of *negative* meaning. It would be enough to say ὁ δ' ἀναίμετο ἐλίσθαι τι. See 6, 311 [Gr. 883].—501. ἐπὶ ἱστορίῳ, by submitting the case to an arbiter. Ἐπ' ἐμοὶ ἔστι = *penes me est*, it depends on me. *Finem capere*, sc. *causae*, a decision.—502. Ἐπειβόν, *Sch. acclamabant*; fm ἀπύω.—505. Lit., they had their (judicial) staves in the hands of the heralds; for, their staves were in the hands of the heralds (whilst the parties were explaining themselves). They took them back when they pronounced the sentence. ἡεροφώνος, whose voice resounded in the air.—506. Afterwards they rose with the staves (holding them), = σὺν τοῖς. ἀμοιβηδὶς, each in his turn.—507. *Duo pondo auri*. Actual weight is meant; the talent, as an estimated value, is of later date than the time of H. It is here the recompense of that one of the judges, whom they recognised as having judged the best.—509. Two armies, that of the besiegers and that of the besieged, encamped, like the Trojans, before the city.—510. σφίσιν, to the besiegers; but at line 513, οἱ δὲ . . ., the besieged are meant. *Dupliciter* (= *duplex*) *his placuit sententia*, i. e. they had decided for an alternative (which was to be, or had already been, proposed to the besieged).—511. This is the alternative: either that the siege should have its course, until the destruction of the city; or that two shares should be made of all the goods in the city (and that the besiegers should receive one of them as the price of their retreat).—513. = εἰς λόχον, *insidiis (struendis) sese clam accingebant*.—515. ἐφεσταότες relates to νιοί, naturally understood in τέκνα, or, rather, it is here a term common to γυναῖκες καὶ τέκνα: for, in the present case, the neut. ἐφεστῶτα could only have applied to τέκνα.—516. οἱ 84, all who have not been comprehended in the preceding enumeration, sc. λαοί (see 8, 522). σφιν, to the two parties.—519. An old comparative of ἀν-

ιφω χρυσεΐω, χρύσεια δὲ εἴματα ἔσθην,
 λῶ καὶ μεγάλῳ σὺν τεύχεσιν, ὥστε θεῷ περ,
 ἰφὶς ἀριζήλῳ, λαοὶ δ' ὑπ' ὀλίζονες ἦσαν.
 ἰ δ' ὅτε δὴ ῥ' ἴκανον, ὅθι σφίσιν εἴκε λοχῆσαι,
 ποταμῷ, ὅθι τ' ἀρδμὸς ἦν πάντεσσι βοτοῖσιν,
 ἦ ἄρα τοίγ' ἵζοντ', εἰλυμένοι αἶθοπι χαλκῷ.
 οἷσι δ' ἔπειτ' ἀπάνευθε δύν σκοποὶ εἶατο λαῶν,
 ἔγμενοι ὀππότε μῆλα ἰδοίατο καὶ ἔλικας βούς.
 ἰ δὲ τάχα προγένοντο, δύν θ' ἅμ' ἔποντο νομῆες,
 ἐρπόμενοι σύριγξι· δόλον δ' οὔτι προνόησαν.
 ἰ μὲν τὰ προιδόντες ἐπιδραμον, ὥκα δ' ἔπειτα
 ἀμνοντ' ἀμφὶ βοῶν ἀγέλας καὶ πῶεα καλὰ
 ργεννῶν ὀίων· κτείνουν δ' ἐπὶ μηλοβοτῆρας.
 ἰ δ' ὥς οὖν ἐπύθοντο πολὺν κέλαδον παρὰ
 βουσίν,
 ἰράων προπάροιθε καθήμενοι, αὐτίκ' ἐφ' ἵππων
 βάντες ἀερσιπόδων μετεκίαθον, αἶψα δ' ἴκοντο.
 Στησάμενοι δ' ἐμάχοντο μάχην ποταμοῖο παρ'
 ὄχθας,
 βάλλον δ' ἀλλήλους χαλκήρεσιν ἐγχείρσιν.
 Ἐν δ' Ἔρις, ἐν δὲ Κυδοιμὸς ὀμίλειον, ἐν δ' ὀλοὴ
 Κῆρ,
 ἅλλον ζῶν ἐχουσα νεούτατον, ἅλλον ἄουτον,
 ἅλλον τεθνηῶτα κατὰ μόθον ἔλκε ποδοῖν·
 εἶμα δ' ἔχ' ἀμφ' ὥμοισι δαφοινεὸν αἵματι φωτῶν.
 Ὀμίλειον δ', ὥστε ζωοὶ βροτοί, ἠδ' ἐμάχοντο,
 νεκρούς τ' ἀλλήλων ἔρπον κατατεθνηῶτας.

cture of the Seasons. Seed-time. Harvest. The Vintage. Pas-
 Life. Dance of Ariadne.

Ἐν δ' ἐτίθει νειὸν μαλακὴν, πίειραν ἄρουραν,
 εὐρέϊαν, τρίπολόν· πολλοὶ δ' ἀροτῆρες ἐν αὐτῇ

later ἰλάττων. — 520. εἴκε, in this passage only, = *videbatur* or
n. est. The perf. *ἔοικα* is generally used in like cases.—524. See
 91. — 525. Ἐμπροσθεν ἐγένοντο, προέκοψαν τῇ ὁδῷ, *Eustath.* —
 Περὶεραμον, ἀπεχώριζον, *Sch.* *Interceperant*; like 'cut off'
 English, for 'intercept.'—531. The Grammarians explain *ἱεραὶ* by
ραὶ, places of assembly. Hēphæstus then had represented here
 ump like that of the Greeks, having, in the centre of it, certain
 es set apart for assemblies.—536. *fm οὐτάω.* These lines are
 ost translated by Virgil, *Æn.* viii. 700, sqq.

41, sqq. These are the excellent pictures to which Philip,
 father of Alexander, alludes; see above, 11, 67. Welcker

- 543 Ζεύγεα δινεύοντες ἐλάστρεον ἔνθα καὶ ἔνθα.
 544 Οἱ δ' ὅποτε στρέψαντες ἰκοῖατο τέλσον ἀρούρης,
 τοῖσι δ' ἔπειτ' ἐν χερσὶ δέπας μελιιδέος οἶνον
 δόσκειν ἀνὴρ ἐπιών· τοὶ δὲ στρέφασκον ἀν' ὄγμους,
 ἱέμενοι νειοῖο βαθείης τέλσον ἰέσθαι.
 548 Ἡ δὲ μελαίνειτ' ὀπισθεν, ἀρηρομένη δὲ ἐψέκει,
 χρυσεῖη περ ἐοῦσα· τὸ δὴ πῆρι θαῦμα τέτυκτο.
 Ἐν δ' ἐτίθει τέμενος βαθυλήϊον· ἔνθα δ' ἔριθοι
 ἥμων, ὀξείας δρεπάνας ἐν χερσὶν ἔχοντες.
 552 Δράγματα δ' ἄλλα μετ' ὄγμον ἐπήτρημα πίπτον
 ἔραζε,
 ἄλλα δ' ἀμαλλοδετῆρες ἐν ἠλλεδανοῖσι δέοντο.
 Τρεῖς δ' ἄρ' ἀμαλλοδετῆρες ἐφέστασαν· αὐτὰρ ὅπι-
 σθεν
 παῖδες δραγμαεύοντες, ἐν ἀγκαλίδεσσι φέροντες,
 556 ἀσπερχές παρέχον· βασιλεὺς δ' ἐν τοῖσι σιωπῇ
 σκῆπτρον ἔχων ἐστήκει ἐπ' ὄγμου γηθόσυνος κῆρ.
 Κήρυκες δ' ἀπάνευθεν ὑπὸ δρυὶ δαίτα πένοντο,
 βοῦν δ' ἱερεύσαντες μέγαν ἄμφεπον· αἱ δὲ γυναῖκες,
 560 δεῖπνον ἐρίθοισιν, λεύκ' ἄλφιτα πολλὰ πάλυνον.
 Ἐν δ' ἐτίθει σταφυλῇσι μέγα βρίθουσαν ἀλῶν,
 καλὴν, χρυσεῖην· μέλανες δ' ἀνὰ βότρυες ἦσαν
 ἐστήκει δὲ κάμαξι διαμπερές ἀργυρέησιν.
 564 Ἀμφὶ δέ, κυανέην κάπετον, περὶ δ' ἔρκος ἔλασσε
 κασσιτέρου· μία δ' οἷη ἀταρπιτὸς ἦεν ἐπ' αὐτὴν,
 τῇ νίσσοντο φορῆς, ὅτε τρυγόφην ἀλῶν.
 Παρθενικαὶ δὲ καὶ ἡῖθεοι, ἀταλὰ φρονέοντες,
 568 πλεκτοῖς ἐν ταλάροισι φέρον μελιιδέα καρπὸν.

observes that H. arranges them in the order of the seasons : the sowing (Spring) ; the harvest (Summer) ; the vintage (Autumn). νεῖον, see 10, 353.—542. Τρεῖς ἱστραμμένην καὶ ἡροτριασμένην, Sch.—543. δινεύοντες, sc. τὴν νεῖον or τὴν ἀρουραν.—544. See 13, 707. στρέψαντες, sc. τὸ ἀροτρον or τὰ ζεύγη. In like manner at v. 546.—548. “Here are labourers well treated. H. paints thus the manners of his time, manners which mark a happy age.” *Mad. Dacier*.—548. Fm ἀρόω, fut. ἀρόσω, aro.—550. βαθυλήϊος, adj.—552. See 211.—553. ἠλλεδανός (fm ἔλλω or εἰλίω, *conspicuo*), a band [App. V.]. δέοντο, fm δέω, to bind.—555. δραγμαεύοντες, making handfuls (of ears, δράγματα, *manipulos*). Then they took these handfuls on one of their arms, which they held bent, and thus they made sheaves, which they gave to the ἀμαλλοδετῆρες : ἐν ἀγκαλίδεσσι φέροντες, sc. the handfuls amassed.—560. δεῖπνον ἐρίθους is in apposition.—563. κάμακες, vine-props.—567. See 6, 400.—570. λίνο, the name

ἵσιν δ' ἐν μέσσοισι παῖς φόρμιγγι λιγείη
 ερόεν κιθάριζε· λίνον δ' ὑπὸ καλὸν ἄειδεν
 πταλέη φωνῇ· τοὶ δὲ ῥήσσοντες ἁμαρτῇ
 ὀλπῇ τ' ἰνυγμῷ τε ποσὶ σκαίροντες ἔποντο.
 Ἐν δ' ἀγέλην ποίησε βοῶν ὀρθοκραϊάων·
 δὲ βόες χρυσοῖο τετεύχατο κασιτέρου τε·
 ὑκηθμῷ δ' ἀπὸ κόπρου ἐπεσσεύοντο νομόνδε,
 ἄρ ποταμὸν κελάδοντα, παρὰ ῥοδανὸν δονακῆα.
 ῥύσειοι δὲ νομῆες ἅμ' ἐστιχόωντο βόεσσιν,
 ἔσσαρες, ἐννέα δέ σφι κύνες πόδας ἄργοι ἔποντο.
 ἑμερδαλέω δὲλέοντε δὺ' ἐν πρῶτῃσι βόεσσιν
 αὔρον ἐρύγμηλον ἐχέτην· ὁ δὲ μακρὰ μεμνκῶς
 λκετο· τὸν δὲ κύνες μετεκίαθον ἡδ' αἰζηοί.
 Γῶ μὲν ἀναρρήξαντε βοδὸς μεγάλοιο βοείην,
 γκατα καὶ μέλαν αἷμα λαφύσσειτον· οἱ δὲ νομῆες
 αὐτῶς ἐνδίσαν, ταχέας κύνας ὀτρύνοντες.
 Οἱ δ' ἦτοι δακέειν μὲν ἀπετρωπῶντο λεόντων,
 ἰστάμενοι δὲ μάλ' ἐγγὺς ὑλάκτεον ἔκ τ' ἀλέοντο.

Ἐν δὲ νομόν ποίησε περικλυτὸς Ἀμφιγυήεις,
 ἐν καλῇ-βήσση, μέγαν οἰῶν ἀργεννάων,
 σταθμούς τε κλισίας τε κατηρεφέας ἰδὲ σηκούς.

Ἐν δὲ χορὸν ποίκιλλε περικλυτὸς Ἀμφιγυήεις,
 τῷ ἵκελον, οἶόν ποτ' ἐνὶ Κνωσῷ εὐρεῖν

very ancient ballad, taken from Linus, son of Apollo (see Pausanias, ix. ch. 29). — 571. ῥήσσοντες, ἀντὶ τοῦ κροτοῦντες σὺν ὀνίᾳ καὶ τύπῃ τοῖς ποσὶ τὸ ἔδαφος, Sch. ῥήσσω = ῥήγνυμι, is used in three passages with the particular meaning of, to beat the ground, to stamp, tread. ἁμαρτῇ, see 5, 656. — 572. ἰνυγμός, an inarticulate song, a modulation of the voice without articulate words. — Grammarians explain κόπρου by τοῦ βουσταθμοῦ, but Bothe's reason rejects this kind of metonym (elsewhere without example), making this remark: "imo ex stercore stabuli, quod stercus runt boves; itaque hilari mugitu ruunt ad pascua." — 576. *Ad vidum arundinatum, ἐκίνητρον*. This meaning of ῥοδανός or ῥαδα is established, although the Scholiasts explain it in different ways. — 580. Μίγα μυκώμενον, Sch. (bellowing.) From ἐρυγείν (see 403, 6). μεμνκῶς, from μυκάομαι, see 19, 362. — 582. βοείην (doran). 584. Ἐντελεύοντο, Sch., from ἐνδύημι. — 585. *Absterrebantur quin*; lit. turned aside from the lions as far as biting; shrank from biting them. — 586. Καὶ ἐξέκλιναν, Sch. — 591. A city in the isle of Crete, in which was the famous labyrinth. Pausanias also saw in this the dance of Ariadne and her companions represented on a relief of white marble. But it must here be remarked that, as somewhere in H., χορός means the place where they dance, the place prepared for the dance of the daughter of king Minos. As to the

- 592 Δαίδαλος ἤσκησεν καλλιπλοκάμῳ Ἀριάδῃ.
 Ἐνθα μὲν ἦίθει καὶ παρθένοι ἀλφεισίβοιαι
 ὠρχεῦντ', ἀλλήλων ἐπὶ καρπῷ χεῖρας ἔχοντες.
 Τῶν δ' αἱ μὲν λεπτὰς ὀθόνας ἔχον, οἱ δὲ χιτῶνας
 596 εἶατ' ἐννήτους, ἦκα στίλβοντας ἐλαίῳ·
 καὶ ῥ' αἱ μὲν καλὰς στεφάνας ἔχον, οἱ δὲ μαχαίρας
 εἶχον χρουσείας ἐξ ἀργυρέων τελαμώνων.
 Οἱ δ' ὅτε μὲν θρέξασκον ἐπισταμένοισι πόδεσσιν
 600 ῥεῖα μάλ', ὥς ὅτε τις τροχὸν ἄρμενον ἐν παλά-
 μῳ
 ἐζόμενος κεραμεὺς πειρήσεται, αἶ κε θέρσιν·
 ἄλλοτε δ' αὖ θρέξασκον ἐπὶ στίχας ἀλλήλοισιν.
 Πολλὸς δ' ἱμερόεντα χορὸν περίσταθ' ὄμιλος,
 604 τερπόμενοι· μετὰ δέ σφιν ἐμέλπετο θεῖος ἀοιδὸς
 φηρμίζων· δοιῷ δὲ κυβιστητῆρε κατ' αὐτούς,
 μολπῆς ἐξάρχοντος, ἐδίνεον κατὰ μέσσοις.

Hēphæstus finishes the armour, and gives it to Thetis, who immediately quits Olympus.

- Ἐν δ' ἐτίθει ποταμοῖο μέγα σθένος Ὀκεανοῖο
 608 ἄντυγα πὰρ πυμάτην σάκεος πύκα ποιητοῖο.
 Αὐτὰρ ἐπειδὴ τεῦξε σάκος μέγα στιβαρόν τε,
 τεῦξ' ἄρα οἱ θώρηκα, φαεινότερον πυρὸς ἀγγῆς·
 τεῦξε δὲ οἱ κόρυθα βριαρὴν κροτάφοις ἀραρυῖαν,
 612 καλήν, δαιδαλέην· ἐπὶ δὲ χρύσειον λόφον ἦκεν·

labyrinth, there is no allusion to this building in the Homeric poems. — 593. *Timæus* explains ἀλφεισίβοιαι by αἱ εὐρίσκουσαι εἰς τιμὴν βόας [cf. ἀλφειν] : who found, i. e. received from those who aspired to their hands an ox or presents of that value ; we have already seen that βούς was used to make valuations and express the value of things (see 6, 236). — 596. *Fm ἔννυμι*. See 24, 580. The sense of what follows must be this : “brilliant with the soft (ἦκα) lustre of oil,” as if it were ὡς ἐλαίῳ (*Sch.*). In the *Od.*, 3, 408, we read the same : ξιστοὶ λίθοι . . . λευκοὶ ἀποστλθόντες ἐλαίῳ. “Antiquus dicendi modus (says Heyne), quum nitorem figurate, ni fallor, appellarent oleum, propter similem nitorem.” — 598. (*dependentes*) ex . . . See 11, 38, where we find inversely ἐξ ἀσπίδος ἦν τελαμών. — 599. Εὖ ἡρμοσμένον πάντοθεν, *Sch.* Diodorus attributes the invention of the potter’s wheel to Talos, nephew of Dædalus. — 601. When a potter tries his wheel, he turns it even more rapidly than when he is at work. *πειρήσεται*, then, has here as wide an aim as *πειρώμενος* in another comparison, 15, 359. — 602. Ἐπ’ ὀρθὴν τάξιν, *Sch.* — 606. ἐξάρχοντος, sc. τοῦ ἀοιδῶ. 607. See the n. on 399. This epitome of the pictures, representing the principal occupations of the human race, was surrounded,

εὔξε δέ οἱ κνημῖδας ἑανοῦ κασσφτέριοιο.

Αὐτὰρ ἐπεὶ πάνθ' ὄπλα κάμε κλυτὸς Ἀμφι-
γυῆεις,

ἱητρὸς Ἀχιλλῆος θῆκε προπάραιθεν αἰέρας.

Ἡ δ' ἴρηξ ὥς ἄλτο κατ' Οὐλύμπου νιφόεντος,

εὐχεα μαρμαίροντα παρ' Ἠφαίστοιο φέρουσα.

the earth itself, by the Ocean, a river returning upon itself.—
See 4, 187.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Τ.

Thetis brings her son the arms made for him by Hēphæstus, and exhorts him to lose no time in going forth with the Greeks to battle ; leaving, for the present, the corpse of Patroclus, which, by shedding a divine liquor over it, she preserves incorruptible.

- Ἦὼς μὲν κροκόπεπλος ἀπ' Ὠκεανοῖο ῥοάων
ῶρνυθ', ἵν' ἀθανάτοισι φόως φέροι ἠδὲ βροτοῖσιν
ἢ δ' ἐς νῆας ἵκανε, θεοῦ πάρα δῶρα φέρουσα.
- 4 Εὖρε δὲ Πατρόκλῳ περικείμενον δν φίλον υἱόν,
κλαίοντα λιγέως· πολέες δ' ἀμφ' αὐτὸν ἐταῖροι
μύρονθ'. Ἢ δ' ἐν τοῖσι παρίστατο διὰ θεάων,
ἔν τ' ἄρα οἱ φῦ χειρὶ, ἔπος τ' ἔφατ', ἐκ τ' ὀνόμαζεν·
- 8 Τέκνον ἐμόν, τοῦτον μὲν ἔασομεν, ἀχνύμενοί περ,
κεῖσθαι, ἐπειδὴ πρῶτα θεῶν ἰότητι δαμάσθη·
τύνη δ' Ἡφαίστοιο πάρα κλυτὰ τεύχεα δέξο,
καλὰ μάλ', οἷ' οὐπω τις ἀνὴρ ὥμοισι φόρησεν.
- 12 Ὡς ἄρα φωνήσασα θεὰ κατὰ τεύχε' ἔθηκεν
πρόσθεν Ἀχιλλῆος· τὰ δ' ἀνέβραχε δαίδαλα πάντα.
Μυρμιδόνας δ' ἄρα πάντας ἔλε τρόμος, οὐδέ τις
ἔτλη
ἄντην εἰσιδέειν, ἀλλ' ἔτρεσαν. Αὐτὰρ Ἀχιλλεὺς
- 16 ὥς εἶδ', ὥς μιν μᾶλλον ἔδν χόλος· ἐν δέ οἱ ὄσσε
δεινὸν ὑπὸ βλεφάρων, ὥσει σέλας, ἐξεφάνθεν·
τέρπετο δ' ἐν χεῖρεσσιν ἔχων θεοῦ ἀγλαὰ δῶρα.

8. = ἔασομεν. — 16. = ὥς (οὕτως) αὐτὸν... See 1, 512, 513. "Plutarch, in his life of Philopœmen (chap. 9), has brought the beauty of this passage into strong relief ; for, in order to show that sumptuousness in all the other things which attract the eyes, induces luxury and engenders effeminacy, whereas magnificence in all that relates to war elevates the courage and enhances valour, he makes admirable use of this passage of H., where Achilles has no sooner cast eyes on these magnificent arms, than he burns with im-

19 Αὐτὰρ ἐπεὶ φρεσὶν ᾗσι τετάρπετο, δαίδαλα λεύσσω,
20 αὐτίκα μητέρα ἦν ἔπεια πτερόεντα προσηύδα·

Μῆτερ ἐμή, τὰ μὲν ὄπλα θεὸς πόρην, οἳ ἐπιεικὲς
ἔργ' ἔμεν ἀθανάτων, μηδὲ βροτὸν ἄνδρα τελέσσαι.

Νῦν δ' ἦτοι μὲν ἐγὼ θωρήξομαι· ἀλλὰ μάλ' αἰνῶς

24 δαίδω, μή τοι τύφρα Μενoitίου ἄλκιμον υἱὸν
μῦται, καδδῦσαι κατὰ χαλκοτύπους ὠτειλάς,
εὐλὰς ἐγγείνωνται, αἰκίσσωσι δὲ νεκρόν—
ἐκ δ' αἰὼν πέφαται—κατὰ δὲ χρóa πάντα σαπῆρ.

28 Τὸν δ' ἡμείβετ' ἔπειτα θεὰ Θέτις ἀργυρόπεζα·
Τέκνον, μή τοι ταῦτα μετὰ φρεσὶ σῇσι μελόντων.
Τῷ μὲν ἐγὼ πειρήσω ἀλαλκεῖν ἄγρια φύλα,
μῦτας, αἳ ρά τε φῶτας Ἀρηϊφάτους κατέδουσιν.

32 Ἦνπερ γὰρ κῆταί γε τελεσφόρον εἰς ἐνιαυτόν,
αἰεὶ τῷδ' ἔσται χρώς ἔμπεδος, ἥ καὶ ἀρείων.

Ἀλλὰ σύγ' εἰς ἀγορὴν καλέσας ἥρωας Ἀχαιοὺς,
μῆνιν ἀποειπὼν Ἀγαμέμνονι, ποιμένι λαῶν,

36 αἶψα μάλ' ἐς πόλεμον θωρήσσεο, δύσειο δ' ἀλκῆν.

Ὡς ἄρα φωνήσασα μένος πολυθαρσὲς ἐνῆκεν·
Πατρόκλῳ δ' αὐτ' ἀμβροσίην καὶ νέκταρ ἐρυθρόν
στάξε κατὰ ρινῶν, ἵνα οἱ χρώς ἔμπεδος εἴη.

patience to use them." *Mad. Davier*.—19. See 24, 513.—21. See 1, 547.—25. = *καταδῦσαι*.—26. See 24, 414, 415. *ἐγγείνωνται* = *ἐγγεννήσωσι*, the way to express *vermes suos*.—27. The first words form a parenthesis, which relates to *νεκρόν* : and (= for) *life is eternal*. *σαπῆρ* = *σαπῆ* (sc. Πάτροκλος, or ὁ νεκρός), aor. 2 pass. of *σήπω*.—29. Imperat. = *μελίτωσαν* (*μελίτω*).—31. See 24, 415.—35. *Renouoians*. So also at ver. 75.—39. The words *στάξε κατὰ ρινῶν* make one think, even involuntarily, of the Egyptian process of embalming the dead, and preparing mummies. The first operation was to extract the brain by the nostrils (*διὰ τῶν μυζωτήρων*), and to fill its place with aromatics (see Hdt. II., ch. 86), just as Thetis here pours ambrosia drop by drop into the nostrils of Patroclus. Must we, then, here see an allusion to the Egyptian mode of embalming? Dugas Montbel thinks we must. "Be it reason (says he), or be it prejudice, the Ionian Greeks, who did not embalm the dead, but who might have been acquainted with the custom, believed that this first operation was the only important condition to preserve the flesh from putrefaction." But the passage rejects so far-fetched an induction, because it can be otherwise explained. It does not speak of any ordinary aromatics : nectar and ambrosia, divine substances, are only perceptible to human organs by the smell. This is, I think, the reason why H. describes them as infused into the body of Patroclus through the nostrils. But I must here confine myself to this short indication of what I consider to be the true explanation of the passage.

Achilles summons to the assembly the Grecian chiefs, who hasten thither in crowds to see him again. He declares to Agamemnon that he renounces his anger, and demands battle.

- 40 Αὐτὰρ ὁ βῆ παρὰ θίνα θαλάσσης διὸς Ἀχιλ-
 λεύς,
 σμερδαλέα ἰάχων, ὥρσεν δ' ἦρωας Ἀχαιοὺς.
 Καί ρ' οἵπερ τὸ πάρος γε νεῶν ἐν ἁγῶνι μένεσκον,
 οἳ τε κυβερνῆται καὶ ἔχον οἰήια νηῶν,
 44 καὶ ταμίαι παρὰ νηυσὶν ἔσαν, σίτοιο δοτῆρες,
 καὶ μὴν οἱ τότε γ' εἰς ἀγορὴν ἴσαν, οὐνεκ' Ἀχιλ-
 λεύς
 ἐξεφάνη, δηρὸν δὲ μάχης ἐπέπαυτ' ἀλεγεινῆς.
 Τῷ δὲ δύω σκάζοντε βάτην Ἄρεος θεράποντε,
 48 Τυδείδης τε μενεπτόλεμος καὶ διὸς Ὀδυσσεύς,
 ἔγχει ἐρειδομένω· ἔτι γὰρ ἔχον ἔλκεα λυγρά·
 καὶ δὲ μετὰ πρώτῃ ἀγορῇ ἴζοντο κίοντες.
 Αὐτὰρ ὁ δεύτατος ἦλθεν ἄναξ ἀνδρῶν Ἀγαμέμ-
 νων,
 52 ἔλκος ἔχων· καὶ γὰρ τὸν ἐνὶ κρατερῇ ὕσμίνῃ
 οὔτα Κόων Ἀντηνορίδης χαλκῆρεϊ δουρί.
 Αὐτὰρ ἐπειδὴ πάντες ἀολλίσθησαν Ἀχαιοί,
 τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·
 56 Ἄτρεΐδῃ, ἧ ἄρ τι τόδ' ἀμφοτέροισιν ἄρειον
 ἔπλετο, σοὶ καὶ ἐμοί, ὅτε νῶϊ περ, ἀχνυμένω κῆρ,
 θυμοβόρῳ ἔριδι μενεήναμεν εἵνεκα κούρης.
 Τὴν ὄφελ' ἐν νήεσσι κατακτάμεν Ἀρτεμις ἰῶ,
 60 ἥματι τῷ, ὅτ' ἐγὼν ἐλόμην Λυρνησὸν ὀλέσσας·
 τῷ κ' οὐ τόσσοι Ἀχαιοὶ ὁδᾶξ ἔλον ἄσπετον οὐδας
 δυσμενέων ὑπὸ χερσίν, ἐμεῦ ἀπομνήσαντος.
 Ἐκτορι μὲν καὶ Τρωσὶ τὸ κέρδιον· αὐτὰρ Ἀχαιοὺς
 64 δηρὸν ἐμῆς καὶ σῆς ἔριδος μνήσεσθαι ὀίω.
 Ἀλλὰ τὰ μὲν προτεύχθαι ἐάσομεν, ἀχνύμενοί περ,
 θυμὸν ἐνὶ στήθεσσι φίλον δαμάσαντες ἀνάγκη.

42. See 15, 428.—43. καὶ (οἱ) εἶχον . . .—47. An hexameter which might seem to be of that faulty construction called *leonine*: but it is not. We must always, in reading, observe the *cæsuras* which H. has given to his verses. Here we must read, τῷ δὲ δύω || σκάζοντε βάτην ||, and there will be no rhyme.—50. Τῇ προεδρίῃ, Sch.—53. See 11, 252, sqq. — 56. τόδε, hoc, sc. what we are doing at this very hour, becoming reconciled, and uniting against the Trojans.—59. See 6, 205. “We may remark here that Achilles speaks as a man not at all enamoured of his captive.” *Mad. Dacier*. — 60. See 2, 690, sqq. — 63.

67 Νῦν δ' ἦτοι μὲν ἐγὼ παύω χόλον· οὐδέ τί με χρῆ
 68 ἀσκελέως αἰεὶ μενεαινέμεν. Ἄλλ' ἄγε θᾶσσον
 ὄτρυνον πόλεμόνδε κερηκομόωντας Ἀχαιοῦς,
 ὄφρ' ἔτι καὶ Τρώων πειρήσομαι ἀντίος ἐλθὼν,
 αἷ' κ' ἐθέλωσ' ἐπὶ νηυσὶν ἰαυεῖν· ἀλλὰ τιν' οἴω
 72 ἀσπασίως αὐτῶν γόνυ κάμψειν, ὅς κε φύγησιν
 δῆϊτον ἐκ πολέμοιο ὑπ' ἔγχεος ἡμετέροιο.

The Greeks are overjoyed. Agamemnon confesses his fault, pleading in extenuation of it the will of the gods, and again promises reparation.

ὦς ἔφαθ'· οἱ δ' ἐχάρησαν ἑυκνήμιδες Ἀχαιοί,
 μῆνιν ἀπειπόντος μεγαθύμου Πηλεΐωνος.
 76 Τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 αὐτόθεν ἐξ ἔδρης, οὐδ' ἐν μέσσοισιν ἀναστάς·
 ὦ φίλοι, ἦρωες Δαναοί, θεράποντες Ἄρης,
 ἑσταότος μὲν καλὸν ἀκούειν, οὐδὲ ἔοικεν
 80 ὑββάλλειν· χαλεπὸν γὰρ ἐπιστάμενόν περ εὔντα.
 Ἀνδρῶν δ' ἐν πολλῷ ὁμάδῳ πῶς κέν τις ἀκούσαι,
 ἢ εἴποι; βλάβεται δὲ λιγύς περ ἐὼν ἀγορηγῆς.
 Πηλεΐδῃ μὲν ἐγὼν ἐνδείξομαι· αὐτὰρ οἱ ἄλλοι
 84 σύνθεσθ', Ἀργεῖοι, μῦθόν τ' εὖ γνῶτε ἕκαστος.
 Πολλάκι δὴ μοι τοῦτον Ἀχαιοὶ μῦθον ἔειπον,
 καί τέ με νεικέεσκον· ἐγὼ δ' οὐκ αἰτίος εἰμι,
 ἀλλὰ Ζεὺς καὶ Μοῖρα καὶ ἡεροφοῖτις Ἑρινύς,
 88 οἷτε μοι εἰν ἀγορῇ φρεσὶν ἔμβαλον ἄγριον ἄτην,
 ἥματι τῷ, ὅτ' Ἀχιλλῆος γέρας αὐτὸς ἀπήρυν.

τοῦτο (ἦν) κέδρ.—65, 66. See 18, 112, 113.—68. ἀσκ., with obstinacy.

70. = πειρήσωμαι.—72, 73. See 7, 118, 119.

77. The expression of joy in the assembly was so uproarious, that Agamemnon could not yet be heard. He begins, therefore, by speaking some words from his place, to procure silence. — 79. "It is becoming to listen to him who has risen to speak; but he ought not to be interrupted." Foreseeing that his speech would not yet be listened to, Agamemnon speaks, without rising, these words for the purpose of restoring quiet in the assembly. — 80. = ὑποβάλλειν, see 1, 292. χαλεπὸν γάρ, sc. οὕτως εἰπεῖν.—82. = βλάπτεται here and at 166. Ἐμποδίζεται, Sch.—83. Ἀπολογέσομαι, Sch.—84. σύνθεσθε, see 1, 76. Agamemnon calls upon the Greeks to judge of his justification, though he professes to address it immediately to Achilles. Speaking to that hero, and not to the assembly, it is probable that he remains seated, as H. does not say that he had risen. It is, however, quite as possible that he may have risen in pronouncing this verse, and that H. did not think proper to interrupt the king's speech to report so trifling a circumstance.—85. τοῦτον (τόν) μῦθον, sc. ὡς ἐγὼ αἰτίος εἰμι, as is

90 Ἀλλὰ τί κεν ρέξαιμι ; θεὸς διὰ πάντα τελευτᾷ.

Πρέσβα Διὸς θυγάτηρ Ἄτη, ἥ πάντας ἅπασι,
92 οὐλομένη· τῆς μὲν θ' ἀπαλοὶ πόδες· οὐ γὰρ ἐπ'
οὔδει

πίλναται, ἀλλ' ἄρα ἦγε κατ' ἀνδρῶν κράατα βαίνει,
βλάπτουσ' ἀνθρώπους· κατὰ δ' οὖν ἔτερόν γε πέ-
δησεν.

Καὶ γὰρ δὴ νύ ποτε Ζῆν' ἄσατο, τόνπερ ἄριστον
96 ἀνδρῶν ἠδὲ θεῶν φασ' ἔμμεναι· ἀλλ' ἄρα καὶ τὸν
Ἥρη, θῆλυς ἐοῦσα, δολοφροσύνης ἀπάτησεν,
ἡματι τῷ, ὅτ' ἔμελλε βίην Ἡρακλεῖην
Ἀλκμήνῃ τέξεσθαι ἐϋστεφάνῃ ἐνὶ Θήβῃ.

100 Ἦτοι ὃγ' εὐχόμενος μετέφη πάντεσσι θεοῖσιν·
Κέκλυτέ μεν, πάντες τε θεοὶ πᾶσαι τε θέαιναι,
ὄφρ' εἰπω, τά με θυμὸς ἐνὶ στήθεσσι νύχθι.

Σήμερον ἄνδρα φύωσδε μογοστόκος Εἰλείθυια
104 ἐκφανεῖ, ὃς πάντεσσι περικτιόνεσσιν ἀνάξει,
τῶν ἀνδρῶν γενεῆς, οἷθ' αἵματος ἐξ ἐμεῦ εἰσὶν.

Τὸν δὲ δολοφρονέουσα προσηύδα πότνια Ἥρη·
Ψευστήσεις, οὐδ' αὐτὴ τέλος μύθῳ ἐπιθήσεις.

108 Εἰ δ' ἄγε νῦν μοι ὁμοσσον, Ὀλύμπιε, καρτερόν
ὄρκον,

ἥ μὲν τὸν πάντεσσι περικτιόνεσσιν ἀνάξειν,
ὃς κεν ἐπ' ἡματι τῷδε πέσῃ μετὰ ποσσὶ γυναικὸς
τῶν ἀνδρῶν, οἷ σῆς ἐξ αἵματός εἰσι γενέθλης.

seen by the following verse.—87. See 9, 571.—90. θεός is here used generally for τὸ θεῖον, *numen*.—91. From the first book to this place the action of the poem has all along been founded on that *ἄτη*, which carried Agamemnon, in a fatal moment, to outrage the greatest hero in his army. H. could not better mark the moment when the effects of this *ἄτη* were about to cease, nor Agamemnon better justify himself, than by showing to what a terrible goddess he succumbed, a goddess who had shown herself able to trouble the mind of Zeus himself. This consideration alone may suffice to refute those who treat what follows as “a digression foreign to the subject,” and either retrench forty lines, or regard them as extracts from some *Heracleïde*. = *ἀάρα* (mid.). H.’s general usage requires *ἀάρα* (the active) here and at 129. In Hesiod, *Atē* is the daughter of *Eris*.—94. *ἑταρόν γε*, emphatic: another (than me). Some of the ancient critics erased this line, and read, in the following, *Ζεὺς ἄσατο*.—96. *φασί*, declare, avow.—99. *ἐϋστεφάνῃ*, *bene cincta* (*muro et munimentis*).—103. See 11, 270.—105. This line relates to *ἄνδρα*, v. 103.—107. *Ψεῦσιν*, Sch. *τῶν*, execution.—111. We shall not fail to remark the trick employed in the change of the terms from v. 105. *Hēracles* was *ἐξ αἵματος*

ὣς ἔφατο· Ζεὺς δ' οὔτι δολοφροσύνην ἐνόησεν·
 ὅμοσεν μέγαν ὄρκον· ἔπειτα δὲ πολλὸν ἀάσθη.
 ἦ δ' αἶξασα λίπεν ρίον Οὐλύμποιο,
 παλίμῳς δ' ἵκετ' Ἄργος Ἀχαιϊκόν, ἐνθ' ἄρα ᾗδῃ
 ἱμην ἄλοχον Σθενέλου Περσηϊάδαο.
 δ' ἐκῦει φίλον υἱόν· ὃ δ' ἔβδομος ἐστήκει μείς·
 δ' ἄγαγε πρὸ φώωσδε, καὶ ἡλιτόμηνον ἰόντα,
 ἀκμήνης δ' ἀπέπαυσε τόκον, σχέθε δ' Εἰλειθυίας.
 τῇ δ' ἀγγελέουσα Δία Κρονίῳνα προσηύδα·
 Ζεῦ πάτερ, ἀργικέραυνε, ἔπος τί τοι ἐν φρεσὶ
 θήσω.

δη ἀνὴρ γέγον' ἐσθλὸς δὲ Ἀργείοισιν ἀνάξει,
 ἱρυσθεύς, Σθενέλοιο παῖς Περσηϊάδαο,
 υἱὸς γένος· οὗ οἱ ἀεικὲς ἀναστέμεν Ἀργείοισιν.
 ὣς φάτο· τὸν δ' ἄχος ὅξυ κατὰ φρένα τύψε
 βαθεῖαν.

ὅτῳ δ' εἴλ' Ἀθην κεφαλῆς λιπαροπλοκάμοιο,
 ὁμόμενος φρεσὶν ᾗσι, καὶ ὥμοσε καρτερὸν ὄρκον,
 ἵπποτ' ἐς Οὐλυμπόν τε καὶ οὐρανὸν ἀστερόεντα
 ἵτις ἐλεύσεσθαι Ἀθην, ἥ πάντας ἅαται.
 ὣς εἰπὼν ἔρριψεν ἀπ' οὐρανοῦ ἀστερόεντος,
 εἰρὶ περιστρέψας· τάχα δ' ἵκετο ἔργ' ἀνθρώπων.
 ἦν αἰεὶ στενάχεσθ', ὅθ' ἐὼν φίλον υἱὸν ὀρφῶτο
 ἵγον ἀεικὲς ἔχοντα ὑπ' Εὐρυσθέως ἀέθλων.
 ὣς καὶ ἐγών, ὅτε δ' αὖτε μέγας κορυθαίολος

ἔκτωρ

Ἀργείους ὀλέσκειν ἐπὶ πρύμνῃσι νέεσσιν,
 οὐδ' ἀνὰ δύναμιν λελαλέσθ' Ἀτρεΐδης, ἣ πρῶτον ἀάσθη.
 Ἀλλ' ἐπεὶ ἀσάμην, καὶ μεν φρένας ἐξέλετο Ζεὺς,

but Eurystheus was only the descendant of Zeus in the fourth
 e. — 114. See 14, 225. — 115. See 2, 681. — 118. See 16, 188.
 = καίπερ. ἡλιτόμηνος, which fails of months, i. e. *prematurely*
 from ἀλγιστῶν, v. 265 and 24, 570. Eurystheus was a seven
 months' child. — 119. σχέειν, to retain, = σχεῖν. — 121. λαμπρὸν
 κεραυνόν (ἀργῆτα, 8, 133), *Sol.* — 125. βαθεῖαν, as in *Virg.*
alta mente repositum. — 126. See 1, 197. — In the punishment of
 there is an evident analogy with the doctrine of the fall of
 rebel angels. — 131. χειρὶ περιστρέψας, like a quoit or any
 other object which one wishes to hurl to a distance. In the *Od.*
 89), Odysseus hurls a quoit *περιστρέψας στιβαρῆς ἀπὸ χειρός*.
 also v. 268. *ἔργα ἀνθρώπων*, the tilled fields and habitations of
 . — 132. ὅτε with opt. : every time that . . . — 133. Under or by
 labours imposed on him by Eurystheus ; see 8, 363. — 134. See

- 138 ἄψ ἐθέλω ἀρέσαι, δόμεναί τ' ἀπερείσι ἄποινα·
 ἀλλ' ὄρσεν πόλεμόνδε, καὶ ἄλλους ὄρνυθι λαούς.
 140 Δῶρα δ' ἐγὼν ὕδε πάντα παρασχεῖν, ὅσσα τοι
 ἐλθὼν
 χθιζὸς ἐνὶ κλισίῃσιν ὑπέσχετο διὸς Ὀδυσσεύς.
 Εἰ δ' ἐθέλεις, ἐπίμεινον, ἐπειγόμενός περ Ἄρης·
 δῶρα δέ τοι θεράποντες, ἐμῆς παρὰ νηὸς ἐλόντες,
 144 οἴσουσ', ὄφρα ἴδῃαι, ὃ τοι μενοεικέα δώσω.

Achilles demands to fight without delay. Odysseus represents the danger of this course. Agamemnon approves Odysseus, and charges him to preside over the preparations.

- Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς
 Ἀχιλλεύς·
 Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 δῶρα μέν, αἶ κ' ἐθέλῃσθα παρασχέμεν ὥς ἐπιεικές,
 148 ἦτ' ἐχέμεν, πάρα σοί. Νῦν δὲ μνησώμεθα χάρις
 αἵψα μάλ'· οὐ γὰρ χρὴ κλοτοπεύειν ἐνθάδ' ἐόντας,
 οὐδὲ διατρίβειν· ἔτι γὰρ μέγα ἔργον ἄρεκτον·
 ὥς κέ τις αὐτ' Ἀχιλῆα μετὰ πρώτοισιν ἴδῃαι
 152 ἔγχεϊ χαλκείῳ Τρώων ὀλέκοντα φάλαγγας.
 Ὡδὲ τις ὑμείων μεμνημένος ἀνδρὶ μαχέσθω.
 Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσ-
 σεύς·
 Μὴ δ' οὕτως, ἀγαθός περ ἐὼν, θεοεικέλ' Ἀχιλλεῦ,
 156 νήστιας ὄτρυνε προτὶ Ἴλιον υἷας Ἀχαιῶν,
 Τρωσὶ μαχησομένους· ἐπεὶ οὐκ ὀλίγον χρόνον
 ἔσται
 φύλοπις, εὖτ' ἂν πρῶτον ὀμιλήσωσι φάλαγγες
 ἀνδρῶν, ἐν δὲ θεὸς πνεύσῃ μένος ἀμφοτέροισιν.
 160 Ἀλλὰ πάσασθαι ἄνωχθι θοῆς ἐπὶ νηυσὶν Ἀχαιοὺς

1, 340. — 140. ἐγὼ (sc. εἰμὶ) παρασχεῖν [= ἐγὼ οὗτός εἰμι ὥς τι παρασχεῖν, or ἐγὼ εἰμι ὁλος παρασχεῖν], a syntax which we have already compared with the English expression, "I am the man to give." The sense: Behold me ready to give what . . . — 141. The action of book 9 passed in the night, which preceded the morning of this assembly. — 142. ἐπείγασθαι, to hurry, to hasten, be eager for, adopts here and v. 189 the syntax of verbs expressing *desire*, which govern the gen.: *cupide properans ad bellum*.

148. = *ἀπέρσι σοι, penes te est*. — 149. The verb κλοτοπεύειν is only found here. Its meaning can only be that indicated by Apollonius, *στραγγύεσθαι*, to tergiversate, dawdle. — 150. = *ἀρρεκτον* (fm *ρίζω*), i. e. *ἀπρακτον, infectum*. — 153. *Εὐο ἀνίμο*. — 158. *Συνέλ-*

- 51 σίτου καὶ οἴνοι· τὸ γὰρ μένος ἐστὶ καὶ ἀλήκη.
 Οὐ γὰρ ἀνὴρ πρόπαν ἡμαρ ἐς ἥλιον καταδύντα
 ἄκμηνος σίτοιῳ δυνήσεται ἅντα μάχεσθαι.
- 54 Εἶπερ γὰρ θυμῷ γε μενοινάα πολεμίζειν,
 ἀλλὰ τε λάθρη γυῖα βαρύνεται, ἡδὲ κιχάνει
 δίψα τε καὶ λιμός, βλάβεται δέ τε γούνατ' ἰόντι.
 Ὅς δέ κ' ἀνὴρ, οἴνοιῳ κορεσσάμενος καὶ ἐδωδῆς,
- 68 ἀνδράσι δυσμενέεσσι πανημέριος πολεμίζη,
 θαρσαλέον νύ οἱ ἦτορ ἐνὶ φρεσὶν, οὐδέ τι γυῖα
 πρὶν κάμνει, πρὶν πάντας ἐρωῆσαι πολέμοιο.
 Ἄλλ' ἄγε, λαὸν μὲν σκέδασον, καὶ δεῖπνον ἄνωχθι
- 72 ὀπλεσθαι· τὰ δὲ δῶρα ἄναξ ἀνδρῶν Ἀγαμέμνων
 οἰσέτω ἐς μέσσην ἀγορήν, ἵνα πάντες Ἀχαιοὶ
 ὀφθαλμοῖσιν ἴδωσι, σὺ δὲ φρεσὶ σῆσιν ἱανθῆς.
 Ὅμνυέτω δέ τοι ὄρκον, ἐν Ἀργείοισιν ἀναστάς,
- 176 μήποτε τῆς εὐνῆς ἐπιβήμεναι ἡδὲ μιγῆναι·
 [ἦ θέμις ἐστίν, ἄναξ, ἦτ' ἀνδρῶν ἦτε γυναικῶν·]
 καὶ δὲ σοὶ αὐτῷ θυμὸς ἐνὶ φρεσὶν ἴλαος ἔστω.
 Αὐτὰρ ἔπειτά σε δαιτὶ ἐνὶ κλισίῃς ἀρεσάσθω
- 180 πιεῖρη, ἵνα μήτι δίκης ἐπιδευνὲς ἐχρησθα.
 Ἀτρεΐδῃ, σὺ δ' ἔπειτα δικαιότερος καὶ ἐπ' ἄλλῳ
 ἔσσειαι· οὐ μὲν γάρ τι νεμεσσητόν, βασιλῆα
 ἄνδρ' ἀπαρέσσασθαι, ὅτε τις πρότερος χαλεπήνῃ.

θωσι, *Sch.* — 160. See 1, 464. — 163. Ἀγευστος, *Sch.*; fasting. The word occurs several times in this book. Its origin has never yet well been cleared up.—170. See 1, 97, and 13, 776.—174. See 15, 102.—176. τῆς = ταύτης, of Briseïs. — 177. A line introduced here from 9, 276, and only found in some third-rate MSS.—179. Εὐαριστοῦντα καταστησάτω, φιλοφρονησάτω, *Sch.*; see 4, 362 — 183. ἀπαρίσκειν, intrans., can only have one meaning, to displease. But ἀρεσασθαι, in H., is trans., to reconcile, to appease. As to ἀπ-αρίσασθαι, the prep. may relate to the idea of the action, and indicate the perfect fulfilment of it; to reconcile completely: but it is equally possible that it may relate to the meaning of the verb, to repel the reconciliation, and persist in his discontent. Hence this passage has been explained in two different ways. The first meaning has been adopted, among others, by Mad. Dacier, who translates: "And think not that it is unworthy of a king to make satisfaction to those whom he has offended;" and adds this note: "A maxim truly divine. Every injury ought to be repaired, this is the law: thus no one is dispensed from obeying it, and it is glorious in those, who bear the sceptre of justice, to submit to it." But the little word τις prevents us from admitting this beautiful maxim: this pronoun necessarily indicates another person than the king. We may then, without hesitation, say with Heyne, that βασιλεύς does not relate to Agamemnon, but rather

184 Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·

Χαίρω σεῦ, Λαερτιάδη, τὸν μῦθον ἀκούσας·
ἐν μοίρῃ γὰρ πάντα δίκεο καὶ κατέλεξας.

Ταῦτα δ' ἐγὼν ἐθέλω ὁμόσαι, κέλεται δέ με θυμός,
188 οὐδ' ἐπιορκήσω πρὸς δαίμονος. Αὐτὰρ Ἀχιλλεὺς
μιμνέτω αὖθι τέως, [καὶ] ἐπειγόμενός περ Ἄρῃος·
μῖμνετε δ' ἄλλοι πάντες Ἀολλείες, ὅφρα κε δῶρα
ἐκ κλισίης ἔλθῃσι καὶ ὄρκια πιστὰ τάμωμεν.

192 Σοὶ δ' αὐτῷ τόδ' ἐγὼν ἐπιτέλλομαι ἥδ' ἐκελεύω·
κρινάμενος κούρητας ἀριστῆας Παναχαιῶν,
δῶρα ἐμῆς παρὰ νηὸς ἐνεϊκέμεν, ὅσος Ἀχιλλῆϊ
χθιζὸν ὑπέστημεν δώσειν, ἀγέμεν τε γυναικάς.

196 Ταλθύβιος δέ μοι ὦκα κατὰ στρατὸν εὐρὺν Ἀχαιῶν
κάπρον ἐτοίμασάτω, ταμέειν Δί τ' Ἑλίῳ τε.

Achilles insists on fighting; Odysseus enforces the prudence of taking some food first. The presents of Agamemnon are brought in. Achilles yields at last, and invites the army to prepare for the fight.

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς
Ἀχιλλεύς·

Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
200 ἄλλοτὶ περ καὶ μᾶλλον ὀφέλλετε ταῦτα πένεσθαι,
ὅππότε τις μεταπαυσωλὴ πολέμοιο γένηται,

to Achilles, as we see by this translation: "In future thou wilt be more just, more equitable towards others: for it is not a reprehensible thing that a king should not choose to be appeased, when any one has offended him first." [*χαλεπήνῃ, irascatur, the angry feeling implying the injurious treatment*].—185. See 1, 286, and 9, 61.—191. See 2, 124.—193. *κούρητες* (with a different accent from the proper name) = *κούροι, νεανίαι*.—194. *Ἐμ φέρω*. "We must remark that Odysseus is always chosen in circumstances which require the spirit of conciliation. In the first book, it is he who is charged to carry back Chryseis to her father to calm the anger of Apollo (v. 311); in the third, there is mention of his embassy to Troy to get back Helen (v. 206, 206); in the ninth, when the envoys go to Achilles, it is to Odysseus especially (*Ὀδυσσῆϊ μάλιστα*) that Nestor addresses his recommendations (v. 180); and it is he who first speaks to Odysseus. Lastly, here it is he whom Agamemnon commands to offer the presents to Achilles. On every occasion Odysseus shows the superiority of moral energy over physical force." *Dugas Monib.*—197. *κάπρον*, why? A passage of Pausanias, cited by Heyne (V., ch. 24, § 9), seems to give the solution. According to an old custom, at the Olympic games, the athletes, before entering the lists, sacrificed a wild-boar to Zeus, *Ζεὺς Ὀρκιος* (Zeus who presides over oaths), and swore over the victim to contend honorably and without trickery.

- 02 καὶ μένος οὐτόσον ἦσιν ἐνὶ στήθεσσιν ἑμοῖσιν.
 Νῦν δ' οἱ μὲν κέαται δεδαϊγμένοι, οὓς ἐδάμασσε
 04 Ἐκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκεν.
 Ὑμεῖς δ' ἐς βρωτὸν ὀτρύνετον· ἦ τ' ἂν ἔγωγε
 νῦν μὲν ἀνώγοιμι πτολεμίζειν υἱας Ἀχαιῶν
 νήστιας, ἀκμήνους· ἅμα δ' ἡελίῳ καταδύντι
 108 τεύξεσθαι μέγα δόρπον, ἐπὴν τισαίμεθα λῶβην.
 Πρὶν δ' οὕτως ἂν ἔμοιγε φίλον κατὰ λαιμὸν ἱεῖν
 οὐ πόσις οὐδὲ βρῶσις, ἑταῖρου τεθνηῶτος,
 ὅς μοι ἐνὶ κλισίῃ δεδαϊγμένος ὀξείῃ χαλκῷ
 212 κεῖται, ἀνὰ πρὸ θυρον τετραμμένος· ἀμφὶ δ' ἑταῖροι
 μύρονται· τό μοι οὔτι μετὰ φρεσὶ ταῦτα μέμνηεν,
 ἀλλὰ φύνος τε καὶ αἷμα καὶ ἀργαλέος στόνος ἀν-
 δρῶν.
 Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσ-
 σεύς·
 216 ὦ Ἀχιλεῦ, Πηλέος υἱέ, μέγα φέρτατ' Ἀχαιῶν,
 κρείσσων εἰς ἐμέθεν καὶ φέρτερος οὐκ ὀλίγον περ
 ἔγχει, ἐγὼ δέ κε σείο νοήματί γε προβαλοίμην
 πολλόν· ἐπεὶ πρότερος γενόμην καὶ πλείονα οἶδα.
 220 Τῷ τοι ἐπιτλήτω κραδίη μύθοισιν ἑμοῖσιν.
 Αἶψά τε φυλόπιδος πέλεται κόρος ἀνθρώποισιν,
 ἦστε πλείστην μὲν καλάμην χθονὶ χαλκὸς ἔχουεν,
 ἄμητος δ' ὀλίγιστος, ἐπὴν κλίνῃσι τάλαντα
 224 Ζεὺς, ὅς τ' ἀνθρώπων ταμίης πολέμοιο τέτυκται.

202. Anger ; see 1, 103. — 205. Agamemnon and Odysseus. —
 212. The face of a corpse was turned towards the door, a position which
 remained in use in all subsequent ages. A line of Persius, "*In
 portam rigidos caloes extendit (mortuus)*," indicates the same position,
 notwithstanding the difference of the terms. — 218. Ὑπερβαλοίμην,
 προέχοιμι, Sch. "H.'s heroes avow their good and bad qualities
 without any reserve. They put into their avowal neither false
 shame, nor a misunderstood self-love. The artifices, by which
 men dissemble their real thoughts in a more advanced state of civiliza-
 tion, exist not in them." *Dugas Month.* — 219. See 13, 355. — 220.
Patiens sit in sermonibus meis, σοὶ τλήτω ἐπὶ μύθοις ἐμοῖς. — 221, sqq.
 These four lines present some difficulty, and have given place to various
 discussions. The general sense is reduced to its most simple expres-
 sion by Eustathius : αἶψα γίνεται κόρος τῆς μάχης, ἥς κλιθείσης
 ἐν ὀλίγῳ χρόνῳ πολλοὶ πίπτουσιν· δεῖ οὖν τῇ καὶ αὐτῇ μὴ λιμῶσθαι
 τοὺς μαχητάς. Achilles wishes the troops to imitate his own eager-
 ness and to fly to the fight, postponing their repast till nightfall. But
 Odysseus tries to prove to him that it is better to fight with troops
 fortified by food, and he says : "(By doing as thou proposest) men,

- 225 Γαστέρι δ' οὐπὼς ἔστι νέκυν πενθήσαι Αχαιούς·
 λίην γὰρ πολλοὶ καὶ ἐπήτριμοι ἥματα πάντα
 πίπτουσιν· πότε κέν τις ἀναπνεύσειε πόνοιο ;
 228 Ἀλλὰ χρὴ τὸν μὲν καταθάπτειν, ὃς κε θάνησιν,
 νηλέα θυμὸν ἔχοντας, ἐπ' ἥματι δακρύναντας·
 ὄσσοι δ' αὖ πολέμοιο περὶ στυγεροῖο λίπωνται,
 μεμνήσθαι πόσιος καὶ ἐδητύος, ὃφρ' ἔτι μᾶλλον
 232 ἀνδράσι δυσμενέεσσι μαχόμεθα νωλεμές αἰεὶ,
 ἐσσάμενοι χροὶ χαλκὸν ἀτειρέα. Μηδέ τις ἄλλην
 λαῶν ὄτρυντὸν ποτιδέγμενος ἰσχαναάσθω.
 Ἦδε γὰρ ὄτρυντὸς κακὸν ἔσσεται, ὃς κε λίπηται
 236 νηυσὶν ἐπ' Ἀργείων· ἀλλ' ἄθροοι ὀρμηθέντες
 Τρωσὶν ἐφ' ἵπποδάμοισιν ἐγείρομεν ὄξυν Ἄρῃα.
 Ἦ, καὶ Νέστορος νῆας ὀπάσσατο κυδαλίμοιο,
 Φυλείδην τε Μέγητα, Θόαντά τε Μηριόνην τε,
 240 καὶ Κρεοντιάδην Λυκομήδεα καὶ Μελάνιππον.
 Βὰν δ' ἵμεν ἐς κλισίην Ἀγαμέμνωνος Ἀτρείδαο.
 Αὐτίκ' ἔπειθ' ἅμα μῦθος ἦν, τετέλεστο δὲ ἔργον·

(when fasting), soon grow weary even of a successful combat, in which, although the iron brings many ears to the ground, the harvest is nevertheless short, the combatants being worn out with hunger." I have expressed the opposition, which must not be lost sight of, μὲν . . . δὲ . . ., by *although, nevertheless*. The end, ἐπὶ νηυσὶν τάλαντα Ζεύς, if Zeus causes his scales to descend, i. e. if he gives the victory (see 8, 72). These words belong to the entire sentence, and not to the last member, ἀμνητος δ' ὀλίγιστος. We must again remark (what is rare in H.), that here the terms of a comparison, καλὰ μὲν ἔχενεν and ἀμνητος (time, duration of the harvest) serve to take the place of the proper terms (see the comparison 11, 67, seq.). —226. See 18, 211. These lines and the three following have been done into Latin by Cicero, *Tusc. Disputations*, iii. ch. 17.—229. ἐπ' ἥματι, for the day (of his death) ; meaning, for or during one day only. *Luctum lacrimis finire diurnis*, Cic. — 230. = περιλίπωνται. — 232. "There is in the text a remarkable change of persons ; for H., instead of saying, *in order that they may*, as the regular construction requires, says, *in order that we may* be able, wishing to include both himself and Achilles, thus intimating to that hero that he too ought to eat something, and that otherwise he will not be able to do justice to his courage." *Mad. Dacier*.—234. Παράκλειυσιν, παράδρομσιν, Sch.—235. There will be no other order than this for the battle ; but that order will be a misfortune for him who shall remain near the ships, for him who shall miss it.—237. = ἐγείρωμεν.—238. See 10, 238.—242. The Attics say ἄμ' ἔπος, ἄμ' ἔργον, in Latin *dictum, factum* : no sooner said than done. Barnes here recalls the words of Genesis : *dixit Deus : Fiat lux ! et facta est lux* ; but Heyne remarks with reason that Moses is painting the power of God, and only mentions this instantaneousness as a manifestation of that power. There is nothing similar in the line

- 13 ἐπτά μὲν ἐκ κλισίης τρίποδας φέρον, οὓς οἱ ὑπέστη,
 14 αἰθωνας δὲ λέβητας εἴκοσι, δώδεκα δ' ἵππους·
 ἐκ δ' ἄγον αἶψα γυναῖκας, ἀμύμονα ἔργ' εἰδυίας,
 ἔπτ', ἀτὰρ ὀγδοάτην Βρισηίδα καλλιπάρηον.
 Χρυσοῦ δὲ στήσας Ὀδυσσεὺς δέκα πάντα τάλαντα,
 48 ἦρχ', ἅμα δ' ἄλλοι δῶρα φέρον κούρητες Ἀχαιῶν
 καὶ τὰ μὲν ἐν μέσση ἀγορῇ θέσαν. Ἄν δ' Ἀγαμέμνων
 ἴστατο· Ταλθύβιος δέ, θεῶ ἑναλίγκιος αὐδὴν,
 κάπρον ἔχων ἐν χερσὶ, παρίστατο ποιμένι λαῶν.
 52 Ἀτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,
 ἧ οἱ παρ' ἱφίφειος μέγα κουλεὸν αἰὲν ἄωρτο,
 κάπρου ἀπὸ τρίχας ἀρξάμενος, Διὶ χεῖρας ἀνασχών,
 εὐχετο· τοὶ δ' ἄρα πάντες ἐπ' αὐτόφιν εἶατο σιγῇ
 156 Ἀργεῖοι, κατὰ μοῖραν, ἀκούοντες βασιλῆος.
 Εὐξάμενος δ' ἄρα εἶπεν ἰδὼν εἰς οὐρανὸν εὐρύν.
 Ἴστω νῦν Ζεὺς πρῶτα, θεῶν ὑπατος καὶ ἀριστος,
 Γῇ τε καὶ Ἡέλιος καὶ Ἑρινύες, αἶθ' ὑπὸ γαίαν
 260 ἀνθρώπους τίνυνται, ὅτις κ' ἐπίορκον ὁμόσση·
 μὴ μὲν ἐγὼ κούρη Βρισηίδι χεῖρ' ἐπενέικαι,
 οὔτ' εὐνῆς πρόφασιν κεχρημένος οὔτε τευ ἄλλου·
 ἀλλ' ἔμεν' ἀπροτίμαστος ἐνὶ κλισίῃσιν ἐμῇσιν.
 264 Εἰ δέ τι τῶνδ' ἐπίορκον, ἐμοὶ θεοὶ ἄλγεα δοῖεν
 πολλὰ μάλ', ὅσσα διδοῦσιν, ὅτις σφ' ἀλίτῃται ὁμόσ-
 σας.
 Ἦ, καὶ ἀπὸ στόμαχον κάπρου τάμε νηλεῖ χαλκῷ·
 τὸν μὲν Ταλθύβιος πολιῆς ἁλὸς ἐς μέγα λαῖτμα
 268 ῥίψ' ἐπιδιδήσας, βόσιν ἰχθύσιν. Αὐτὰρ Ἀχιλλεὺς
 ἀνστάς Ἀργείοισι φιλοπτολέμοισι μετηύδα·

of H.—243. sqq. See 9, 122, sqq.—248. See 193.—252, 253. See 3, 271, 272.—254. ἀπαρξάμενος, sc. γεμὼν ὡς ἀπαρχήν.—255. = ἐπ' αὐτοῖς, ad hoc, his factis.—261. ἐγὼ (φημι) μὴ ἐπενέικαι . . . —262. πρόφασιν, accus. taken adverbially for τρόπον, δίκην: *propterea*. κεχρημένος, sc. αὐτῇ. —263. Ἀψανστος, ἀθικτος, *Schl.*; fm *προτι* = προσμάσασθαι, *attretare*. —267, 268. Pausanias, in the chapter already cited at v. 197, says he had forgotten to enquire, at Olympia, whether the athletes ate the wild boar, after sacrificing to Zeus Ὀρκιος; but that in general the custom of the athletes forbade to eat a victim offered in a sacrifice of oaths, and he cites this passage as the most ancient example of this custom. It is easy to account for this usage. A sacrifice in confirmation of an oath was always accompanied by strong imprecations on perjury, and these imprecations were sometimes made in this form: "If I perjure myself, may I be slaughtered like this victim."—270, sqq. "Achilles,

- 270 Ζεῦ πάτερ, ἡ μεγάλης ἄτας ἄνδρεςσι διδοῖσθα.
 Οὐκ ἂν δήποτε θυμὸν ἐνὶ στήθεσιν ἐμοῖσιν
 272 Ἀτρείδης ὦρινε διαμπερές, οὐδέ κε κούρη
 ἦγεν, ἐμεῦ ἀέκοντος, ἀμήχανος· ἀλλὰ ποθὶ Ζεὺς
 ἤθελ' Ἀχαιοῖσιν θάνατον πολέεσσι γενέσθαι.
 Νῦν δ' ἔρχεσθ' ἐπὶ δείπνον, ἵνα ξυνάγωμεν Ἄρηα.

The assembly breaks up. Briseïs, with the captives, bewails Patroclus. Achilles refuses all nourishment, and bewails the loss of his friend. Zeus exhorts Athênê to lend Achilles her support.

- 276 Ὡς ἄρ' ἐφώνησεν· λῦσεν δ' ἀγορὴν αἰψήρην.
 Οἱ μὲν ἄρ' ἐσκίδναντο ἐὴν ἐπὶ νῆα ἕκαστος.
 Δῶρα δὲ Μυρμιδόνες μεγαλήτορες ἀμφεπένοντο,
 βὰν δ' ἐπὶ νῆα φέροντες Ἀχιλλῆος θείοιο·
 280 καὶ τὰ μὲν ἐν κλισίῃσι θέσαν, κάθισαν δὲ γυναῖκας·
 ἵππους δ' εἰς ἀγέλην ἔλασαν θεράποντες ἀγανοί.
 Βρισηῖς δ' ἄρ' ἔπειτ', ἱκέλη χρυσῆν Ἀφροδίτῃ,
 ὡς ἴδε Πάτροκλον δεδαῖγμένον ὀξέϊ χαλκῷ,
 284 ἀμφ' αὐτῷ χυμένη, λίγ' ἐκώκυε, χερσὶ δ' ἄμυσσεν
 στήθεά τ' ἠδ' ἀπαλὴν δειρὴν ἰδὲ καλὰ πρόσωπα.
 Εἶπε δ' ἄρα κλαίουσα γυνὴ εἰκυῖα θεῇσιν·
 Πάτροκλέ μοι δειλῇ πλείστον κεχαρισμένε θυμῷ,
 288 ζῶν μὲν σε ἔλειπον ἐγὼ κλισίῃθην ἰοῦσα·
 νῦν δέ σε τεθνηῶτα κιχάνομαι, ὄρχαμε λαῶν,
 ἄψ ἀνιοῦσ' ὥς μοι δέχεται κακὸν ἐκ κακοῦ αἰεῖ.
 Ἄνδρα μὲν, ᾧ ἔδοσάν με πατὴρ καὶ πότνια μήτηρ,
 292 εἶδον πρὸ πτόλιος δεδαῖγμένον ὀξέϊ χαλκῷ·
 τρεῖς τε κασιγνήτους, τοὺς μοι μία γείνατο μήτηρ,
 κηδεῖους, οἳ πάντες ὀλέθριον ἤμαρ ἐπέσπον.
 Οὐδὲ μὲν οὐδέ μ' ἔασκες, ὅτ' ἄνδρ' ἐμὸν ὥκυς
 Ἀχιλλεὺς

to show that he is entirely appeased, himself justifies Agamemnon, and enters into the reasons with which that prince had coloured his faults. But in this justification he makes it clearly seen what advantage he has over the king, whom he has offended." *Mad. Dacier*. We may remark the generalities and dryness of official language.

276. Αἰψήρως ἔλυσεν τὴν ἀγοράν, *Aristarch.* Solvit concionem citam instead of cito, the adverb, because the eagerness of Achilles communicates itself to the assembly, which hastens to break up.—284, 285. See Virg. *Æn.* iv. 673.—290. δέχεται here intrans. : *Mibi malum ex malo se casipit* ; succeeds.—292. πόλει, Lyrnessus ; see 2, 690, sqq. —294. Τοὺς ποδὲς γένους, συγγενεῖς, *Apollon.* Others explain :

ἔκτεινεν, πέρσεν δὲ πόλιν θείοιο Μύνητος,
 λαλεῖν, ἀλλά μ' ἔφασκες Ἀχιλλῆος θείοιο
 κουριδίην ἄλοχον θήσιν, ἄξειν τ' ἐνὶ νηυσὶν
 εἰς Φθίην, δαίσειν δὲ γάμον μετὰ Μυρμιδόνεσσιν.
 Τῷ σ' ἄμοτον κλαίω τεθνηότα μέλιχον αἰεί.

Ὡς ἔφατο κλαίονσ'· ἐπὶ δὲ στενάχοντο γυναῖκες,
 Πάτροκλον πρόφασιν, σφῶν δ' αὐτῶν κήδε' ἐκάστη.
 Αὐτὸν δ' ἄμφι γέροντες Ἀχαιῶν ἡγερέθοντο,
 λισσόμενοι δειπνῆσαι· ὃ δ' ἤρνειτο στεναχίζων·

Λίσσομαι, εἴ τις ἔμοιγε φίλων ἐπιπέθειθ' ἑταίρων,
 μή με πρὶν σίτοιο κελεύετε μηδὲ ποτήτος
 ἄσασθαι φίλον ἦτορ· ἐπεὶ μ' ἄχος αἰὼν ἰκάνει.
 Δύντα δ' ἐς ἥλιον μενέω καὶ τλήσομαι ἔμπης.

Ὡς εἰπὼν ἄλλους μὲν ἀπεσκέδασεν βασιλῆας·
 δοιῷ δ' Ἀτρεΐδα μενέτην καὶ δῖος Ὀδυσσεύς,
 Νέστωρ Ἰδομενεύς τε, γέρων θ' ἱππηλάτα Φοῖνιξ,
 τέρποντες πυκινῶς ἀκαχήμενον· οὐδέ τι θυμῷ
 τέρπετο, πρὶν πολέμου στόμα δύμεναι αἱματόεντος.
 Μνησάμενος δ' ἀδινῶς ἀνενείκατο, φώνησέν τε·

Ἦ ρά νύ μοι ποτε καὶ σὺ, δυσάμμορε, φίλταθ'
 ἑταίρων,

ἢ αὐτὸς ἐνὶ κλισίῃ λαρὸν παρὰ δεῖπνον ἔθηκας
 αἶψα καὶ ὀτραλέως, ὅποτε σπερχοῖατ' Ἀχαιοὶ
 Τρῶσιν ἐφ' ἱπποδάμοισι φέρειν πολύδακρυν Ἄρην·
 νῦν δὲ σὺ μὲν κεῖσαι δεδαῖγμένους· αὐτὰρ ἐμὸν κῆρ

ους, τούτῃσι φροντίδος, ἀξίους, cherished.—299. *δαίνυναι γάμον*, give or arrange a wedding-feast; *δαίνυσθαι*, to take part in it.—
 l. See 262. These words, Πάτροκλον πρόφασιν, have served later
 a proverbial expression to designate an action done apparently for
 object which is not its real object. Mad. Dacier and others
 me those women who “wept for interest.” They could not
 eed weep for Patroclus, whom they doubtless knew only by sight;
 the inherent feeling of their own misfortune could not but
 st forth at the sight of another’s tears. There is nothing here to
 me. What H. says is natural and human.—313. See 10, 8.—
 . ἀδινῶς ἀνενείκατο means ἀθρόως or πυκνῶς ἀνιστενάκατο:
 rally, he drew up in him, i. e. he fetched his breath up from the
 tom of his chest, he sighed. Hdt., in the history of Croesus on the
 eral pile (l. ch. 86) explains this word: ἀνενεικάμενόν τε καὶ
 αστενάξαντα ἐκ (after) πολλῆς ἡσυχίης εἰς τρις ὀνομάσαι
 ιωνα. — 315. sqq. The exhortations of the chiefs, who urge
 billes to take some food, awaken in his mind the remembrance of
 repasts, which Patroclus used to serve up to him every day before
 hour of battle.—316. *Ἠδύ*, Sch.—320. See 163.—325. *Φρικτῆς*,

- 320 ἄκμηνον πόσιος καὶ ἐδητύος, ἔνδον ἐόντων,
 σῇ ποθῇ. Οὐ μὲν γάρ τι κακώτερον ἄλλο πά-
 θοιμι·
 οὐδ' εἴ κεν τοῦ πατρὸς ἀποφθιμένοιο πυθοίμην,
 ὅς που νῦν Φθίρῃφι τέρεν κατὰ δάκρυον εἴβει
 324 χήτεϊ τοιοῦδ' υἱός· ὁ δ' ἄλλοδαπῷ ἐνὶ δῆμῳ
 εἵνεκα ῥιγεδανῆς Ἑλένης Τρωσὶν πολεμίζω·
 ἥε τὸν ὅς Σκύρῳ μοι ἐνὶ τρέφεται φίλος υἱός·
 [εἴ που ἔτι ζῶει γε Νεοπτόλεμος θεοειδής.]
 328 Πρὶν μὲν γάρ μοι θυμὸς ἐνὶ στήθεσσιν ἐώλπει
 οἶον ἐμὲ φθίσεσθαι ἀπ' Ἄργεος ἱπποβότοιο
 αὐτοῦ ἐνὶ Τροίῃ, σὲ δέ τε Φθίηνδε νέεσθαι,
 ὥς ἂν μοι τὸν παῖδα θεῶν ἐνὶ νηὶ μελαίνῃ
 332 Σκυρόθεν ἐξαγάγοις, καὶ οἱ δείξειας ἕκαστα,
 κτῆσιν ἐμὴν δμῳάς τε καὶ ὑψερεφές μέγα δῶμα.
 Ἦδη γὰρ Πηλῆά γ' ὀϊόμαι ἢ κατὰ πάμπαν
 τεθνάμεν, ἢ που τυτθὸν ἔτι ζῶοντ' ἀκάχησθαι,
 336 γήραϊ τε στυγερῷ, καὶ ἐμὴν ποτιδέγμενον αἰεὶ
 λυγρὴν ἀγγελίην, ὅτ' ἀποφθιμένοιο πύθηται.
 Ὡς ἔφατο κλαίων· ἐπὶ δὲ στενάχοντο γέροντες,
 μνησάμενοι τὰ ἕκαστος ἐνὶ μεγάροισιν ἔλειπον.
 340 Μυρομένους δ' ἄρα τούσγε ἰδὼν ἐλέησε Κρονίων,
 αἰψά δ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
 Τέκνον ἐμόν, δὴ πάμπαν ἀποίχεται ἀνδρὸς ἔηος.
 Ἦ νύ τοι οὐκέτι πάγχυ μετὰ φρεσὶ μέμβλετ'
 Ἀχιλλεύς·
 344 κείνος ὅγε προπάραιθε νεῶν ὀρθοκραираών
 ἦσται ὀδυρόμενος ἔταρον φίλον· οἱ δὲ δὴ ἄλλοι
 οἷχονται μετὰ δεῖπνον, ὁ δ' ἄκμηνος καὶ ἄπαστος.
 Ἄλλ' ἴθι οἱ νέκταρ τε καὶ ἀμβροσίην ἐρατεινὴν
 348 στάξον ἐνὶ στήθεσσ', ἵνα μὴ μιν λιμὸς ἴκηται.

κρυεῖας, λυπηρεῖας, Sch.—326. By ἢ τὸν the construction is changed. It required τοῦ (sc. πυθοίμην), according to v. 322. After incidental sentences, the construction is resumed, as though, in the verse cited, it were said εἰ τὸν πατέρα ἀποφθιμένον ἀκούοιμι. See a like example 14, 141.—327. A line which presents many difficulties, and is rejected by Aristophanes of Byzantium.—328. Fm ἔλπομαι (ἐλπίζω), 2nd pluperf.—342. Thou abandonest entirely . . . See 11, 408.—343. = μέλειται ἢ μέλει, ουτως est. We shall see, 21, 516, μέμβλετο = μεμέλετο, a euphonic change of μ into β, as in μισημέρια = ἰσημερία.—344. See 18, 3.

thênê fortifies Achilles with nectar and ambrosia. He arms self, mounts his chariot, and chides his horses. Xanthus tells of the inevitable death which threatens him. He knows it, but burns to avenge himself.

- 1) ὦς εἰπὼν ὦτρυνε πάρος μεμαυῖαν Ἀθήνην
 ἦ δ', ἄρπυ εἰκυῖα τανυπτέρυγι, λιγυφώνῳ,
 οὐρανοῦ ἔκ κατέπαλτο δι' αἰθέρος. Αὐτὰρ Ἀχαιοὶ
 2 αὐτίκα θωρήσσονται κατὰ στρατόν· ἦ δ' Ἀχιλλῆϊ
 νέκταρ ἐνὶ στήθεσσι καὶ ἀμβροσίην ἐρατεινὴν
 στάξ', ἵνα μὴ μιν λιμὸς ἀτερπῆς γούναθ' ἴκοιτο·
 αὐτῇ δὲ πρὸς πατρός ἐρισθενέος πυκινὸν δῶ
 6 ῥῥετο. Τοῖ δ' ἀπάνευθε νεῶν ἔχέοντο θοάων.
 ὦς δ' ὅτε ταρφειαὶ νιφάδες Διὸς ἐκποτέονται,
 ψυχραί, ὑπὸ ῥίπης αἰθρηγενέος Βορέας·
 ὥς τότε ταρφειαὶ κόρυθες, λαμπρὸν γανόωσαι,
 10 νηῶν ἐκφορέοντο, καὶ ἀσπίδες ὀμφαλόεσσαι,
 θώρηκές τε κραταιγύαλοι καὶ μέλινα δοῦρα.
 Αἴγλη δ' οὐρανὸν ἴκε, γέλασσε δὲ πᾶσα περὶ χθῶν
 χαλκοῦ ὑπὸ στεροπῆς· ὑπὸ δὲ κτύπος ὤρυντο ποσσὶν
 54 ἀνδρῶν· ἐν δὲ μέσοισι κορύσσετο δίος Ἀχιλλεύς.
 [Τοῦ καὶ ὀδόντων μὲν καναχὴ πέλε· τῷ δὲ οἱ ὅσσε
 λαμπέσθην, ὥσεί τε πυρὸς σέλας· ἐν δὲ οἱ ἦτορ
 δύν' ἄχος ἄτλητον· ὁ δ' ἄρα Τρῳσὶν μενεαίνων
 68 δύσσειτο δῶρα θεοῦ, τά οἱ Ἥφαιστος κάμε τεύχων.]
 Κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν
 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
 δεῦτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν.
 72 Ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον,

350. ἄρπη, a kind of eagle or hawk.—354. λιμός, and, consequently, exhaustion, fatigue.—361. Ἰσχυρὰ γύαλα ἔχοντες, Sch. See 5, 99.—362. Smiles from the gleaming of the brass; i. e. receives from it a smiling and flourishing aspect. This use of γέλασθαι is very familiar to the Greek poets, as well as that of *ridere* to the Latins. Horace has said (Odes, iv. 11, v. 6): "*Ridet argento domus*;" and Voltaire:—

"Quelquefois un peu de verdure
 Rit sous les glaçons de nos champs."

For it is through the same metaphor that we say: a *smiling landscape*, a *smiling exhibition*. Dugas Month.—365, sqq. Four lines cut out by some of the ancient critics. There is only the combination τοῦ καί which seems not to be H.'s. The passage must have suffered from some omission or some misplacement. Gnashing of teeth as a sign of anger. *Toto ardentis ab ore Saintillæ absistunt: oculis micat acribus*

- 373 χάλκεον· αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε
 εἵλετο, τοῦ δ' ἀπάνευθε σέλας γένετ', ἥ τε μήνης.
 Ὡς δ' ὅτ' ἂν ἐκ πόντοιο σέλας ναύτησι φανήη
 376 καιομένοιο πυρός· τό τε καίεται ὑψόθ' ὄρεσφιν,
 σταθμῶ ἐν οἰσπόλῳ· τοὺς δ' οὐκ ἐθέλοντας ἄλλαι
 πόντον ἐπ' ἰχθυόεντα φίλων ἀπάνευθε φέρουσιν·
 ὥς ἀπ' Ἀχιλλῆος σάκεος σέλας αἰθέρ' ἵκανεν
 380 καλοῦ, δαιδαλέου. Περὶ δὲ τρυφάλειαν αἶρας
 κρατὶ θέτο βριαρὴν· ἥ δ' ἀστήρ ὥς ἀπέλαμπεν
 ἵππουρις τρυφάλεια· περισσεύοντο δ' ἔθειραι
 χρούσαι, ἃς Ἡφαιστος ἔει λόφον ἀμφὶ θαμείας.
 384 Πειρήθη δ' ἔο αὐτοῦ ἐν ἔντεσι δῖος Ἀχιλλεύς,
 εἰ οἱ ἐφαρμόσσειε καὶ ἐντρέχοι ἀγλαὰ γυῖα·
 τῷ δ' εὔτε πτερὰ γίγνετ', αἶρε δὲ ποιμένα λαῶν.
 Ἐκ δ' ἄρα σύριγγος πατρῷον ἐσπάσατ' ἔγχυς,
 388 βριθῦ, μέγα, στιβαρόν· τὸ μὲν οὐ δύνατ' ἄλλος
 Ἀχαιῶν
 πάλλιν, ἀλλὰ μιν οἶος ἐπίστατο πῆλαι Ἀχιλλεύς,
 Πηλιάδα μελίην, τὴν πατρὶ φίλῳ πύρε Χείρων
 Πηλίων ἐκ κορυφῆς, φόνον ἔμμεναι ἠρώεσσιν.
 392 Ἴππους δ' Αὐτομέδων τε καὶ Ἀλκιμος ἀμφιέποντες
 ζεύγνυνον ἀμφὶ δὲ καλὰ λέπαδν' ἔσαν· ἐν δὲ χαλινούς
 γαμφηλῆς ἔβαλον, κατὰ δ' ἥνία τείναν ὀπίσσω
 κολλητὸν ποτὶ δίφρον. Ὁ δὲ μάλιστα φαεινὴν
 396 χειρὶ λαβῶν ἀραρυῖαν, ἐφ' ἵπποιϊν ἀνόρουσεν,
 Αὐτομέδων· ὀπιθεν δὲ κορυσσάμενος βῆ Ἀχιλλεύς,
 τεύχεσι παμφαίνων, ὥς τ' ἠλέκτωρ Ὑπερίων.
 Σμερδαλέον δ' ἵπποισιν ἐκέκλετο πατρὸς ἐοῖο·
 400 Ἐάνθε τε καὶ Βαλῖε, τηλεκλυτὰ τέκνα Ποδάργης,
 ἄλλως δὲ φράζεσθε σωσέμεν ἠνιοχῆα
 ἂψ Δαναῶν ἐς ὄμιλον, ἐπεὶ χ' ἔωμεν πολέμοιο·
 μῆδ', ὥς Πάτροκλον, λίπετ' αὐτοῦ τεθνηῶτα.

ignis, Virg. xii. 102.—377. See 13, 473.—382. See 3, 337.—386. *εἵτε* here = ἥ τε, sc. ὥς, same as 3, 10. "H. seemed to have exhausted every miracle on these arms, but here is a new one. Far from being heavy, they are like wings which elevate the hero, and render him more agile and more light." *Mad. Dacier*.—387. Τῆς δορατοθήκης. *Sch.* Its case [Cp.].—388, sqq. See 16, 141, sqq.—394. *Μαυίλλης*; see 13, 200.—396. *Μαυί ἀπταιν, habilis*.—398. See 6, 513, and 8, 480.—400. See 16, 150.—402. *ἔωμεν* is explained by *κορεσθῶμεν, πληρωθῶμεν, satiaremur*; but it is not very clear in what way this form is obtained fm *ἄω*.—404. Agile, as 12, 167.—405. See 2, 148.—

- 4 Τὸν δ' ἄρ' ὑπὸ ζυγόφι προσέφη πόδας αἰόλος ἵππος,
 Ξάνθος, ἄφαρ δ' ἤμυσε καρήατι· πᾶσα δὲ χαιτη,
 Ζεύγλης ἐξεριποῦσα παρὰ ζυγὸν οὔδας ἴκανεν·
 αὐδῆεντα δ' ἔθηκε θεὰ λευκώλενος Ἥρη·
- 18 Καὶ λίνην σ' ἔτι νῦν σαώσομεν, ὄβριμ' Ἀχιλλεῦ·
 ἀλλὰ τοι ἐγγύθεν ἤμαρ ὑλέθριον· οὐδέ τοι ἡμεῖς
 αἴτιοι, ἀλλὰ θεός τε μέγας καὶ Μοῖρα κραταιή.
 Οὐδὲ γὰρ ἡμετέρῃ βραδυτῆτί τε νωχελίῃ τε
- 12 Τρῶες ἀπ' ὤμοιῖν Πατρόκλου τεύχε' ἔλοντο·
 ἀλλὰ θεῶν ὄριστος, δν ἠύκομος τέκε Δητώ,
 ἔκταν' ἐνὶ προμάχοισι, καὶ Ἔκτορι κῦδος ἔδωκεν.
 Νῶϊ δὲ καὶ κεν ἅμα πνοιῇ Ζεφύροιο θείοιμεν,
- 16 ἥντερ ἐλαφροτάτην φάσ' ἔμμεναι· ἀλλὰ σοὶ αὐτῷ
 μόρσιμόν ἐστι θεῶ τε καὶ ἀνέρι ἴφι δαμῆναι.
 Ὡς ἄρα φωνήσαντος Ἑρινύες ἔσχεθον αὐδῆν.
 Τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκύς Ἀχιλ-
 λεύς·
- 120 Ξάνθε, τί μοι θάνατον μαντεύεαι; οὐδέ τί σε χρή.
 Εὖ νύ τοι οἶδα καὶ αὐτός, ὃ μοι μόρος ἐνθάδ' ὀλέσθαι
 νόσφι φίλου πατρὸς καὶ μητέρος· ἀλλὰ καὶ ἔμπης
 οὐ λήξω, πρὶν Τρῶας ἄδην ἐλάσαι πολέμοιο.
 Ἥ ῥα, καὶ ἐν πρώτοις ἰάχων ἔχε μώνυχας ἵππους.

406. See 17, 440.—411. *Νωθρόγητι, δσθενεία, Sch.*; fm νη (ne) and δκέλλω.—417. By Apollo and Paris; see 22, 359.—418. The Furies appear to come in here as the ministers of destiny, and as executing part of her decrees. They hinder the immortal steed from pursuing the revelations of the fate, to which he has been drawn by the desire of justifying himself from the accusation contained in ver. 403.—421. = ὅτι μοι πιπρωμένον ἐστὶ . . .—423. See 13, 315. πολέμου depends on ἄδην.—424 See 8, 139.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Υ.

Whilst the Greeks prepare for battle, Zeus assembles the gods, and permits them each to favour their own party. They all descend to the fight, and gods strive against gods.

- ᾯΩς οἱ μὲν παρὰ νηυσὶ κορωνίσιν θωρήσσοντο
ἀμφὶ σέ, Πηλῆος υἱέ, μάχης ἀκόρητον, Ἀχαιοί·
Τρῶες δ' αὖθ' ἐτέρωθεν ἐπὶ θρωσμῶ πειδίοιο.
- 4 Ζεὺς δὲ Θέμιστα κέλευσε θεοὺς ἀγορήνδε καλέσσαι
κρατὸς ἀπ' Οὐλύμποιο πολυπτύχου· ἥ δ' ἄρα πάντῃ
φοιτήσασα, κέλευσε Διὸς πρὸς δῶμα νέεσθαι.
Οὔτε τις οὖν Ποταμῶν ἀπέην, νόσφ' Ὀκεανοῖο,
8 οὔτ' ἄρα Νυμφάων, αἵτ' ἄλσεα καλὰ νέμονται
καὶ πηγὰς ποταμῶν καὶ πῖσα ποιήεντα.
Ἐλθόντες δ' ἐς δῶμα Διὸς νεφεληγερέταο,
ξιστῆς αἰθούσῃσιν ἐφίζανον, ἅς Διὶ πατρὶ
- 12 Ἥφαιστος ποιήσεν ἰδυίῃσι πρᾶπίδεσσιν.
ᾯΩς οἱ μὲν Διὸς ἔνδον ἀγηγέρατ'· οὐδ' Ἐνοσίχθων
νηκούστησε θεᾶς, ἀλλ' ἐξ ἁλὸς ἦλθε μετ' αὐτούς.
Ἴζε δ' ἄρ' ἐν μέσσοισι, Διὸς δ' ἐξείρετο βουλήν·
- 16 Τίπτ' αὐτ', Ἀργικέραυνε, θεοὺς ἀγορήνδε κάλεσ-
σας;
ἦ τι περὶ Τρώων καὶ Ἀχαιῶν μερμηρίζεις;
τῶν γὰρ νῦν ἄγχιστα μάχῃ πόλεμός τε δίδηεν.
Τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα
Ζεὺς·

"These three books, 20—22, a veritable Achilleid, are consecrated entirely to the exploits of Achilles, as the 5th to those of Diomédès, the 11th to those of Agamemnon, the 16th to those of Patroclus, and the 17th to those of Menelaus." *Dugas Montb.*—3. See 10, 160.—4. See 15, 87.—7. See 18, 399.—9. *πίσα* or *πίσσα*. Τὰ ὑδρῆλὰ χωρία, τοὺς καθύγρους τόπους, Sch.—11. See 6, 243.—13. In the sense of τοῦ δώματος Διός. *Fm ἀγείρω*.—16. See 19, 121.

- Ἔγνωσ, Ἐννοσίγαιε, ἐμὴν ἐν στήθεσι βουλήν,
ὣν ἔνεκα ξυνάγειρα· μέλουσί μοι, ὀλλύμενοί περ.
Ἄλλ' ἦτοι μὲν ἐγὼ μενέω πτυχί Οὐλύμπιοι
ἦμενος, ἐνθ' ὁρόων φρένα τέρψομαι· οἱ δὲ δὴ ἄλλοι
ἔρχεσθ', ὅφρ' ἂν ἵκησθε μετὰ Τρῶας καὶ Ἀχαιοῦς·
ἀμφοτέροισι δ' ἀρήγεθ', ὅπη νόος ἐστὶν ἐκάστου.
Εἰ γὰρ Ἀχιλλεὺς οἷος ἐπὶ Τρώεσσι μαχεῖται,
οὐδὲ μίνυνθ' ἔξουσι ποδώκεα Πηλεΐωνα.
- 3 Καὶ δέ τέ μιν καὶ πρόσθεν ὑποτρομέσκον ὄρωντες·
νῦν δ', ὅτε δὴ καὶ θυμὸν ἑταίρου χύεται αἰνῶς,
δείδω μὴ καὶ τείχος ὑπέρμορον ἐξαλαπάξῃ.
Ὡς ἔφατο Κρονίδης, πόλεμον δ' ἀλίσστον ἔγειρεν.
- 2 Βὰν δ' ἵμεναι πόλεμόνδε θεοί, δίχα θυμὸν ἔχοντες·
Ἥρη μὲν μετ' ἀγῶνα νεῶν καὶ Παλλὰς Ἀθήνη,
ἡδὲ Ποσειδάων γαίηοχος ἡδ' ἐριυύνης
Ἑρμείας, δς ἐπὶ φρεσὶ πευκαλίμῃσι κέκασται·
- 6 Ἥφαιστος δ' ἅμα τοῖσι κίε, σθένει βλεμεαίνων,
χωλεύων, ὑπὸ δὲ κνήμαι ῥώοντο ἀραιαί.
Ἐς δὲ Τρῶας Ἄρης κορυθαίολος· αὐτὰρ ἅμ' αὐτῷ
Φοῖβος ἄκερσεκόμης ἡδ' Ἄρτεμις ἰοχέαιρα,
- 40 Λητώ τε Ξάνθος τε, φιλομμειδῆς τ' Ἀφροδίτη.
Εἵως μὲν ῥ' ἀπάνευθε θεοὶ θνητῶν ἔσαν ἀνδρῶν,
τόφρα δ' Ἀχαιοὶ μὲν μέγα κύδανον, οὐνεκ' Ἀχιλ-
λεὺς
ἐξεφάνη, δηρὸν δὲ μάχης ἐπέπαυ' ἀλεγεινῆς·
- 44 Τρῶας δὲ τρώμος αἰνὸς ὑπήλυθε γυῖα ἕκαστον,
δειδιότας, ὅθ' ὄρωντο ποδώκεα Πηλεΐωνα
τεύχεσι λαμπόμενον, βροτολοιγῷ ἴσον Ἄρηι.
Αὐτὰρ ἐπεὶ μεθ' ὅμιλον Ὀλύμπιοι ἦλθον ἀνδρῶν,
- 48 ὥρτο δ' Ἔρις κρατερή, λαοσσόος· αὖε δ' Ἀθήνη,
στᾶσ' ὅτε μὲν παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτός,
ἄλλοτ' ἐπ' ἀκτάων ἐριδούπων μακρὸν αὔτει.
Αὖε δ' Ἄρης ἐτέρωθεν, ἐρεμνῇ λαίλαπι ἴσος,
- 52 ὅξυ κατ' ἀκροτάτης πόλιος Τρώεσσι κελεύων,
ἄλλοτε παρ Σιμόεντι θέων ἐπὶ Καλλικολώνῃ.

—18. See 2, 93.—27. = καθέξουσι, as 13, 51, *cohibebunt*.—29. ἑταίρου, gen. of cause, depending on χύεται.—33. See 15, 428.—34. ἔρ. See 24, 360.—37. See 18, 411.—42. ἐκύδανον, intrans. as elsewhere *κυδιάω*.—48. See 13, 128. αὖε, see *ibid.* 477.—53. A little hill on the banks of the Simoïs. “This picture is imitated by Tasso,

- 54 Ὡς τοὺς ἀμφοτέρους μάκαρες θεοὶ ὀτρύνοντες
 σύμβalon, ἐν δ' αὐτοῖς ἔριδα ῥήγνυντο βαρεΐαν.
 56 Δεινὸν δὲ βρόντησε πατὴρ ἀνδρῶν τε θεῶν τε
 ὑψόθεν· αὐτὰρ ἔνερθε Ποσειδάων ἐτίναξεν
 γαῖαν ἀπειρεσίην, ὀρέων τ' αἰπεινὰ κάρηνα.
 Πάντες δ' ἐσσεύοντο πόδες πολυτίδακος Ἴδης
 60 καὶ κορυφαί, Τρώων τε πύλεις καὶ νῆες Ἀχαιῶν.
 Ἔδδεισεν δ' ὑπένερθεν ἄναξ ἑμέρων, Ἀἰδωνεύς,
 δείσας δ' ἐκ θρόνου ἄλτο καὶ ἴαχε, μὴ οἱ ὑπερθεῖν
 γαῖαν ἀναρρόξῃε Ποσειδάων ἐνοσίχθων,
 64 οἰκία δὲ θνητοῖσι καὶ ἀθανάτοισι φανείη
 σμερδαλέ, εὐρώεντα, τάτε στυγέουσι θεοὶ περ.
 Τόσσος ἄρα κτύπος ὥρτο θεῶν ἔριδι ξυνιόντων.
 Ἦτοι μὲν γὰρ ἔναντα Ποσειδάωνος ἀνακτος
 68 ἴστατ' Ἀπόλλων Φοῖβος, ἔχων ἰὺ πτερόεντα·
 ἄντα δ' Ἐνυαλίῳ θεᾷ γλαυκῶπις Ἀθήνη·
 Ἥρη δ' ἀντίστη χρυσηλόκατος, κελαδεινὴ
 Ἄρτεμις ἰοχέαιρα, κασιγνήτη Ἑκάτοιο·
 72 Δητοῖ δ' ἀντίστη σῶκος, ἐριούνιος Ἑρμῆς·
 ἄντα δ' ἄρ' Ἠφαίστοιο μέγας Ποταμὸς βαθυδίνης,
 ὃν Ξάνθον καλέουσι θεοί, ἄνδρες δὲ Σκάμανδρον.

Jerusalem Delivered, xviii., st. 92, where Michael the archangel shows Godfrey the celestial powers combating for his cause." *M. Eickhoff*. — 56. *Certamen rumpébant* = *crumpere faciebant*. — 57. Earthquakes were attributed to the power of Poseidón. Hence the epithets *ἐνοσίχθιος*, *ἐνοσίχθων*, *σεισίχθων*, *τινάκτωρ γαῖης*. — 61. sqq. Longinus thus expresses himself on this passage (*Sublime*, ch. 9): "Seest thou, my dear Terentianus, the earth gaping to its very centre, hell ready to appear, and the entire machinery of the world on the point of being destroyed and overthrown, in order to show that in this combat heaven and hell, things mortal and immortal, in a word, all things fought with the gods, and that there was nothing in nature but what was in danger." Virgil (viii. 242) has thus imitated this passage:—

"Non secus, ac si qua penitus vi terra dehiscens
 Infernas reseret sedes, et regna recludat
 Pallida, diis invisâ : superque immane barathrum
 Cernatur ; trepidentque immisso lumine Manes."

See also Ovid, *Mém.* v. 356, sqq., 16, 260. — 65. Adj. fm *εἰρώς*, moistness, mouldiness, rottenness produced in places shut up. — 68. 14, by *metaplasm* (change of declension) = *ἰούς*, fm *ἰός*, found only here. — 70. See 16, 183. — 72. *σῶκος*, an old word = *ἰσχυρός*, elsewhere *καρῶς*, epithets of Hermès. — 74. See 1, 403.

pollo, under the form of Lycæon, stirs up Æneas to fight with illes. Hêrê calls Poseidôn and Athênê to second Achilles. eidôn dissuades her, and by his advice the gods retire from the t, and post themselves on two heights.

Ὡς οἱ μὲν θεοὶ ἅντα θεῶν ἴσαν· αὐτὰρ Ἀχιλλεύς

- Ἐκτορος ἅντα μάλιστα λιλαίετο δύναι ὄμιλον
 Πριαμίδει· τοῦ γάρ ῥα μάλιστα ἔθυμὸς ἀνώγει
 αἵματος ἄσαι Ἄρηα, ταλαύρινον πολεμιστήν.
 Αἰνεΐαν δ' ἰθὺς λαοσσόος ὥρσεν Ἀπόλλων
) ἀντία Πηλείωνος, ἐνῆκε δέ οἱ μένος ἧΰ·
 υἱεῖ δὲ Πριάμοιο Λυκάονι εἶσατο φωνήν·
 τῷ μιν εἰσάμενος προσέφη Διὸς υἱὸς Ἀπόλλων·
 Αἰνεΐα, Τρώων βουληφόρε, ποῦ τοι ἀπειλαί,
 4 ἃς Τρώων βασιλεῦσιν ὑπέσχεο οἶνοποτάζων,
 Πηλείδew Ἀχιλλῆος ἐναντίβιον πολεμίζειν;
 Τὸν δ' αὖτ' Αἰνεΐας ἀπαμειβόμενος προσέειπεν·
 Πριαμῖδη, τί με ταῦτα καὶ οὐκ ἐθέλοντα κελεύεις
 8 ἀντία Πηλείωνος ὑπερθύμοιο μάχεσθαι;
 οὐ μὲν γὰρ νῦν πρῶτα ποδώκεος ἄντ' Ἀχιλλῆος
 στήσομαι, ἀλλ' ἤδη με καὶ ἄλλοτε δουρὶ φύβησεν
 ἐξ Ἰδης, ὅτε βουσὶν ἐπήλυθεν ἡμετέρησιν,
 12 πέρσε δὲ Λυρνησσὸν καὶ Πήδασον· αὐτὰρ ἐμὲ Ζεὺς
 εἰρύσαθ', ὃς μοι ἐπῶρσε μένος λαιψηρά τε γούνα.
 Ἥ κ' ἐδάμην ὑπὸ χερσὶν Ἀχιλλῆος καὶ Ἀθήνης,
 ἧ οἱ πρόσθεν ἰούσα τίθει φάος, ἧδ' ἐκέλευεν
 96 ἔγχεϊ χαλκείῳ Λέλεγας καὶ Τρῶας ἐναίρειν.
 Τῷ οὐκ ἔστ' Ἀχιλλῆος ἐναντίον ἄνδρα μάχεσθαι·
 αἰεὶ γὰρ πάρα εἰς γε θεῶν, ὃς λοιγὸν ἀμύνει.
 Καὶ δ' ἄλλως τοῦγ' ἰθὺ βέλος πέτετ', οὐδ' ἀπο-
 λήγει,
 00 πρὶν χροὸς ἀνδρομέοιο διελθεῖν. Εἰ δὲ θεός περ
 ἴσον τείνειεν πολέμου τέλος, οὗ με μάλα ρέα
 νικήσει, οὐδ' εἰ παγχάλκεος εὐχεται εἶναι.

78. See 5, 289.—83. Ἀπ. See 16, 200.—ὑπέσχεο (ὑπισχνίεμαι) shows that ἀπειλαί is synonymous with λαμπραὶ ὑποσχίσεις.—15. φάος, as often elsewhere, in the figurative sense: victory, honour. From mistaking the meaning of this word, Eustathius says that the attack of Achilles took place in the night. Had it been so, H. would have expressed it more clearly.—96. See 6, 34.—99. τοῦγ depends on βέλος, not on ἰθὺ.—101. See 13, 359. The whole force of the meaning is in the word ἴσον.—102. Entirely covered with

- 103 Τὸν δ' αὖτε προσέειπεν ἄναξ, Διὸς υἱός, Ἀπόλ-
λων·
- 104 Ἥρωσ, ἀλλ' ἄγε καὶ σὺ θεοῖς αἰειγενέτησιν
εὖ χεο· καὶ δὲ σέ φασι Διὸς κούρης Ἀφροδίτης
ἐκγεγάμεν, κείνος δὲ χερειόνος ἐκ θεοῦ ἐστίν.
Ἥ μὲν γὰρ Διὸς ἐσθ', ἡ δ' ἐξ ἁλίοιο γέροντος.
- 108 Ἀλλ' ἰθὺς φέρε χαλκὸν ἀτειρέα, μηδέ σε πάμπαν
λευγαλέοις ἐπέεσσιν ἀποτρεπέτω καὶ ἀρειῇ.
Ὡς εἰπὼν ἔμπνευσε μένος μέγα ποιμένι λαῶν·
βῆ δὲ διὰ προμάχων, κεκορυθμένος αἶθοπι χαλκῷ.
- 112 Οὐδ' ἔλαθ' Ἀγχίσαο πᾶις λευκώλενον Ἥρην,
ἀντία Πηλείωνος ἰὼν ἀνὰ οὐλαμὸν ἀνδρῶν·
ἡ δ' ἄμυδις στήσασα θεοὺς μετὰ μῦθον ἔειπεν·
Φράζεσθον δὴ σφῶϊ, Ποσείδαον καὶ Ἀθήνη,
- 116 ἐν φρεσὶν ὑμετέρησιν, ὅπως ἔσται τάδε ἔργα.
Αἰνείας δ' ἔβη, κεκορυθμένος αἶθοπι χαλκῷ,
ἀντία Πηλείωνος· ἀνῆκε δὲ Φοῖβος Ἀπόλλων.
Ἀλλ' ἄγεθ', ἡμεῖς πέρ μιν ἀποτρωπῶμεν ὀπίσσω
- 120 αὐτόθεν· ἡ τις ἔπειτα καὶ ἡμείων Ἀχιλῆϊ
παρσταίῃ, δοίῃ δὲ κράτος μέγα, μηδέ τι θυμῷ
δενέσθω· ἵνα εἰδῇ, ὃ μιν φιλέουσιν ἄριστοι
ἄθανάτων, οἳ δ' αὖτ' ἀνεμῶλιοι, οἳ τὸ πάρος περ
- 124 Τρῶσιν ἀμύνουσιν πόλεμον καὶ δηϊοτήτα.
Πάντες δ' Οὐλύμπιοι κατήλθομεν ἀντιώοντες
τῆςδε μάχης, ἵνα μή τι μετὰ Τρῳέεσσι πάθῃσιν
σήμερον· ὅστερον αὖτε τὰ πείσεται, ἅσσα οἳ Αἴσα
- 128 γεινομένῳ ἐπένησε λίνῳ, ὅτε μιν τέκε μήτηρ.
Εἰ δ' Ἀχιλεὺς οὐ ταῦτα θεῶν ἐκ πεύσεται ὀμφῆς,
δείσεται ἔπειθ', ὅτε κέν τις ἐναντίβιον θεὸς ἔλθῃ
ἐν πολέμῳ· χαλεποὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς.
- 132 Τὴν δ' ἡμείβετ' ἔπειτα Ποσειδάων ἐνοσίχθων·
Ἥρην, μὴ χαλέπαινε παρὲκ νόον· οὐδέ τί σε χρή.
Οὐκ ἂν ἔγωγ' ἐθέλοιμι θεοὺς ἔριδι ξυνελάσσαι·
[ἡμέας τοὺς ἄλλους, ἐπειὴ πολὺ φέρτεροί εἰμεν·]

brass.—106. θεοῦ, fem.—107. Nereus; see 1, 538. — 109. ἀρ. See 17, 431.—118. *Immisit*.—122. = δειέσθω.—123. ἀνεμῶλιοι (εισίν).—125. πάντες, not absolutely, but *all* of whom she wishes to speak, those on the side of the Greeks. — 127. Fm πάσχω. — 128. See 24, 210. — 131. ἐναργεῖς, in person, under their proper form. To see a god thus was regarded as fatal. And thus in the Old Testament the feeling is: *Morte moriemur, quia vidimus Deum*. — 133. Παρά

- 36 ἀλλ' ἡμεῖς μὲν ἔπειτα καθεζώμεσθα κiónτες
 ἐκ πάτου ἐς σκοπὴν, πόλεμος δ' ἄνδρεςσι μελήσει.
 Εἰ δέ κ' Ἄρης ἄρχωσι μάχης ἢ Φοῖβος Ἀπόλλων,
 ἢ Ἀχιλῆϊ ἴσχωσι καὶ οὐκ εἰῶσι μάχεσθαι,
 140 αὐτίκ' ἔπειτα καὶ ἄμμι παρ' αὐτόφιν νεῖκος ὁρεῖται
 φυλόπιδος· μάλα δ' ὦκα διακρινθέντας οἶω
 ἅψ' ἔμεν Οὐλυμπόνδε, θεῶν μεθ' ὁμήγουριν ἄλλων,
 ἡμετέρης ὑπὸ χερσὶν ἀναγκαίρῃσι δαμέντας.
 144 Ὡς ἄρα φωνήσας ἡγήσατο Κυανοχαίτης
 τεῖχος ἐς ἀμφίχυτον Ἡρακλῆος θείοιο,
 ὑψηλόν, τό ρά οἱ Τρῶες καὶ Παλλὰς Ἀθήνη
 ποίεον, ὅφρα τὸ κῆτος ὑπεκπροφυγῶν ἀλείαιτο,
 148 ὅππότε μιν σεύαιτο ἀπ' ἡϊόνος πεδίωνδε.
 Ἔνθα Ποσειδάων κατ' ἄρ' ἔζετο καὶ θεοὶ ἄλλοι,
 ἀμφὶ δ' ἄρ' ἄρρηκτον νεφέλην ὤμοισιν ἔσαντο·
 οἱ δ' ἐτέρωσε κάθιζον ἐπ' ὀφρύσι Καλλικολώνης,
 152 ἀμφὶ σέ, ἦϊε Φοῖβε, καὶ Ἄρηα πτολίπορθον.
 Ὡς οἱ μὲν ῥ' ἐκάτερθε καθεῖατο μητιόωντες
 βουλὰς· ἀρχέμεναι δὲ δυσηλεγέος πολέμοιο
 ὤκνεον ἀμφοτέρω· Ζεὺς δ' ἥμενος ὕψι κέλευεν.

The battle begins. Æneas advances against Achilles, who exhorts him to retire. Æneas persists; his shield is broken. Poseidón snatches him from the blows of Achilles, and recommends him thenceforth to avoid that hero.

- 156 Τῶν δ' ἅπαν ἐπλήσθη πεδίον, καὶ λάμπετο χαλκῷ,
 ἀνδρῶν ἠδ' ἵππων· κάρκαιρε δὲ γαῖα πόδεσσιν

γνώμην, ἀνοήτως, Sch. — 135. Wanting in the best MSS. and in Eustathius. — 137. Ἐκτοθιν τῆς κοινῆς ὁδοῦ, Sch. — 138. Ἀρχῶσι is read in some texts. If we retain ἀρχωσι the same irregularity of construction is found at 5, 774, only the liberty is rendered still greater, in the present line, by the disjunctive particle ἢ. — 140. Δι-εγερθήσεται, κινηθήσεται, Sch. — 144. See 13, 563. — 145, sqq. Hēracles, wishing to get possession of the immortal steeds given to Tros in compensation for his son Ganymédēs, who had been carried off from him (see 5, 265, sqq.). had undertaken to save Hésioné from the sea-monster, which was to devour her; and the Trojans, advised by Athénē, had raised this entrenchment, behind which Hēracles might shelter himself from its pursuit. τεῖχος ἀμφίχυτον, undique affusá (aggestá) terrá factum. We have seen χυτὴ γαῖα, 6, 464, and elsewhere. — 152. See 15, 365. — 154. δυσηλεγής, derived, say some, as τανηγής, fm λέγειν, in the sense of to lie (legen, in German), which causes a man to lie ill; others, with more probability, fm ἀλέγισθαι: male curans, non curans, caring for nothing; and hence χαλεπός, δύσκολος, according to some Scholiasts. — 155. ἐκέλευεν does not express a new order emanating from Zeus; it is still that which is signified in v. 25.

- 158 ὀρτυμένων ἄμυδις. Δύο δ' ἄνδρες ἔξοχ' ἄριστοι
 ἐς μέσον ἀμφοτέρων συνίτην, μεμαῶτε μάχεσθαι,
 160 Αἰνείας τ' Ἀγχισιάδης καὶ δῖος Ἀχιλλεύς.
 Αἰνείας δὲ πρῶτος ἀπειλήσας ἐβεβήκει,
 νευστάζων κόρυθι βριαρῇ· ἀτὰρ ἀσπίδα θοῦριν
 πρόσθεν ἔχε στέρνοιο, τίνασσε δὲ χάλκεον ἔγχος.
 164 Πηλείδης δ' ἐτέρωθεν ἐναντίον ὤρτο, λέων ὥς
 σίντης, ὄντε καὶ ἄνδρες ἀποκτάμεναι μεμᾶσιν
 ἀγρόμενοι, πᾶς δῆμος· ὁ δὲ πρῶτον μὲν ἀτίζων
 ἔρχεται, ἀλλ' ὅτε κέν τις Ἀρηϊόων αἰζηῶν
 168 δουρὶ βάλη, ἐάλη τε χανῶν, περὶ τ' ἀφρὸς ὀδόντας
 γίγνεται, ἐν δέ τε οἱ κραδίη στένει ἄλκιμον ἦτορ·
 οὐρῇ δὲ πλευράς τε καὶ ἰσχία ἀμφοτέρωθεν
 μαστίεται, ἐξ δ' αὐτὸν ἐποτρύνει μαχέσασθαι·
 172 γλαυκίῳ δ' ἰθὺς φέρεται μένει, ἦν τινα πέφυκ
 ἀνδρῶν, ἣ αὐτὸς φθίεται πρῶτῳ ἐν ὁμίλῳ·
 ὥς Ἀχιλῆϊ ὥτρυνε μένος καὶ θυμὸς ἀγήνωρ
 ἀντίον ἐλθέμεναι μεγαλήτορος Αἰνείαο.
 176 Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 τὸν πρότερος προσέειπε ποδάρκης δῖος Ἀχιλλεύς·
 Αἰνεία, τί σὺ τόσσον ὁμίλου πολλὸν ἐπελθὼν
 ἔστης ; ἦ σέγε θυμὸς ἐμοὶ μαχέσασθαι ἀνώγει,
 180 ἐλπόμενον Τρώεσσι ἀνάξειν ἵπποδάμοισιν

157. Ἀνδρῶν καὶ ἵππων belong to ἐπλήσθη, and the words καὶ λάμπετο χαλκῷ (τὸ πείδιον) are virtually a parenthesis. In a moment of inadvertence Mad. Dacier has forgotten this mode of speech, very habitual with H., and fancies she finds here "steeds barbed with iron" of the mediæval knights. *καρκαίρω*, to re-echo, resound ; an imitative verb like *to crack*. — 166. *ἀτίζων*, fm *τίω* (root of *τιμή*), = *ἀτιμάζων*, *καταφρονῶν* (*Soh.*), despising (their arrival), not disquieting themselves about it. One of H.'s best developed and most beautiful comparisons.—168. *ἐάλη* (see 5, 823), he collects himself (for his spring). Theocritus makes use of the same word *εἶλω* or *εἰλίω*, in the brilliant picture of the lion springing upon Hēracles (xxv. 245):

Κυρτῇ δὲ ῥάχιδι γίνετ', ἥτε τόξον,
 πάντοθεν εἰληθέντος ὑπὸ λαγόνας τε καὶ ἰξύν, κ.τ.λ.

171. = *μαστίζεται*. Some poets have spoken of a sharp point at the end of the lion's tail, with which (say they) he pricks himself to increase his fury. This is poetic fiction ; but the reality of the sharp point has been established by Blumenbach. — 172. *Πυρρῶδες καὶ φοβερὸν βλέπων*, *Soh.* ἦν τινα, see 7, 39. — 173. = *φθίηται*. — 178. *Tantum (tam) multum exercitus postquam obisti, (hic) subetitisti*. Why hast thou traversed, without stopping, so many troops, and stopped just before me ! — 180, sqq. These seven lines are regarded by

- 181 *τιμῆς τῆς Πριάμου* ; ἀτὰρ εἴ κεν ἔμ' ἐξεναρίζης,
οὐ τοι τοῦνεκά γε Πρίαμος γέρας ἐν χειρὶ θήσει·
εἰσὶν γάρ οἱ παῖδες· ὁ δ' ἔμπεδος οὐδ' ἀεσίφρων.
- 184 Ἦ νύ τί τοι Τρῶες τέμενος τάμον, ἔξοχον ἄλλων,
καλὸν φυταλιῆς καὶ ἀρούρης, ὄφρα νέμῃαι,
αἶ κεν ἐμὲ κτείνης ; χαλεπῶς δέ σ' ἔυλπα τὸ ρέξειν.
Ἦ δὴ μὲν σέγε φημὶ καὶ ἄλλοτε δουρὶ φοβῆσαι.
- 188 Ἦ οὐ μέμνη, ὅτε πέρ σε, βοῶν ἄπο, μοῦνον ἐόντα,
σεῦα κατ' Ἰδαίων ὀρέων ταχέεσσι πόδεσσι
καρπαλίμως ; τότε δ' οὔτι μετατροπαλίζεο φεύγων·
ἔνθεν δ' ἐς Λυρνησσὸν ὑπέκφυγες· αὐτὰρ ἐγὼ τὴν
- 192 πέρσα, μεθορμηθεὶς σὺν Ἀθήνῃ καὶ Διὶ πατρὶ
ληϊάδας δὲ γυναικάς, ἐλεύθερον ἡμᾶρ ἀπούρας,
ἦγον· ἀτὰρ σὲ Ζεὺς ἐρρύσατο καὶ θεοὶ ἄλλοι.
' Ἀλλ' οὐ νῦν σε ρύεσθαι ὄτομαι, ὥς ἐνὶ θυμῷ
- 196 βάλλεαι· ἀλλὰ σ' ἔγωγ' ἀναχωρήσαντα κλεεύω
ἐς πληθὺν ἰέναι, μῆδ' ἀντίοξ' ἴστασ' ἐμῆιο,
πρὶν τι κακὸν παθεῖν· ῥεχθὲν δέ τε νήπιος ἔγνω.
Τὸν δ' αὖτ' Αἰνείας ἀπαμείβετο φώνησέν τε·
- 200 Πηλεΐδῃ, μὴ δὴ μ' ἐπέεσσί γε νηπύτιον ὥς
ἔλπεο δειδίξεσθαι· ἐπεὶ σάφα οἶδα καὶ αὐτὸς
ἡμὲν κερτομίας ἡδ' αἴσυλα μυθήσασθαι.
Ἰδμεν γ' ἀλλήλων γενεήν, ἴδμεν δὲ τοκῆας,
- 204 πρόκλυτ' ἀκούοντες ἔπεα θνητῶν ἀνθρώπων·
ὄψει δ' οὐτ' ἄρ πω σὺ ἐμοὺς ἴδες οὐτ' ἄρ' ἐγὼ σοὺς.
Φασὶ σὲ μὲν Πηλῆος ἀμύμονος ἔκγονον εἶναι,
μητρὸς δ' ἐκ Θέτιδος, καλλιπλοκάμου ἁλοσύνδης·
- 208 αὐτὰρ ἐγὼν υἱὸς μεγαλήτορος Ἀγχίσαιο
εὖχομαι ἐκγεγάμεν, μήτηρ δέ μοι ἐστ' Ἀφροδίτη.
Τῷ δὴ νῦν ἕτεροὶ γε φίλον παῖδα κλαύουσιν
σήμερον· οὐ γάρ φημ' ἐπέεσσί γε νηπυτίοισιν
- 212 ὥδε διακρινθέντε μάχης ἐξ ἀπονέεσθαι.
Εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, ὄφρ' εὖ εἰδῆς
ἡμετέρην γενεήν· πολλοὶ δέ μιν ἄνδρες ἴσασιν·

the Alexandrian critics as an interpolation. — 181. (*Ἐλπίδι*) *τῆς Πριάμου τιμῆς*. — 183. *ἔμπεδος*, sc. *τὰς φρένας* contained in *ἀεσίφρων* = *ἀασίφρων*, sc. *βεβλαμμένος τὰς φρένας*, whose mind wanders. — 184, 185. See 6, 194, 195. — 190. *Οὐδὲ ἐπιστρέφου*, Sch. See what Æneas has said above, 89, sqq. — 193. *Τὰς ἐκ λείας αἰχμαλώτους*, Sch. — 196, sqq. See 17, 30, sqq. — 204. *Προηκουσμένα*, *ἐμπροσθεν ἀκουσθέντα*, Sch. — 207. *Ἐναλίας* *θεοῦ*, Sch. In the Od., surname of

- 215 Δάρδανον αὖ πρῶτον τέκετο νεφεληγερέτα Ζεὺς,
 216 κτίσσε δὲ Δαρδανίην· ἐπεὶ οὐπὼ Ἴλιος ἱρὴ
 ἐν πεδίῳ πεπόλιστο, πόλις μερόπων ἀνθρώπων,
 ἀλλ' ἔθ' ὑπωρείας ᾤκεον πολυπίδακος Ἰδης.
 Δάρδανος αὖ τέκεθ' υἱὸν Ἐριχθόνιον βασιλῆα,
 220 ὃς δὲ ἀφνειότατος γένητο θνητῶν ἀνθρώπων
 τοῦ τριςχίλιαι ἵπποι ἔλος κάτα βουκολέοντο
 θήλειαι, πώλοισιν ἀγαλλόμεναι ἀταλῆσιν.—
 Τάων καὶ Βορέης ἡράσσατο βοσκομενῶν,
 224 ἵππῳ δ' εἰσάμενος παρελέξατο κυανοχαίτρ'
 αἰ δ' ὑποकुσσάμεναι ἔτεκον δυοκαίδεκα πώλους.
 Αἰ δ' ὅτε μὲν σκιρτῶεν ἐπὶ ζεῖδωρον ἄρουραν,
 ἄκρον ἐπ' ἀνθερίκων καρπὸν θέον, οὐδὲ κατέκλων·
 228 ἀλλ' ὅτε δὴ σκιρτῶεν ἐπ' εὐρέα νῶτα θαλάσσης,
 ἄκρον ἐπὶ ῥηγμῖνος ἀλὸς πολιοῖο θέεσκον.—
 Τρῳά δ' Ἐριχθόνιος τέκετο Τρῳέσσιν ἄνακτα·
 Τρῳὸς δ' αὖ τρεῖς παῖδες ἀμύμονες ἐξεγένοντο,
 232 Ἴλός τ' Ἀσάρακός τε καὶ ἀντίθεος Γανυμήδης,
 ὃς δὲ κάλλιστος γένητο θνητῶν ἀνθρώπων·
 τὸν καὶ ἀνηρείψαντο θεοὶ Διὶ οἶνοχοεῦειν,
 κάλλεος εἵνεκα οἷο, ἵν' ἀθανάτοισι μετείη.
 236 Ἴλος δ' αὖ τέκεθ' υἱὸν ἀμύμονα Λαομέδοντα·
 Λαομέδων δ' ἄρα Τιθωνὸν τέκετο Πριάμόν τε,
 Δάμπον τε Κλυτίον θ' Ἰκετάονά τ', ὄζον Ἄρηος·
 Ἀσάρακος δὲ Κάπυν· ὁ δ' ἄρ' Ἀγχίσην τέκε παῖδα·
 240 αὐτὰρ ἔμ' Ἀγχίσης, Πριάμος δ' ἔτεχ' Ἑκτορα δῖον.
 Ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι.
 Ζεὺς δ' ἀρετὴν ἀνδρεσσιν ὀφέλλει τε μινύθει τε
 ὅπως κεν ἐθέλῃσιν· ὁ γὰρ κάρτιστος ἀπάντων.
 244 Ἀλλ' ἄγε μηκέτι ταῦτα λεγώμεθα νηπύτιοι θεοί,

Amphitritē.—217. See 7, 453.—218. ὑπώρεια (fm ὄρος), the slope of a mountain.—221. ἔλος, *irriguum pratum*.—223, sqq. See 16, 150, note towards the end. Justin says of the Lusitanian horses (xliv., ch. 3): *tam pernicios visuntur, ut non immerito tanto ipso conopse discantur*.—226, sqq. Virgil (vii. 808) has used this line to paint the swiftness of Camilla:—

“Illa vel intactæ segetis per summa volaret
 Gramina, nec teneras cursu læsisset aristas;
 Vel mare per medium, fluctu suspensa tumentī,
 Ferret iter, celeres nec tingeret sequore plantas.”

—234. Ἀνὴρπασαν, Sch. ἀνεπαίτομαι, to carry off with violence,

- 15 ἑσταύτ' ἐν μέσση ὑσμήνῃ δηϊοτῆτος.
 "Εστὶ γὰρ ἀμφοτέροισιν ὑνείδεα μυθήσασθαι
 πολλὰ μάλ' οὐδ' ἂν νηὺς ἐκατόζυγος ἄχθος ἄροιτο.
 18 Στρεπτή δὲ γλῶσσ' ἐστὶ βροτῶν, πολέες δ' ἐνὶ μῦθοι
 παντοῖοι· ἐπέων δὲ πολὺς νομὸς ἔνθα καὶ ἔνθα.
 'Οππαῖόν κ' εἶπρσθα ἔπος, τοῖόν κ' ἐπακούσαις.
 'Αλλὰ τίη ἔριδας καὶ νείκεα νῶϊν ἀνάγκη
 52 νεικεῖν ἀλλήλοισιν ἐναντίον, ὥστε γυναῖκας,
 αἵτε χολωσάμεναι ἔριδος πέρι θυμοβόροιο
 νεικεῦσ' ἀλλήλῃσι μέσσην ἐς ἄγυιαν ἰούσαι,
 πολλὰ τ' εἶοντα καὶ οὐκί· χόλος δέ τε καὶ τὰ κελεύει.
 156 'Αλκῆς δ' οὐ μ' ἐπέεσσιν ἀποστρέψεις μεμαῶτα,
 πρὶν χαλκῇ μαχέσασθαι ἐναντίον· ἀλλ' ἄγε, θάσσον
 γευσόμεθ' ἀλλήλων χαλκήρεσιν ἐγχείρσιν.
 "Η ῥα, καὶ ἐν δεινῷ σάκεϊ ἔλασ' ὄβριμον ἔγχος,
 260 σμερδαλέῃ· μέγα δ' ἀμφὶ σάκος μύκε δουρὸς ἀκωκῇ.
 Πηλείδης δὲ σάκος μὲν ἀπὸ ξο χειρὶ παχείῃ
 ἔσχετο ταρβήσας· φάτο γὰρ δολιχόσκιον ἔγχος
 ῥέα διελεύσεσθαι μεγαλήτορος Αἰνείας·
 264 νήπιος, οὐδ' ἐνόησε κατὰ φρένα καὶ κατὰ θυμόν,
 ὥς οὐ ῥήϊδι· ἐστὶ θεῶν ἐρικυδέα δῶρα
 ἀνδράσι γε θνητοῖσι δαμήμεναι οὐδ' ὑποείκειν.
 Οὐδὲ τότε Αἰνείας δαΐφρονος ὄβριμον ἔγχος
 268 ῥῆξε σάκος· χρυσὸς γὰρ ἐρύκακε, δῶρα θεοῖο·
 ἀλλὰ δῶν μὲν ἔλασσε διὰ πτύχας, αἱ δ' ἄρ' ἔτι τρεῖς
 ἦσαν· ἐπεὶ πέντε πτύχας ἦλασε Κυλλοποδίων,
 τὰς δύο χαλκείας, δύο δ' ἐνδοθι κασσιτέριοι,

ravish. — 244. See 2, 435. — 249. νομός, meadow, pasturage, here figuratively, "the field of words (the field whence one may draw topics of discourse) is vast." H.'s use of νομός, in other passages, and the local adverbs (ἐνθα καὶ ἔνθα), support this interpretation. Another explanation of νομός, which the Scholiast says is put for ἡ νίμησις, applies better to the line of Hesiod, *Op.* 403, ἐτώσια πόλλ' ἀγορεύσεις, ἀχρεῖος δ' ἐστὶ ἐπέων νομός. — 253. ἔρις here, subject of quarrel, or difference. — 255. τὰ ὄντα, what is; truth. — 258. *We shall taste each other* [each other's force in arms, *Op.*], figurative for, we shall try, experience. So at 21, 60. From the 179th line to this point, many things appear little consistent with the nature of the two heroes, and foreign to their character; but the analysis and solution of the difficulties raised on this subject would exceed our limits. — 260. See 5, 749. — 266. *Domare* (*arma*) poetically = break, pierce. — 268. ἦλασε (he drove or sent it), sc. Αἰνείας τὸ ἔγχος, but in the following line this same word expresses the working of the brass, *opus ductile*, see 7, 223. — 270. Κυλλ., see 18, 371. The plate of gold was

- 272 τὴν δὲ μίαν χρυσέην· τῇ ῥ' ἔσχετο μειλινον ἔγχος.
 Δεύτερος αὐτ' Ἀχιλεὺς προΐει δολιχόσκιον ἔγχος,
 καὶ βάλεν Αἰνείας κατ' ἀσπίδα πάντοσ' εἴσῃν,
 ἄντυγ' ὑπο πρώτῃν, ἥ λεπτότατος θέε χαλκός,
 276 λεπτοτάτῃ δ' ἐπέην ρίνος βοός· ἥ δὲ διαπρὸ
 Πηλιάς ἤϊξεν μελίῃ, λάκε δ' ἀσπίς ὑπ' αὐτῆς.
 Αἰνείας δ' ἐάλη, καὶ ἀπὸ ἔθεν ἀσπίδ' ἀνέσχεν
 δέϊσας· ἐγχείῃ δ' ἄρ' ὑπὲρ νώτου ἐνὶ γαίῃ
 280 ἔστη ἰμένη, διὰ δ' ἀμφοτέρους ἔλε κύκλους
 ἀσπίδος ἀμφιβρότης· ὃ δ' ἀλευάμενος δόρυ μακρὸν
 ἔστη, καδ' δ' ἄχος οἱ χύτο μυρίον ὀφθαλμοῖσιν,
 ταρβήσας, ὃ οἱ ἀγχι πάγῃ βέλος. Αὐτὰρ Ἀχιλλεὺς
 284 ἐμμεμαῶς ἐπόρουσεν, ἐρυσσάμενος ξίφος ὀξύ,
 σμερδαλέα ἰάχων· ὃ δὲ χερμάδιον λάβε χειρὶ
 Αἰνείας, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν,
 οἴοι νῦν βροτοὶ εἰς· ὃ δέ μιν ρέα πάλλε καὶ οἶος.
 288 Ἔνθα κεν Αἰνείας μὲν ἐπεσσύμενον βάλε πέτρῳ,
 ἥ κόρυθ', ἥ ἐ σάκος, τό οἱ ἤρκεσε λυγρὸν ὄλεθρον·
 τὸν δέ κε Πηλεΐδης σχεδὸν ἄορι θυμὸν ἀπηύρα·
 εἰ μὴ ἄρ' ὀξὺ νόησε Πυρριδάων ἐνοσίχθων.
 292 Αὐτίκα δ' ἀθανάτοισι θεοῖς μετὰ μῦθον ἔειπεν·
 ὦ πόποι, ἦ μοι ἄχος μεγαλήτορος Αἰνείας,
 ὃς τάχα Πηλείωνι δαμείς Ἀϊδύςδε κάτεισιν,
 πειθόμενος μύθοισιν Ἀπόλλωνος ἐκάτοιο·
 296 νήπιος, οὐδέ τι οἱ χραισμήσει λυγρὸν ὄλεθρον.
 Ἀλλὰ τίη νῦν οὗτος ἀναίτιος ἄλγεα πάσχει,
 μὰ ψ' ἔνεκ' ἀλλοτρίων ἀχέων, κεχαρισμένα δ' αἰεὶ
 δῶρα θεοῖσι δίδωσι, τοῖ οὐρανὸν εὐρὺν ἔχουσιν;
 300 Ἀλλ' ἄγεθ', ἡμεῖς πέρ μιν ὑπὲρ θανάτου ἀγάγωμεν,
 μήπως καὶ Κρονίδης κεχολώσεται, αἶ κεν Ἀχιλλεὺς
 τόνδε κατακτείνῃ· μόριμον δέ οἱ ἔστ' ἀλέασθαι,
 ὄφρα μὴ ἄσπερμος γενεὴ καὶ ἄφαντος ὀληται

placed in the middle between the four of brass and of lead.—272. *ἔσχ.*, stopped.—277. *λάκε*, see 13, 616.—278. See 168.—282. It is within everybody's experience, that grief or despair, when they seize a man in a lively degree, obscure the sight, or rather prevent the mind from receiving distinctly, and in order, the impression of the images with which the mind supplies it. The expression *ἄχος ἐκτίγντο ὀφθαλμοῖς* then is exact, and there is no need to read *ἀχλύς*.—285, sqq. See 6, 302, sqq.—293. *Dolor (est) de Aeneā*.—298. *Alieus (qui sunt aliorum)*, ills which were not of his own causing.—302. Elsewhere *μόριμον*. In Virgil, it is Zeus who snatches Aeneas from

- 04 Δαρδάνου, δν Κρονίδης περὶ πάντων φίλατο
παίδων,
οὐ ἔθεν ἐξεγένοντο γυναικῶν τε θνητῶν.
Ἦδη γὰρ Πριάμου γεγεῆν ἤχθηρε Κρονίων·
νῦν δὲ δὴ Αἰνείας βίη Τρώεσσιν ἀνάξει,
108 καὶ παίδων παῖδες, τοί κεν μετόπισθε γένωνται.
Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
Ἕννοσίγαι', αὐτὸς σὺ μετὰ φρεσὶ σῆσι νόησον
Αἰνείαν, ἥ κέν μιν ἐρύσσειαι, ἥ κεν ἑάσεις
312 [Πηλεΐδῃ Ἀχιλλῆϊ δαμήμεναι, ἐσθλὸν ἔοντα].
Ἦτοι μὲν γὰρ νῶϊ πολέας ὠμόσσαμεν ὄρκους
πᾶσι μετ' ἀθανάτοισιν, ἐγὼ καὶ Παλλὰς Ἀθήνη,
μή ποτ' ἐπὶ Τρώεσσιν ἀλεξήσῃεν κακὸν ἡμῶν,
316 μηδ' ὅπύτ' ἂν Τροίη μαλερῶ πυρὶ πᾶσα δάηται
δαιομένη, δαίωσι δ' Ἀρήϊοι νῆες Ἀχαιῶν.
Αὐτὰρ ἐπεὶ τόγ' ἄκουσε Ποσειδάων ἑννοσίχθων,
βῆ ῥ' ἵμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων,
320 ἔξε δ' ὅθ' Αἰνείας ἦδ' ὁ κλυτὸς ἦεν Ἀχιλλεύς.
Αὐτίκα τῷ μὲν ἔπειτα κατ' ὀφθαλμῶν χέεν ἀχλὺν,
Πηλεΐδῃ Ἀχιλλῆϊ· ὁ δὲ μελίνην εὐχαλκὸν
ἀσπίδος ἐξέρυσεν μεγαλήτορος Αἰνείας·
324 καὶ τὴν μὲν προπάροιθε ποδῶν Ἀχιλλῆος ἔθηκεν·
Αἰνείαν δ' ἔσσειεν ἀπὸ χθονὸς ὑψὸς αἰέρας.
Πολλὰς δὲ στίχας ἡρώων, πολλὰς δὲ καὶ ἵππων
Αἰνείας ὑπερᾶλτο, θεοῦ ἀπὸ χειρὸς ὀρούσας·
328 ἔξε δ' ἐπ' ἐσχατιὴν πολυαῖκος πολέμοιο,
ἔνθα δὲ Καύκωνες πόλεμον μέτα θωρήσσαντο.
Τῷ δὲ μάλ' ἐγγύθεν ἦλθε Ποσειδάων ἑννοσίχθων,
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

the blows of Achilles, v. 809, sqq.—307, 308. Translated by Virg., iii. 97, with the change of Τρώεσσιν into “*cunctis dominabitur oris*,” to apply the prophecy to the Roman empire. “This passage (to use the words of Mad. Dacier) is very worthy of consideration; for it is fatal to the fabulous origin of the Roman empire and the family of the Cæsars, from Aphroditê by Æneas, who, it was pretended, after the taking of Troy, came into Italy, a notion which this passage formally destroys.”—312. Wanting in the best MSS. *ἔαν* signifies also, to quit, abandon, like *laisser* in French. — 316. Fm *δαίω*, to kindle; whence *δάς*, fax. The repetition *δαιομένη* (here and 21, 375) recalls an analogous form of Hebrew syntax.—320. = ὅθι.—322. More accurately, the wood of the spear; for we have seen, v. 279, 280, that the point, after piercing the shield, had buried itself in the earth. — 327. ἀπὸ χειρός, by the hand. — 329. A people of Paphlagonia.—332. ἔπειτα

- 332 Αἰνεῖα, τίς σ' ὧδε θεῶν ἀτέοντα κελεύει
ἀντία Πηλεΐωνος ὑπερθύμοιο μάχεσθαι,
ὃς σεῦ ἅμα κρείσσων καὶ φίλτερος ἀθανάτοισιν;
ἀλλ' ἀναχωρῆσαι, ὅτε κεν συμβλήσεται αὐτῷ,
336 μὴ καὶ ὑπὲρ μοῖραν δόμον Ἄϊδος εἰσαφίκηαι.
Αὐτὰρ ἐπεὶ κ' Ἀχιλεὺς θάνατον καὶ πότμον ἐπίσπῃ,
θαροσῆσας δὴ ἔπειτα μετὰ πρώτοισι μάχεσθαι·
οὐ μὲν γάρ τίς σ' ἄλλος Ἀχαιῶν ἐξεναρίξει.

Achilles encourages the Greeks to the attack; Hector, the Trojans to resistance. Achilles charges on the Trojans, and slays several warriors, and, after them, Priam's youngest son, Polydorus.

- 340 Ὡς εἰπὼν λίπεν αὐτόθ', ἐπεὶ διεπέφραδε πάντα.
Αἶψα δ' ἔπειτ' Ἀχιλῆος ἀπ' ὀφθαλμῶν σέκδασ' ἀχλὺν
θεσπεσίην· ὃ δ' ἔπειτα μέγ' ἐξίδεν ὀφθαλμοῖσιν·
ὀχθήσας δ' ἄρα εἶπε πρὸς δν μεγαλήτορα θυμόν·
344 Ὡ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὀρῶμαι·
ἔγχος μὲν τόδε κείται ἐπὶ χθονός, οὐδέ τι φῶτα
λεύσσω, τῷ ἐφέηκα κατακτάμεναι μενεαίνων.
Ἦ ῥα καὶ Αἰνεΐας φίλος ἀθανάτοισι θεοῖσιν
348 ἦεν· ἀτάρ μιν ἔφην μὰς αὐτῶς εὐχετάασθαι.
'Ερρέτω· οὐ οἱ θυμὸς ἐμεῦ ἔτι πειρηθῆναι
ἔσσεται, ὃς καὶ νῦν φύγεν ἄσμενος ἐκ θανάτοιο.
'Αλλ' ἄγε δὴ Δαναοῖσι φιλοπτολέμοισι κελεύσας,
352 τῶν ἄλλων Τρώων πειρήσομαι ἀντίος ἐλθών.
'Η, καὶ ἐπὶ στίχας ἄλτο· κέλευε δὲ φωτὶ ἐκάστω·
Μηκέτι νῦν Τρώων ἐκὰς ἕστατε, δῖοι Ἀχαιοί,
ἀλλ' ἄγ', ἀνὴρ ἄντ' ἀνδρὸς ἵτω, μεμάτω δὲ μάχεσθαι.
356 Ἀργαλέον δέ μοί ἐστι, καὶ ἰφθίμῳ περ ἐόντι,
τοσσούσδ' ἀνθρώπους ἐφέπειν καὶ πᾶσι μάχεσθαι.
οὐδέ κ' Ἀρης, ὃς περ θεὸς ἄμβροτος, οὐδέ κ' Ἀθήνη
τοσσῆςδ' ὑσμίνης ἐφέποι στόμα καὶ πονέοιτο·
360 ἀλλ' ὕσسون μὲν ἐγὼ δύναμαι χερσίν τε ποσίν τε,
καὶ σθένει, οὐ μ' ἔτι φημὶ μεθυσέμεν οὐδ' ἠβαιόν·
ἀλλὰ μάλα στιχὸς εἰμι διαμπερές, οὐδέ τιν' οἶω
Τρώων χαιρήσειν, ὅστις σχεδὸν ἔγχεος ἔλθῃ.
364 Ὡς φάτ' ἐποτρύνων· Τρώεσσι δὲ φαίδιμος Ἔκτωρ

(fm ἀτῆ), to have the mind troubled, to be blinded. — 335. ἀναχ. for imperative. — 336. "Quisquis temeritate sua malum sibi arcessit quod evitari potuit, ille ὑπὲρ μοῖραν, i. e. præter fatalem necessitatem, perire dicitur." *Hayne*.

- ἰ κέκλεθ' ὁμοκλήσας, φάτο δ' ἵμμεναι αὐτ' Ἀχιλῆος·
 Τρῶες ὑπέρθυμοι, μὴ δείδτε Πηλεΐωνα.
 Καί κεν ἐγὼν ἐπέεσσι καὶ ἀθανάτοισι μαχοίμην·
 3 ἔγχρ' ἔδ' ἀργαλέον, ἐπεὶ πολὺ φέρτεροί εἰσιν.
 Οὐδ' Ἀχιλεὺς πάντεσσι τέλος μύθοις ἐπιθήσει,
 ἀλλὰ τὸ μὲν τελέει, τὸ δὲ καὶ μεσσηγὺν κολούει.
 Τῷ δ' ἐγὼ ἀντίος εἴμι, καὶ εἰ πυρὶ χεῖρας ἔοικεν,
 2 εἰ πυρὶ χεῖρας ἔοικε, μένος δ' αἰθῶνι σιδήρῳ.
 Ὡς φάτ' ἐποτρύνων· οἱ δ' ἀντίοι ἔγχρ' αἶσαν
 Τρῶες· τῶν δ' ἄμυδις μίχθη μένος, ὥρτο δ' αὐτή.
 Καὶ τότ' ἄρ' Ἔκτορα εἶπε παραστάς Φοῖβος Ἀπόλ-
 λων·
 76 Ἔκτορ, μηκέτι πάμπαν Ἀχιλλῆϊ προμάχιζε,
 ἀλλὰ κατὰ πληθύν τε καὶ ἐκ φλοίσβοιο δέδεξο;
 μήπως σ' ἡ βάλῃ ἡὲ σχεδὸν ἄορι τύφῃ.
 Ὡς ἔφαθ'. Ἔκτωρ δ' αὖτις ἐδύσετο οὐλαμὸν
 ἀνδρῶν,
 180 ταρβήσας, ὅτ' ἄκουσε θεοῦ ὅπα φωνήσαντος.
 Ἐν δ' Ἀχιλεὺς Τρῶεσσι θόρε, φρεσὶν εἰμένος ἀλκῇ,
 σμερδαλέα ἰάχων· πρῶτον δ' ἔλεν Ἰφιδίωνα,
 ἔσθλὸν Ὀτρυντείδην, πολέων ἡγήτορα λαῶν,
 384 δν Νύμφη τέκε νῆς Ὀτρυντῆϊ πτολιπόρθῳ,
 Τμῶλῳ ὑπο νιφόεντι, ὕδης ἐν πίονι δήμῳ·
 τὸν δ' ἰθὺς μεμαῶτα βάλ' ἔγχρ' ἴδιος Ἀχιλλεύς
 μέσσην κακὴν κεφαλὴν· ἡ δ' ἀνδιχα πᾶσα κεάσθη.
 388 Δούπησεν δὲ πεσών· ὁ δ' ἐπεύξατο ἴδιος Ἀχιλλεύς·
 Κεῖσαι, Ὀτρυντείδη, πάντων ἐκπαγλότατ' ἀνδρῶν·
 ἐνθάδε τοι θάνατος· γενεὴ δέ τοι ἔστ' ἐπὶ λίμνῃ
 Γυγαίῃ, ὅτι τοι τέμενος πατρώϊόν ἐστιν,
 392 ὕλλῳ ἐπ' ἰχθυόεντι καὶ Ἑρμῷ δινήεντι.
 Ὡς ἔφατ' εὐχόμενος· τὸν δὲ σκότος ὅσας κάλυψεν·
 τὸν μὲν Ἀχαιῶν ἵπποι ἐπισσώτροις दाτέοντο
 πρῶτῃ ἐν ὑσμίνῃ. Ὁ δ' ἐπ' αὐτῷ Δημολέοντα,

359. στόμα, see 10, 8.—365. = ἵμεναι = ἵναι.—371, 372. A repetition of words called *ἱπανάληψις*, which may be imitated and expressed in English by the interposition of the word *yes*. We have an instance of the same figure 22, 127; 23, 642. — 381. *Fm Ἰννυμι*. See 1, 149. — 385. *Tmolus*, a mountain in Lydia; *Hydē*, an ancient name of Sardes.—387. See 16, 412.—391. See 2, 865, and 6, 194.—392. The *Hyllus* falls into the *Hermus*: the territory of the hero, then, was situated near the confluence of these two Lydian rivers.—394.

- 396 ἐσθλὸν ἀλεξητῆρα μάχης, Ἀντίπορος υἱόν,
 νύξε κατὰ κρόταφον, κυνέης διὰ χαλκοπαρήν.
 Οὐδ' ἄρα χαλκείῃ κύρυσ ἔσχεθεν, ἀλλὰ δι' αὐτῆς
 αἰχμῇ ἱεμένη ῥῆξ' ὀστέον, ἐγκέφαλος δὲ
 400 ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα.
 Ἴπποδάμαντα δ' ἔπειτα, καθ' ἵππων αἰῶντα,
 πρόσθεν ἔθεν φεύγοντα, μετάφρενον οὐτασε δουρί.
 Αὐτὰρ ὁ θυμὸν αἴσθε καὶ ἥρυγεν, ὥς ὅτε ταῦρος
 404 ἥρυγεν, ἐλκόμενος Ἑλικώνιον ἀμφὶ ἄνακτα,
 κούρων ἐλκόντων· γάνυται δέ τε τοῖς Ἑνοσίχθων·
 ὥς ἄρα τόνγ' ἐρυγόντα λίπ' ὅστέα θυμὸς ἀγῆνωρ.
 Αὐτὰρ ὁ βῆ σὺν δουρὶ μετ' ἀντίθεον Πολύδωρον,
 408 Πριαμίδην· τὸν δ' οὔτι πατὴρ εἶασκε μάχεσθαι,
 οὐνεκά οἱ μετὰ παισὶ νεώτατος ἔσκε γόνοιο,
 καὶ οἱ φίλτατος ἔσκε, πόδεσσι δὲ πάντας ἐνίκα·
 δὴ τότε νηπιέρσι, ποδῶν ἀρετὴν ἀναφαίνων,
 412 θῦνε διὰ προμάχων, εἴως φίλον ὤλεσε θυμόν.
 Τὸν βάλε μέσσον ἄκοντι ποδάρκης διος Ἀχιλλεύς
 νῶτα, παραίσσοντος, ὅθι ζωστήρος ὀχῆς
 χρύσειοι σύνεχον, καὶ διπλόος ἦντετο θώρηξ·
 416 ἀντικρὺ δὲ δῖος παρ' ὀμφαλὸν ἔγχεος αἰχμῇ
 γυνῆς δ' ἔριπ' οἰμώξας· νεφέλη δέ μιν ἀμφεκάλυψεν
 κυανῇ, προτὶ οἱ δ' ἔλαβ' ἔντερα χερσὶ λιασθείς.

Hector runs to avenge Polydorus. Achilles sees and threatens him. Hector hurls at him a lance, which Athênê renders useless. He is saved by Apollo from the vengeance of Achilles, who dashes into the Trojan ranks, and carries all before him.

Ἐκτωρ δ' ὥς ἐνόησε κασίγνητον Πολύδωρον
 420 ἔντερα χερσὶν ἔχοντα, λιαζόμενον ποτὶ γαίῃ,

Διέκοπτον, Sch.—396. Ἀγαθὸν ἐν τῇ μάχῃ βοηθόν, Sch.—403. Ἐξίπνευσε, Sch.; see 15, 252. ἐρεύγομαι, to roar. Πνεῦμα σφοδρὸν ἀφῆκεν, Sch.—404. The worship of Ποσειδῶν Ἑλικώνιος was one of the principal worships of Ionia. It was in the temple of that god that the Panionian festival was celebrated. The name cannot come from Ἑλικη (see 8, 203) called Ἑλικών in two hymns attributed to H. — 407, sqq. We may remark that, on the subject of Polydorus, Euripides has followed a very different tradition in his Hecuba. Virgil, at the beginning of book iii. of the *Æneid*, has followed Euripides.—414. (αὐτοῦ) παραίσσοντος, gen. absol.—415. See 4, 132. H. here points out the part of the back which was struck, by naming the anterior part of the body which rests against it. “Significatur locus tergi contrarius illi, ubi balteus connectebatur, in anteriore parte corporis,” Bothe.—418. = προσέλαβεν ἑαυτῷ. An instinctive movement, which carries the

κάρ ῥά οἱ ὀφθαλμῶν κέχυντ' ἀχλὺς· οὐδ' ἄρ' ἔτ' ἔτλη
 δηρὸν ἐκὰς στρωφᾶσθ', ἀλλ' ἀντίος ἦλθ' Ἀχιλλῆος,
 ὃξὺ δόρου κραδάων, φλογὶ εἵκελος. Αὐτὰρ Ἀχιλλεὺς
 ὡς εἶδ', ὥς ἀνέπαλτο, καὶ εὐχόμενος ἔπος ἤνδα·

Ἐγγὺς ἀνὴρ, ὃς ἐμὺν γε μάλιστ' ἐσεμάσσατο
 θυμόν,

ὃς μοι ἐταῖρον ἔπεφνε τετιμένον· οὐδ' ἄρ' ἔτι δὴν
 ἀλλήλους πτώσσοιμεν ἀνὰ πτολέμοιο γεφύρας.

Ἦ, καὶ ὑπόδρα ἰδὼν προσεφώνεεν Ἐκτορα δῖον·

Ἄσπον ἴθ' ὥς κεν θᾶσπον ὀλέθρου πείραθ' ἵκηαι.

Τὸν δ' οὐ ταρβήσας προσέφη κορυθαίολος Ἐκτωρ·
 Πηλείδην, μὴ δὴ μ' ἐπέεσσί γε νηπύτιον ὥς
 ἔλπεο δειδίξεσθαι· ἐπεὶ σάφα οἶδα καὶ αὐτὸς
 ἡμὲν κερτομίας ἡδ' αἴσυλα μυθήσασθαι.

Οἶδα δ' ὅτι σὺ μὲν ἐσθλός, ἐγὼ δὲ σέθεν πολὺ
 χέρων.

Ἀλλ' ἦτοι μὲν ταῦτα θεῶν ἐν γούνασι κεῖται,

αἶ κέ σε χειρότερός περ ἐὼν ἀπὸ θυμὸν ἔλωμαι,
 δουρὶ βαλὼν· ἐπειὴ καὶ ἐμὸν βέλος ὃξὺ πάροιθεν.

Ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δόρυ, καὶ τύγ'
 Ἀθήνη

πνοιῇ Ἀχιλλῆος πάλιν ἔτραπε κυδαλίμοιο,

ἦκα μάλα ψύξασα· τὸ δ' ἂψ ἵκεθ' Ἐκτορα δῖον,
 αὐτοῦ δὲ προπάροιθε ποδῶν πέσεν. Αὐτὰρ Ἀχιλλεὺς
 ἐμμεμαῶς ἐπόρουσε, κατακτάμεναι μενεαίνων,
 σμερδαλέα ἰάχων· τὸν δ' ἐξήρπαξεν Ἀπόλλων

ῥεῖα μάλ' ὥστε θεός, ἐκάλυψε δ' ἄρ' ἥρι πολλῇ.

Τρὶς μὲν ἔπειτ' ἐπόρουσε ποδάρκης δῖος Ἀχιλλεὺς
 ἔγχρῃ χαλκείῳ· τρὶς δ' ἥερα τύψε βαθείαν.

Ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπίσσυτο, daίμονι ἴσος,

δεινὰ δ' ὁμοκλήσας ἔπεα πτερόεντα προσηύδα·

Ἐξ αὖ νῦν ἔφυγες θάνατον, κύον· ἦ τέ τοι ἄγχι

ἦλθε κακόν· νῦν αὐτέ σ' ἐρύσσατο Φοῖβος Ἀπόλλων,

ᾧ μέλλεις εὐχεσθαι, ἰὼν ἐς δοῦπον ἀκόντων.

Ἦ θὴν σ' ἐξανύω γε, καὶ ὕστερον ἀντιβολήσας,

εἰ ποὺ τις καὶ ἔμοιγε θεῶν ἐπιτάρρυσός ἐστιν.

ands to the spot which feels the pain, and by which Polydorus seemed
 wish to prevent his bowels from escaping through the wound.

421. = κατ(ά) ῥα. — 424. See 14, 294. — 425. See 17, 564.—427.
 ee 4, 371.—431, sqq. See 200, sqq.—436. See 15, 513.—439. (ἀπ')
 ἰχίλλεως.—440. Πάνν ἡρέμα καὶ πρῶως καταπνεύσασα, Sch. —

- 454 Νῦν δ' αὖ τοὺς ἄλλους ἐπιείσομαι, ὃν κε κιχέω.
 ὧς εἰπὼν Δρύοπ' οὔτα κατ' αὐχένα μέσσον ἄκοντι·
 456 ἤριπε δὲ προπάροιθε ποδῶν· ὁ δὲ τὸν μὲν ἔασεν,
 Δημοῦχον δὲ Φιλητορίδην, ἧν τε μέγαν τε,
 καὶ γόνυ δουρὶ βαλὼν ἠρύκακε· τὸν μὲν ἔπειτα
 οὐτάζων ξίφει μεγάλῳ ἐξαίνυτο θυμόν.
 460 Αὐτὰρ ὁ Λαόγονον καὶ Δάρδανον, υἱε Βίαντος,
 ἄμφω ἐφορμηθεῖς, ἐξ ἵππων ὥσε χαμαῖζε,
 τὸν μὲν δουρὶ βαλὼν, τὸν δὲ σχεδὸν ἄορι τύψας·
 Τρῳά δ' Ἀλαστορίδην· ὁ μὲν ἀντίος ἤλυθε, γούνων,
 464 εἴπως εὖ πεφίδοιτο, λαβῶν, καὶ ζῶν ἀφείη,
 μηδὲ κατακτείνειεν, ὀμηλικίην ἐλείψας·
 νήπιος, οὐδὲ τὸ ἤδη, ὃ οὐ πείσεσθαι ἐμελλεν.
 Οὐ γάρ τι γλυκύθυμος ἀνὴρ ἦν οὐδ' ἀγανόφρων,
 468 ἀλλὰ μάλ' ἐμμεμαώς· ὁ μὲν ἥπτετο χεῖρεσι γούνων,
 ἰέμενος λίσσεσθ', ὁ δὲ φασγάνῳ οὔτα καθ' ἦπαρ·
 ἐκ δέ οἱ ἦπαρ ὄλισθεν, ἀτὰρ μέλαν αἷμα κατ' αὐτοῦ
 κόλπῳ ἐνέπλησεν, τὸν δὲ σκότος ὅσσε κάλυψεν,
 472 θυμοῦ δευόμενον. Ὁ δὲ Μούλιον οὔτα παραστάς
 δουρὶ κατ' οὐς· εἴθαρ δὲ δι' οὐατος ἦλθ' ἐτέροιο
 αἰχμῇ χαλκείῃ· ὁ δ' Ἀγήνορος υἱὸν Ἐχεκλον
 μέσσην κακὴν κεφαλὴν ξίφει ἤλασε κωπήεντι·
 476 πᾶν δ' ὑπεθερμάνθη ξίφος αἵματι· τὸν δὲ κατ' ὅσσε
 ἔλλαβε πορφύρεος θάνατος καὶ Μοῖρα κραταίῃ.
 Δευκαλίωνα δ' ἔπειθ', ἵνα τε ζυνέχουσι τένοντες
 ἀγκῶνος, τῇ τόνγε φίλης διὰ χειρὸς ἐπειρεν
 480 αἰχμῇ χαλκείῃ· ὁ δέ μιν μένε χεῖρα βαρυνθείς,
 πρόσθ' ὀρώων θάνατον, ὁ δὲ φασγάνῳ αὐχένα θείνας,
 τῇλ' αὐτῇ πῆληκι κάρη βάλε· μυελὸς αὐτε
 σφονδυλίων ἔκπαλθ'· ὁ δ' ἐπὶ χθονὶ κείμενος τανυσθεῖς.
 484 Αὐτὰρ ὁ βῆ ρ' ἰέναι μετ' ἀμύμονα Πείρεω υἱόν,

449, sqq. See 11, 362, sqq.—458. = κατ(ά) γόνυ.—463. Instead of adding the verb (ἔκτανεν or οὔτα) after the accus. Τρῳά δέ, H. interrupts the construction to give in detail a picture of the scene between Τros and Achilles. The nine lines devoted to this picture are admirable, because they express, by the halting movement of the construction, the anguish and agitation of the speech of Τros in his last moments. — 464. Γούνων depends on λαβῶν. πεφ., fm φείδομαι. — 466. = ὅτι. — 470. κατ' αὐτοῦ (τοῦ ἥπατος), the blood which ran down from his liver pierced by the sword. — 475. See 15, 713. — 482. *Huic uno dejectum cominus ictu Cum galea longe jacuit caput.* Virg. ix. 770.—483. σφονδύλιον, gen. σφόνδυλος, the vertebra.—490.

Ῥίγμον, ὃς ἐκ Θρήκης ἐριβώλακος εἰληλούθει
τὸν βάλε μέσσον ἄκοντι, πάγη δ' ἐν πνεύμονι
χαλκός·

ἤριπε δ' ἔξ ὀχέων. Ὁ δ' Ἀρηΐθοον θεράποντα,
ἄψ ἵππους στρέψαντα, μετάφρενον ὀξείῃ δουρὶ
νύξ', ἀπὸ δ' ἄρματος ὥσε' κυκήθησαν δέ οἱ ἵπποι.

Ὡς δ' ἀναμαιμάει βαθὲ ἄγkea θεσπιδαῆς πῦρ
οὔρεος ἀζαλέοιο, βαθεῖα δὲ καίεται ὕλη,
πάντη τε κλονέων ἄνεμος φλόγα εἰλυφάζει·
ὥς ὄγε πάντη θῦνε σὺν ἔγχει, δαίμονι ἴσος,
κτεινομένους ἐφέπων· ῥέε δ' αἵματι γαῖα μέλαινα.
Ὡς δ' ὅτε τις ζεύξῃ βόας ἄρσενας εὐρυμετώπους,
τριβέμεναι κρεῖ λευκὸν εὐκτιμένην ἐν ἁλῶν·
ρίμφα τε λέπτ' ἐγένοντο βοῶν ὑπὸ πόσσ' ἐριμύκων·
ὥς ὑπ' Ἀχιλλῆος μεγαθύμου μώνυχες ἵπποι
στεῖβον ὁμοῦ νέκυάς τε καὶ ἀσπίδας· αἵματι δ' αἶζων
νέρθεν ἅπας πεπάλακτο, καὶ ἄντυγες αἱ περὶ δίφρον,
ἃς ἄρ' ἀφ' ἱππέων ὀπλέων ραθάμιγγες ἔβαλλον,
αἱ τ' ἀπ' ἐπισώτρων· ὁ δὲ ἔτεο κῦδος ἀρέσθαι
Πηλείδης, λύθρῳ δὲ παλάσσετο χεῖρας ἀάπτους.

μαιμάει, spread his ardour, his fury, over. This comparison of
burning of a forest, sums up with grandeur the ravages com-
mitted in the Trojan army by Achilles, of which we have just seen
details.—492. See 11, 156.—494. We must recollect that κτεινο-
νους is the pres. partic. As a passive partic. of this kind hardly
exists in modern languages [to use the form 'being slain,' in this
sense, is a modern fashion], we must here resolve it into an equiva-
lent, pursuing, or dashing upon and slaying. — 496. τρέβειν, for,
tread out, or, as we say, to thresh, in order to separate the
wheat from the chaff. "This comparison, borrowed from a gentle
and peaceful art, produces here a marvellous effect; and that is
what painting could not do. That sister art has the advantage of
placing things before the eyes, but not that of combining ideas
different." *Mad. Dacier*. We must not forget that all the deeds
of valour enumerated up to ver. 489 were performed by Achilles,
mounted from his chariot and fighting on foot. The Trojans
ceased in flight, he remounts and resumes his usual mode of fight-
ing. The poet summarily paints the course of the hero across
the plain strewn with dead to the banks of the Xanthus, where the
fight assumes a new aspect. It is from the instant of his arrival at
the Xanthus that H. resumes the narrative, bk 22. — 499, sqq. See
1, 534, sqq., with the notes.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Φ.

The Trojans reach the Xanthus, pursued and broken by Achilles, who makes a dreadful havoc of them. He selects twelve prisoners to immolate on the tomb of Patroclus, and afterwards slays Lycaon.

- 'Αλλ' ὅτε δὴ πόρον ἶξον ἐϋρρέϊος ποταμοῖο,
 Ξάνθου δινέεντος, ὃν ἀθάνατος τέκετο Ζεὺς,
 ἔνθα διατμήξας, τοὺς μὲν πεδίονδε δίωκεν
 4 πρὸς πόλιν, ἧπερ Ἀχαιοὶ ἀνυζόμενοι φοβέοντο
 ἡματι τῷ προτέρῳ, ὅτε μαινέτο φαίδιμος Ἔκτωρ·
 τῷ ῥ' οἷγε προχέοντο πεφυζότες· ἡέρα δ' Ἥρη
 πίτνα πρόσθε βαθεῖαν, ἐρυκμένῃ ἡμίσεις δὲ
 8 ἐς ποταμὸν εἰλεῦντο βαθύρροον, ἀργυροδίηνῃ
 ἐν δ' ἔπεσον μεγάλῳ πατάγῳ· βράχε δ' αἰπὰ
 ῥέεθρα,
 ὄχθαι δ' ἀμφὶ περὶ μεγάλ' ἴαχον· οἱ δ' ἀλαλητῶ
 ἔννεον ἔνθα καὶ ἔνθα, ἐλίσσόμενοι περὶ δίνας.
 12 Ὡς δ' ὅθ' ὑπὸ ῥίπῃς πυρὸς ἀκρίδες ἡρέθονται,
 φευγέμεναι ποταμόνδε· τὸ δὲ φλέγει ἀκάματον πῦρ,
 ὀρμενον ἐξαίφνης, ταὶ δὲ πτώσσουσι καθ' ὕδωρ·

"In my opinion, there is no book in H. in which there is so much poetic power as in this, and in which the imagination of the poet, ever sublime and ever sage, appears with so great brilliancy." *Mad. Dacier.*
 —1, 2. See 14, 433, 434.—3. Διατμήων, εἰς δύο χωρίσας, Sch. So τοὺς μὲν answers ἡμίσεις δὲ at v. 7. — 6. πεφυζότες (no present) is related to φύζα, as πεφηνγότες to φυγή.—7. πίτνημι = πετάννημι, to stretch. (Ὡς τε) ἐρυκμένῃ (αὐτοῦς), in order to detain them, retard them in their flight. *Mad. Dacier*, who, in an ingenious note, defends the meaning "to save them," has confounded ἐρύκειν with the very different verb ἐρύειν.—10. As in Lat., *circumcirca*.—11. Ἐνεήχοντο, Sch.—12. ἦμρ. See 2, 448. H. speaks here of the locusts, which come in clouds in some countries and desolate them. The ancients had no other means to deliver themselves from this scourge, than kindling fires throughout the country. The Scholiasts say that this often

ς ὑπ' Ἀχιλλῆος Ξάνθου βαθυδινήεντος
 λῆτο ῥόος κελάδων ἐπιμῖξ ἵππων τε καὶ ἀνδρῶν.
 Αὐτὰρ ὁ Διογενῆς δόρυ μὲν λίπεν αὐτοῦ ἐπ'
 ὄχθῃ,
 κλιμένον μυρίκῃσιν· ὁ δ' ἔσθορε δαίμονι ἴσος,
 ἀσγανον οἶον ἔχων, κακὰ δὲ φρεσὶ μῆδετο ἔργα.
 ὕπτε δ' ἐπιστροφάδην· τῶν δὲ στόνος ὤρνυτ'
 αἰκῆς
 ὀρι θεινομένων, ἐρυθαίνετο δ' αἵματι ὕδωρ.
 ὣς δ' ὑπὸ δελφίνος μεγακῆτεος ἰχθύες ἄλλοι
 φεύγοντες πιμπλάσι μυχοῦς λιμένος εὐόρμου,
 ἰδιότες· μάλα γάρ τε κατεσθίει δυνε λάβρῃσιν·
 ὣς Τρῶες ποταμοῖο κατὰ δεινοῖο ῥέεθρα
 πτώσσουν ὑπὸ κρημνούς. Ὁ δ' ἐπεὶ κάμε χεῖρας
 ἐναίρων,
 ἰώους ἐκ ποταμοῖο δυνώδεκα λέξατο κούρους,
 τοιγὴν Πατρόκλοιο Μεινοιτιάδαο θανόντος.
 Γούς ἐξῆγε θύραζε τεθηπότας, ἥντε νεβρούς,
 δῆσε δ' ὀπίσσω χεῖρας ἐϋτμήτοισιν ἱμάσιν,
 γούς αὐτοὶ φορέεσκον ἐπὶ στρεπτοῖσι χιτῶσιν·
 δῶκε δ' ἐταίροισιν κατάγειν κούρας ἐπὶ νῆας.
 Αὐτὰρ ὁ ἅψ' ἐπόρουσε, δαΐζέμεναι μενεαίνων.
 Ἔνθ' υἱεὶ Πριάμοιο συνήντητο Δαρδανίδαο,
 ἐκ ποταμοῦ φεύγοντι, Λυκάονι· τὸν ῥά ποτ' αὐτὸς
 ἤγε λαβῶν ἐκ πατρὸς ἀλωῆς οὐκ ἐθέλοντα,
 ἐννύχιος προμολών· ὁ δ' ἐρινεὺν ὀξείῃ χαλκῇ
 τάμνε, νέους ὀρπηκας, ἵν' ἄρματος ἄντυγες εἶεν·
 τῷ δ' ἄρ' ἀνώϊστον κακὸν ἤλυθε δῖος Ἀχιλλεύς.
 Καὶ τότε μὲν μιν Λῆμνον ἐϋκτιμένην ἐπέρασσεν,
 νηυσὶν ἄγων· ἀτὰρ υἷος Ἰήσονος ὦνον ἔδωκεν.

place in Cyprus. — 14. δρμ., see 17, 738. — 20. See 10, 483.—
 199. Pliny (*Nat. Hist.*, viii. ch. 9) says, according to Aristotle :
locustimum omnium animalium, non solum marinarum, est delphinus,
volens, acrior telo ; ac nisi multum infra rostrum os illi foret, me-
reane in ventr., nullus piscium celeritatem ejus evaderet. Aristotle :
 ὁ δελφίνος δξύτης καὶ δύναμις τοῦ φαγεῖν δοκεῖ εἶναι θαυμαστή.
 a worthy, therefore, of figuring, of this comparison to describe
 illes.—28. ποινή, ransom, compensation for the death of Patro-
 ; see 24, 594. We must not translate “expiation.”—31. See 5,
 —36. Δενδροφόρου ἢ ἀμπελοφύτου γῆς, *Sch.* — 39. Ἀπροςδόκη-
Sch., *im diuina*.—40. περῶν, to traverse, makes ἐπέρησα in the
 ; but the form ἐπέρησα has the particular meaning of, to carry
 (r the sea) to market, to sell, and belongs to the verbs πέρνημι,

- 42 Κεῖθεν δὲ ξεινός μιν ἐλύσατο, πολλὰ δ' ἔδωκεν,
 Ἰμβριος Ἡετίων, πέμψεν δ' ἐς δῖαν Ἀρίσβην·
 44 ἔνθεν ὑπεκπροφυγὼν πατρῷον ἴκετο δῶμα.
 Ἐνδεκα δ' ἡματα θυμὸν ἐτέρπετο οἷσι φίλοισιν
 ἐλθὼν ἐκ Λήμνοιο· δυωδεκάτῃ δέ μιν αὖτις
 χερσὶν Ἀχιλλῆος θεὸς ἔμβαλεν, ὅς μιν ἔμελλεν
 48 πέμψειν εἰς Ἀῖδαο, καὶ οὐκ ἐθέλοντα νέεσθαι.
 Τὸν δ' ὥς οὖν ἐνόησε ποδάρκης δῖος Ἀχιλλεύς
 γυμνόν, ἄτερ κόρυθός τε καὶ ἀσπίδος, οὐδ' ἔχεν
 ἔγχος·
 ἀλλὰ τὰ μὲν ῥ' ἀπὸ πάντα χαμαὶ βάλε· τεῖρε γὰρ
 ἰδρῶς
 52 φεύγοντ' ἐκ ποταμοῦ, κάματος δ' ὑπὸ γούνατ' ἐδάμνα·
 ὀχθήσας δ' ἄρα εἶπε πρὸς δν μεγαλήτορα θυμόν·
 ὦ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὀρῶμαι·
 ἦ μάλα δὴ Τρῶες μεγαλήτορες, οὗσπερ ἔπεφνον,
 56 αὖτις ἀναστήσονται ὑπὸ ζόφου ἡρώεντος,
 οἷον δὴ καὶ ὃδ' ἦλθε, φυγὼν ὑπο νηλεὲς ἡμαρ,
 Λῆμνον ἐς ἠγαθέην πεπερημένος· οὐδέ μιν ἔσχεν
 πόντος ἁλὸς πολιῆς, ὃ πολέας ἀέκοντας ἐρύκει.
 60 Ἀλλ' ἄγε δὴ καὶ δουρὸς ἀκωκῆς ἡμετέροιο
 γεύσεται, ὄφρα ἴδωμαι ἐνὶ φρεσὶν, ἠδὲ δαείω,
 ἦ ἄρ' ὁμῶς καὶ κεῖθεν ἐλεύσεται, ἦ μιν ἐρύξει
 γῇ φυσίζοος, ἥτε κατὰ κρατερόν περ ἐρύκει.
 64 Ὡς ὥρμαινε μένων· ὃ δὲ οἱ σχεδὸν ἦλθε τεθιπώς,
 γούνων ἄψασθαι μεμαώς· πέρι δ' ἦθελε θυμῷ
 ἐκφυγῆεν θάνατόν τε κακὸν καὶ Κῆρα μέλαιναν.
 Ἦτοι ὃ μὲν δόρυ μακρὸν ἀνέσχετο δῖος Ἀχιλλεύς,
 68 οὐτάμεναι μεμαώς· ὃ δ' ὑπέδραμε καὶ λάβε γούνων,
 κύψας· ἐγχείη δ' ἄρ' ὑπὲρ νώτου ἐνὶ γαίῃ
 ἔσση, ἱεμένη χροὸς ἄμεναι ἀνδρομέοιο.

πιπράσκω, root π(ε)ράω. [Λῆμνον = ἐς Λῆμνον, cf. 58.]—41. Ὠνήν, τιμὴν, Sch.—43. See 13, 33, and 6, 13.—44. ὑπεκπροφυγόν, to take part in the war; his host had caused him to be kept in Arisbé, for fear lest he should again fall into the hands of the enemy.—50. This is the sense of γυμνός explained by H. himself: ὁ ὢν ἄνευ κόρυθος καὶ ἀσπίδος. —56. ζόφος ἡρώεις, the name of the quarter where the sun sets, the west (see 12, 240), is here put for the infernal regions, situated, in H.'s ideas, in the extreme west.—58. Fm πειράω in the sense indicated v. 40, in prose πεπραμένος. ἔσχεν, cohibuit. The Greeks were masters of the sea.—64. μένων, halting an instant, through astonishment. —67, sqq. Imitated by Virg., x. 521, sqq.—

λὺτάρ ὁ τῇ ἐτέρῃ μὲν ἐλὼν ἐλλίσσετο γούνων·
ἣ δ' ἐτέρῃ ἔχεν ἔγχος ἀκαχμένον οὐδὲ μεθίει·
αἶ μιν φωνήσας ἔπια πτερόεντα προσηύδα·

Γουνοῦμαί σ', Ἀχιλεῦ· σὺ δέ μ' αἶδεο, καί μ'
ἐλέησον·

ἀντί τοί εἰμ' ἰκέταο, Διοτρεφές, αἰδοίοιο.

Πάρ γάρ σοι πρώτῃ πασάμην Δημήτερος ἀκτὴν,
ἥματι τῷ, ὅτε μ' εἴλες εὐκτιμένη ἐν ἄλῳ,
καί μ' ἐπέρασας, ἀνευθεν ἄγων πατρός τε φίλων τε,
Δῆμνον ἐς ἡγαθέην· ἐκατόμβοιον δέ τοι ἤλφον.

Νῦν δὲ λύμην τρίς τόσσα πορῶν· ἥως δέ μοι ἐστίν
ἥδε δυωδεκάτη, ὅτ' ἐς Ἴλιον εἰλήλουθα,

πολλὰ παθῶν· νῦν αὖ με τεῆς ἐν χερσὶν ἔθηκεν

Μοῖρ' ὀλοή· μέλλω που ἀπέχθεσθαι Διὶ πατρί,

ὅς μέ σοι αὐτὶς ἔδωκε· μινυνθάδιον δέ με μήτηρ

γείνατο Λαοθύη, θυγάτηρ Ἀλταο γέροντος,

Ἄλτεω, ὃς Δελέγεσσι φιλοπτολέμοισιν ἀνάσσει,

Πήδασον αἰπήεσσαν ἔχων ἐπὶ Σατυνιόεντι.

Τοῦ δ' ἔχε θυγατέρα Πρίαμος, πολλὰς δὲ καὶ ἄλλας·

τῆςδε δύνω γενόμεσθα, σὺ δ' ἄμφω δειροτομήσεις.

Ἦτοι τὸν πρώτοισι μετὰ πρυλέεσσι δάμασας,

ἀντίθεον Πολύδωρον, ἐπεὶ βάλες ὀξείῃ δουρί·

νῦν δὲ δὴ ἐνθάδε μοι κακὸν ἔσσεται· οὐ γὰρ οἴω

σὰς χεῖρας φεύξεσθαι, ἐπεὶ ῥ' ἐπέλασσέ γε δαίμων.

Ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεω σῆσιν·

μή με κτεῖν· ἐπεὶ οὐκ ὁμογάστριος Ἐκτορός εἰμι,

ὅς τοι ἐταῖρον ἔπεφνεν ἐνὲά τε κρατερόν τε.

Ὡς ἄρα μιν Πρίαμοιο προσηύδα φαίδιμος υἱός,

λίσσόμενος ἐπέεσσιν· ἀμείλικτον δ' ὅπ' ἄκουσεν·

Νήπιε, μή μοι ἄποινα πιφαύσκειο μηδ' ἀγόρευε·

. = *ἀίμεναι*, fm *ἄω*, elsewhere *ἄσαι*.—74, sqq. The prayer which Lycaon addresses to Achilles is not that which H. is accustomed to utter in the mouth of one who begs his life of an enemy. This is much more beautiful; the unfortunate Lycaon recalls the time when he had dealt with Achilles, in a manner to touch the most inflexible soul. His whole speech is admirable." *Dugas Month.*—75. We know that the person of suppliants, *ἱκέται*, was sacred, and that Zeus himself punished the hard-heartedness of him who repelled them. To this Lycaon joins the remembrance of the hospitality which he had received from Achilles. He had been his host, and we have seen, in the episode of Glaucus, how this bond was respected. — 76. See 1, 464, and 11, 631.—79. *Τιμὴν ἐκατὸν βοῶν ἄξιαν σοι εὔρον*, *Sch.*—80. = *ἐλύμην*.—86, 87. See 6, 34.—90. See 5, 744. The death of Polydorus

- 100 πρὶν μὲν γὰρ Πάτροκλον ἐπισπεῖν αἷσιμον ἡμαρ,
τόφρα δέ μοι πεφιδέσθαι ἐνὶ φρεσὶ φίλτερον ἦεν
Τρώων, καὶ πολλοὺς ζωοὺς ἔλον ἢ δ' ἐπέρασσα
νῦν δ' οὐκ ἔσθ' ὅστις θάνατον φύγη, ὃν κε θεός γε
- 104 Ἰλίου προπάροιθεν ἐμῆς ἐν χερσὶ βάλησιν,
καὶ πάντων Τρώων, πέρι δ' αὖ Πριάμοιό γε παίδων.
'Αλλά, φίλος, θάνε καὶ σὺ· τίη ὀλοφύρεαι οὕτως;
κάτθανε καὶ Πάτροκλος, ὕπερ σέο πολλὸν ἀμείνων.
- 108 Οὐχ ὀράας, υἱὸς κἀγὼ καλὸς τε μέγας τε;
πατὴρ δ' εἰμ' ἀγαθοῖο, θεὰ δέ με γείνατο μήτηρ·
ἀλλ' ἐπὶ τοι καὶ ἐμοὶ θάνατος καὶ Μοῖρα κραταιή—
ἔσσεται ἢ ἡώς, ἢ δαίτη, ἢ μέσον ἡμαρ—
- 112 ὁππότε τις καὶ ἐμεῖο ἄρει ἐκ θυμὸν ἔληται,
ἢ ὅγε δουρὶ βαλὼν, ἢ ἀπὸ νευρῆφιν οἴστω.
Ὡς φάτο· τοῦ δ' αὐτοῦ λῦτο γούνατα καὶ φίλον
ἦτορ·
ἔγχος μὲν ῥ' ἀφῆκεν, ὃ δ' ἔζητο χεῖρε πετάσσας
- 116 ἀμφοτέρας· Ἀχιλεὺς δὲ ἐρυσσάμενος ξίφος ὀξύ,
τύψε κατὰ κληῖδα παρ' ἀνχένα· πᾶν δέ οἱ εἴσω
δῦ ξίφος ἄμφηκες· ὃ δ' ἄρα πρηνὴς ἐπὶ γαίῃ
κεῖτο ταθείς· ἐκ δ' αἷμα μέλαν ῥέε, δεῦε δὲ γαῖαν.
- 120 Τὸν δ' Ἀχιλεὺς ποταμόνδε, λαβὼν ποδός, ἤκε
φέρεισθαι.
καὶ οἱ ἐπενχόμενος ἔπεα πτερόεντ' ἀγόρευεν·
'Ενταυθοῖ νῦν κείσο μετ' ἰχθύσιν, οἳ σ' ὠτειλήν
αἶμ' ἀπολιχμήσονται ἀκηδέες· οὐδέ σε μήτηρ

is related 20, 407, sqq. — 107. We may see in Plutarch's life of Alexander (ch. 54), the bold application made of this verse by the philosopher Callisthenes.—110. = *ἐπιστι, inoumbis, impendit*.—111. A periphrasis for, "at any moment of the day."—114. αὐτοῦ, *ibi*, is here transferred to time: *e testigio, statim, illico*.—119. *Fm τείνω*.—120. *Fm ἴημι*. (Ὡς τε) *φέρεισθαι ποταμόνδε*. The sequel is imitated and softened by Virgil, x. 556, sqq. — 122, 123. We have often seen two accusatives, the whole and the part, in juxta-position (*ie παραλήλον*), and both at once governed by the verb; here we meet three, all depending on *ἀπολιχμήσονται*: the first *σέ* (the whole), the second *ὠτειλήν* (the part), the third *αἷμα*, which exhausts the number of direct governments, which the verb *to lick* can admit of. In reality, the action expressed by the verb bears at once on the person, the wound and the blood absorbed by the act of licking. The action is evidently exercised on these three objects, and H. is logically consistent in his language, as well as grammatically, in putting three accusatives. Later writers adopted another mode of grouping the words, so to speak. They gave for the government of the verb the ob-

νθεμένη λεχέσσει γοήσεται· ἀλλὰ Σκάμανδρος
 ἴσει δινηείς εἰσω ἄλδος εὐρέα κόλπον.
 Ἰρώσκων τις κατὰ κῦμα μέλαιναν φρίχ' ὑπαίξει
 χθύς, ὃς κε φάγησι Λυκάονος ἀργέτα δημόν.
 Ῥθείρεσθ', εἰσόκεν ἄστν κιχείομεν Ἴλιου ἱρῆς,
 ἡμεῖς μὲν φεύγοντες, ἐγὼ δ' ὄπιθεν κεραΐζων.
 Οὐδ' ὑμῖν Ποταμός περ εὐρρόος ἀργυροδίνης
 ἱρκέσει, ὥ δὴ δηθὰ πολέας ἱερεύετε ταύρους,
 ζωοὺς δ' ἐν δίνῃσι καθίετε μώνυχας ἵππους.
 Ἀλλὰ καὶ ὥς ὀλέεσθε κακὸν μόρον, εἰσόκε πάντες
 γίσετε Πατρόκλοιο φόνον καὶ λοιγὸν Ἀχαιῶν,
 οὗς ἐπὶ νηυσὶ θοῇσιν ἐπέφνετε, νόσφιν ἐμεῖο.

10 Xanthus arouses against Achilles Asteropæus, chief of the
 nians, who falls. The Pæonians flee and perish in crowds. The
 thus pursues Achilles to engulf him. In despair he addresses a
 er to Zeus.

ᾠς ἄρ' ἔφη· Ποταμός δὲ χολώσατο κηρόθι
 μάλλον·

ῶρμηνεν δ' ἀνὰ θυμόν, ὅπως παύσειε πόνοιο
 δῖον Ἀχιλλῆα, Τρώεσσι δὲ λοιγὸν ἀλάλκοι.
 Τόφρα δὲ Πηλῆος υἱός, ἔχων δολιχόσκιον ἔγχος,
 1) Ἀστεροπαίῳ ἐπᾶλτο, κατακτάμεναι μενεαίνων,
 υἱεῖ Πηλεγόνος· τὸν δ' Ἀξιδὸς εὐρυρέεθρος
 γείνατο, καὶ Περίβοια, Ἀκεσσαμενοῖο θυγατρῶν
 πρεσβυτάτη· τῇ γάρ ῥα μίγῃ Ποταμός βαθυδίνης.
 4 Τῷ δ' Ἀχιλεὺς ἐπόρουσεν· ὁ δ' ἀντίος ἐκ ποταμοῖο
 ἔστη, ἔχων δύο δοῦρε· μένος δέ οἱ ἐν φρεσὶ θῆκεν
 Ξάνθος, ἐπεὶ κεχόλωτο δαΐκταμένων αἰζηῶν,
 τοὺς Ἀχιλεὺς ἐδάϊζε κατὰ ῥόον οὐδ' ἐλάειρεν.

it on which the action is immediately exercised, and it was to that
 ject, not to the verb, that they attached the other objects : ' which
 all lick the blood of the wound of thee (thy wound). '—123. ἄκ., ἄ-
 ri.—126, 127. More than one fish will dart from the dark surface of
 e sea (φρίξ μέλαινα, see 7, 63), to devour the floating carcass of
 ycaon. ἀργέτα, see 11, 818.—131. Ἐπαρκίσει, βοηθήσει, Sch. In
 l the ages of antiquity bulls were immolated to the river-gods and
 Poseidón, on account of their roaring, according to some mytho-
 gists, the sound of which resembles that of great agitated waters
 ee v. 237). The sacrifice of horses was more solemn, and con-
 sequently more rare.

136. See 9, 300.—137. πόνου, as elsewhere, *laboris bellioi, pugnae*.—
 11. A river of Macedonia flowing into the Thermaic gulf, now
 Strizza.—148. Τῶν ἐν πολέμῳ ἀναφονμένων, Sch.—155. The chief

- 148 Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
τὸν πρότερος προσέειπε ποδάρκης διὸς Ἀχιλλεύς·
Τίς πόθεν εἰς ἀνδρῶν, ὃ μιν ἔτλης ἀντίος ἐλθεῖν;
δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιώσιν.
- 152 Τὸν δ' αὖ Πηλεγόνοσ' προσεφώνεε φαίδιμος υἱός·
Πηλείδῃ μεγάλῃ, τίη γενεῇν ἐρεείνεις;
εἴμ' ἐκ Παιονίης ἐριβώλου, τηλόθ' ἐούσης,
Παίονας ἀνδρας ἄγων δολιχεγχείας· ἦδε δέ μοι νῦν
156 ἡὼς ἐνδεκάτη, ὅτ' ἐς Ἴλιον εἰλήλουθα.
Αὐτὰρ ἐμοὶ γενεὴ ἐξ Ἀξιοῦ εὐρυρέοντος,
[Ἀξιοῦ, ὃς κάλλιστον ὕδωρ ἐπὶ γαῖαν ἵησιν,]
ὃς τέκε Πηλεγόνα κλυτὸν ἔγχει, τὸν δ' ἐμέ φασιν
160 γείνασθαι· νῦν αὖτε μαχόμεθα, φαίδιμ' Ἀχιλλεῦ.
Ὡς φάτ' ἀπειλήσας· ὃ δ' ἀνέσχετο διὸς Ἀχιλ-
λεὺς
Πηλιάδα μελίν· ὃ δ' ἀμαρτῇ δούρασιν ἀμφίς
ἥρωσ' Ἀστεροπαῖος· ἐπεὶ περιδέξιος ἦεν·
164 καὶ ῥ' ἐτέρῳ μὲν δουρὶ σάκος βάλεν, οὐδὲ διαπρὸ
ῥῆξε σάκος· χρυσὸς γὰρ ἐρύκακε, δῶρα θεοῖο·
τῷ δ' ἐτέρῳ μιν πῆχυν ἐπιγράβδην βάλε χειρὸς
δεξιτερῆς, σύτο δ' αἷμα κελαινεφές· ἡ δ' ὑπὲρ αὐτοῦ
168 γαῖῃ ἐνεστήρικτο, λιλαιομένη χροὸς ἄσαι.
Δεύτερος αὖτ' Ἀχιλεὺς μελίν ἰθυπτίῳνα
Ἀστεροπαῖῳ ἐφῆκε, κατακτάμεναι μενεαίνων.
Καὶ τοῦ μὲν ῥ' ἀφάμαρτεν· ὃ δ' ὑψηλὴν βάλεν
ὄχθην,
172 μεσσοπαλὲς δ' ἄρ' ἔθηκε κατ' ὄχθης μείλινον ἔγχος·

of the Pæonians was named Pyrechmus (2, 848), and he was killed by Patroclus, 16, 287. Asteropæus succeeded him, or, what appears more probable, had come at the head of a new body of Pæonians. — 158. A line badly introduced from 2, 850, and unknown to the best MSS.—162. See 16, 143, 144. ἀμ., see 5, 656. ἀμφίς, *utrinque*, on both sides, on both hands.—163. Nowhere, says Buttm., do we find the shade of duality applied to *περί*, which only belongs to ἀμφί: but ἀμφιδέξιος (*utrinque dexter*) not being able to find place in an hexameter, H. has hazarded *περιδέξιος*, following the analogy of numerous cases in which the use of *περί* and that of ἀμφί coincide. The construction is only finished in the following line, where δούρασιν (v. 162) re-appears, modified by the contents of the incidental sentence.—165. χρυσός, the third plate; see 20, 268, sqq.—166. See 4, 139.—169. Τὴν εἰς εὐθύ or ἐπ' εὐθείας πετομένην, Sch., who cites ἰθὺ βέλος πέτεται, 20, 99.—172. Ὡς μέσου παλλόμενον καὶ πραδαινόμενον, Sch.; which vibrates to the middle, or beginning at the middle; which we may observe, for example, in an arrow shot,

ηλείδης δ' ἄορ ὁζὺ ἐρύσσάμενος παρὰ μηροῦ
 ἵτ' ἐπὶ οἷ μεμαώς· ὁ δ' ἄρα μελίνην Ἀχιλῆος
 ἰδύνατ' ἐκ κρημνοῖο ἐρύσσαι χειρὶ παχείῃ.
 ρῖς μὲν μιν πελέμιζεν, ἐρύσσεσθαι μενεαίνων,
 ρῖς δὲ μεθῆκε βίης· τὸ δὲ τέτρατον ἤθελε θυμῷ
 ξαι ἐπιγνάμψας δόρυ μείλινον Αἰακίδαο,
 ἀλλὰ πρὶν Ἀχιλεὺς σχεδὸν ἄορι θυμὸν ἀπηύρα.
 ἄστέρα γάρ μιν τύψε παρ' ὀμφαλόν· ἐκ δ' ἄρα
 πᾶσαι

ῥντο χαμαὶ χολάδες· τὸν δὲ σκότος ὅσσε κάλυψεν
 σθμαίνοντ'· Ἀχιλεὺς δ' ἄρ' ἐνὶ στήθεσιν ὀρούσας
 εὐχεά τ' ἐξενάριξε καὶ εὐχόμενος ἔπος ἤυδα·

Κεῖσ' οὕτω· χαλεπὸν τοι ἐρισθενέος Κρονίωνος
 γαίσιν ἐριζέμεναι, Ποταμοῦ περ ἐκγεγαῶτι.
 Ρῆσθα σὺ μὲν Ποταμοῦ γένος ἔμμεναι εὐρυρέοντος·
 ἰὼτάρ ἐγὼ γενεὴν μεγάλου Διὸς εὐχομαι εἶναι.
 Ρῖκτε μ' ἀνὴρ πολλοῖσιν ἀνάσσων Μυρμιδόνεσσιν,
 Πηλεὺς Αἰακίδης· ὁ δ' ἄρ' Αἰακὸς ἐκ Διὸς ἦεν.
 Τῷ κρείσσω μὲν Ζεὺς Ποταμῶν ἀλιμυρηνέων,
 κρείσσω δ' αὖτε Διὸς γενεὴ Ποταμοῖο τέτυκται.
 Καὶ γὰρ σοὶ Ποταμός γε πάρα μέγας, εἰ δύναταί τι
 χραισμεῖν· ἀλλ' οὐκ ἔστι Διὶ Κρονίῳ μάχεσθαι.
 Τῷ οὐδὲ κρείων Ἀχελώϊος ἰσοφαρίζει,
 οὐδὲ βαθυρρέϊταο μέγα σθένος Ὠκεανοῖο,
 ἐξ οὐπὲρ πάντες ποταμοὶ καὶ πᾶσα θάλασσα,
 καὶ πᾶσαι κρῆναι καὶ φρεῖατα μακρὰ νάουνσιν·
 ἀλλὰ καὶ ὃς δείδοικε Διὸς μεγάλοιο κεραυνόν,
 δεινὴν τε βροντὴν, ὅτ' ἀπ' οὐρανόθεν σμαραγῆσθ.

Ἦ ῥα, καὶ ἐκ κρημνοῖο ἐρύσσατο χάλκεον ἔγχος.
 Τὸν δὲ κατ' αὐτόθι λείπεν, ἐπεὶ φίλον ἦτορ ἀπηύρα,
 κείμενον ἐν ψαμάθοισι, δῖαινε δέ μιν μέλαν ὕδωρ.
 Τὸν μὲν ἄρ' ἐγχέλυνες τε καὶ ἰχθύες ἀμφεπένοντο,

n it fixes itself any where ; the point is fixed, but the other ex-
 vity vibrates for some moments. — 176, sqq. Imitated by Virg.,
 772, sqq. — 178. Fm ἄγνυμι. — 184. Achilles was grandson of
 us, son of Zeus. — 190. Τῶν εἰς θάλασσαν ριόντων, Sch. ; fm
 ω, to flow. — 194. We may compare the combat of Achelōūs
 i Hēracles, a combat brilliantly recounted by Ovid, *Metam.*
 — 196, 197. These lines have often been applied to H. him-
 , e. g. by Quintilian (X. ch. 1, § 46) : *Homerus enim, quet-*
iodum ex Oceano dicit ipse omnium vim fontiumque cursus initium
ere, omnibus eloquentiæ partibus exemplum et ortum dedit.—203. The

- 204 δημὸν ἱρεπτόμενοι ἐπινεφρίδιον κείροντες.
 Αὐτὰρ ὁ βῆ ῥ' ἵεναι μετὰ Παίονας ἵπποκορυστάς,
 οἳ ῥ' ἔτι παρ ποταμὸν πεφοβήατο δινήμεντα,
 ὡς εἶδον τὸν ἄριστον ἐνὶ κρατερῇ ὑσμίνῃ
- 208 χέρσ' ὑπο Πηλείδαο καὶ ἄορι Ἰφι δαμέντα.
 Ἔνθ' ἔλε Θερσίλοχόν τε Μύδωνά τε Ἀστύπυλόν τε
 Μνησόν τε Θρασίον τε καὶ Αἴνιον ἠδ' Ὀφελέστην
 καὶ νύ κ' ἔτι πλείονας κτάνε Παίονας ὠκύς Ἀχιλ-
 λεύς,
- 212 εἰ μὴ χωσάμενος προσέφη Ποταμὸς βαθυδίνης,
 ἀνέρι εἰσάμενος, βαθύης δ' ἐκ φθέγξατο δίνης·
 ὦ Ἀχιλεῦ, περὶ μὲν κρατείεις, περὶ δ' αἴσυλα
 ῥέζεις
 ἀνδρῶν· αἰεὶ γάρ τοι ἀμύνουσιν θεοὶ αὐτοί.
- 216 Εἴ τοι Τρῶας ἔδωκε Κρόνου παῖς πάντας ὀλέσσαι,
 ἐξ ἐμέθεν γ' ἐλάσας πεδίον κάτα μέρμερα ῥέζει.
 Πλήθει γὰρ δὴ μοι νεκύων ἐρατεινὰ ῥέεθρα·
 οὐδέ τί μ' ἔδναται προχέειν ῥόον εἰς ἄλα διαν,
- 220 στεινόμενος νεκύεσσι· σὺ δὲ κτείνεις αἰδῆδ' ὡς.
 Ἄλλ' ἄγε δὴ καὶ ἔασον· ἄγῃ μ' ἔχει, ὄρχαμε λαῶν.
 Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς
 Ἀχιλλεύς·
 Ἔσται ταῦτα, Σκάμανδρε Διοτρεφές, ὡς σὺ κελεύεις.
- 224 Τρῶας δ' οὐ πρὶν λήξω ὑπερφιάλους ἐναρίζων,
 πρὶν ἔλσαι κατὰ ἄστυ, καὶ Ἐκτορι πεيرهθῆναι
 ἀντιβίην, ἥ κέν με δαμάσσεται, ἥ κεν ἐγὼ τόν.
 ὦς εἰπὼν Τρώεσσιν ἐπέσσυτο, daίμονι ἴσος.
- 228 Καὶ τότε Ἀπόλλωνα προσέφη Ποταμὸς βαθυδίης·
 ὦ πόποι, Ἀργυρότοξε, Διὸς τέκος, οὐ σύγε
 βουλὰς
 εἰρύσαιο Κρονίωνος, ὃ τοι μάλα πόλλ' ἐπέτελλεν
 Τρωσὶ παρεστάμεναι καὶ ἀμύνειν, εἰσόκεν ἔλθῃ
- 232 δαίελος ὥψ' ὀδύν, σκιάσῃ δ' ἐρίβωλον ἄρουραν.

Greek means, eels and fishes in general; or else, and the other fishes. This mode of speaking does not imply, in Greek, that eels are not fishes.—205. See 2, 1.—214. περὶ ἀνδρῶν, *pro hominibus*, above . . . —217. ἐλάσας, intrans.—220. Ἀφανιστικῶς, *θεοφρίως*, Sch.; see 2, 455.—221. ἔγῃ, astonishment, wonder mingled with fear, or religious awe. —220. Ἐφύλαξας, Sch.; in mid., to watch, observe. These counsels and these orders of Zeus are those which we read of at 20, 25, sqq. —232. δαίελος, elsewhere an adj., here a subst., for δαίη, evening. From this subst. δαίελος is derived another adj. δαελινός.

3 Ἡ, καὶ Ἀχιλλεὺς μὲν δουρικλυτὸς ἐνθόρε μέσσω,
 κρημνοῦ ἀπαΐξας· ὁ δ' ἐπέσσυτο, οἴδματι θύων·
 πάντα δ' ὄρινε ρέεθρα κυκώμενος· ὥσε δὲ νεκροὺς
 6 πολλοὺς, οἳ ῥα κατ' αὐτὸν ἄλῃς ἔσαν, οὐς κτάν'
 Ἀχιλλεὺς.

Τοὺς ἐκβαλλε θύραζε, μεμυκῶς ἥτε ταῦρος,
 χέρσουνδε· ζωοὺς δὲ σάω κατὰ καλὰ ρέεθρα,
 κρύπτων ἐν δίνῃσι βαθείησιν μεγάλῃσιν.

Δεινὸν δ' ἀμφ' Ἀχιλλῆα κυκώμενον ἴστατο κῦμα,
 ὅθι δ' ἐν σάκεϊ πίπτων ῥόος· οὐδὲ πόδεςσιν
 εἶχε στηρίξασθαι. Ὁ δὲ πτελέην ἔλε χερσὶν
 εὐφυέα μεγάλην· ἥ δ' ἐκ ριζέων ἐριποῦσα
 1 κρημνὸν ἅπαντα διῶσεν, ἐπέσχε δὲ καλὰ ρέεθρα
 ὄζοισιν πυκινούσι· γεφύρωσεν δέ μιν αὐτόν,
 εἴσω πᾶς ἐριποῦς· ὁ δ' ἄρ' ἐκ δίνης ἀνορούσας,
 ἥϊξεν πεδίοιο ποσὶ κραιπνοῖσι πέτεσθαι,
 δείσας. Οὐδέ τ' ἔληγε μέγας θεός, ὥρτο δ' ἐπ' αὐτῷ
 ἀκροκελαινίδων, ἵνα μιν παύσειε πόνοιο
 δῖον Ἀχιλλῆα, Τρώεσσι δὲ λοιγὸν ἀλάλκοι.
 Πηλείδης δ' ἀπόρουσεν, ὅσον τ' ἐπὶ δουρὸς ἐρώῃ,
 αἰετοῦ οἶματ' ἔχων μέλανος, τοῦ θηρητῆρος,

δύων is, by a sort of metonymy, applied to the evening, though, properly speaking, it applies only to the sun, the setting of which is what we call evening.—233. H. does not say why Achilles here contrary to the promise he had just made, v. 223; but it is clear from the moment of the river's stopping him in pursuit of the ans, he did not hesitate an instant to cast himself into it.—238. see 16, 363.—240, sqq. Dionysius of Halicarnassus, speaking of 3 lines, says (*de Compositione verborum*, ch. 16): "Is his subject a, covered with armour, struggling against the impetuosity of a, by turns resisting and yielding, then the poet will employ clashing-syllables, suspensions of time, harsh letters, which form resting-ss, as it were." We can now-a-days seize but a feeble portion e delicate shades of this imitative harmony; but it is therefore more necessary to hear the testimony of the Greek critics, in : to be put into the way. — 244. ἐπέσχε, *occupavit*, occupied, ed.—245. ἐγεφύρωσι ποταμόν, formed there, as it were, a dyke, m spot; see 15, 357. Achilles rests his spear upon it, and gs out of the bed of the river. — 247. See 6, 2.—249. τὰ ἄκρα να ἔχων φαινόμενα διὰ τὸ πλῆθος τῶν ὑδάτων, *Apollo*.—251. ὅσον (*ιστί* or *γίνεσθαι*), as 15, 358. — 252. οἶμα, see 16, 752. *Illius*, that. Aristotle says of the black eagle: μέλας τὴν χροάν, ἐγεθος ἐλάχιστος καὶ κράτιστος τούτων (of the species before ioned)· οὗτος οἰκεῖ ὄρη καὶ ὄλας, καλεῖται δὲ μελαναῖετος καὶ φόνος· ἐστὶ δὲ ὠκυβόλος. This description agrees perfectly with

- 253 ὄρσθ' ἄμα κάρτιστός τε καὶ ὤκιστος πετεηνῶν
 τῷ εἰκῶς ἦϊζεν· ἐπὶ στήθεσσι δὲ χαλκός
 σμερδαλέον κονάβιζεν· ὕπαιθα δὲ τοῖο λιασθεῖς
 256 φεῦγ', ὁ δ' ὀπισθε ῥέων ἔπετο μέγῳ ὀρυμαγδῶ.
 Ὡς δ' ὅτ' ἀνὴρ ὀχετηγὸς ἀπὸ κρήνης μελανύδρου
 ἄμ φυτὰ καὶ κήπους ὕδατι ῥόον ἡγεμονεύη,
 χερσὶ μάκελλαν ἔχων, ἀμάρης ἐξ ἔχματα βάλλων·
 260 τοῦ μὲν τε προρέοντος, ὑπὸ ψηφίδες ἅπασαι
 ὀχλεῦνται· τὸ δέ τ' ὥκα κατειβόμενον κελαρύζει
 χώρῳ ἐνὶ προαλεῖ, φθάνει δέ τε καὶ τὸν ἄγοντα·
 ὥς αἰεὶ Ἀχιλῆα κιχήσατο κῦμα ῥόοιο,
 264 καὶ λαιψηρὸν ἔοντα· θεοὶ δέ τε φέρτεροι ἀνδρῶν.
 Ὅσσάκι δ' ὀρμήσειε ποδάρκης δῖος Ἀχιλλεύς
 στήναι ἐναντίβιον, καὶ γνόμεναι, εἴ μιν ἅπαντες
 ἀθάνατοι φοβέουσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,
 268 τοσσάκι μιν μέγα κῦμα Διπετέος ποταμοῖο
 πλάζ' ὤμους καθύπερθεν· ὁ δ' ὑπόσε ποσσὶν ἐπήδα,
 θυμῷ ἀνιάζων· ποταμὸς δ' ὑπὸ γούνατ' ἐδάμνα
 λάβρος, ὕπαιθα ῥέων, κόνιν δ' ὑπέρεπτε ποδοῖτιν.
 272 Πηλείδης δ' ὦμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν·
 Ζεῦ πάτερ, ὥς οὔτις με θεῶν ἔλεεινὸν ὑπέστη
 ἐκ ποταμοῖο σῶσαι· ἔπειτα δὲ καί τι πάθοιμι.
 Ἄλλος δ' οὔτις μοι τόσον αἴτιος Οὐρανιῶνων,
 276 ἀλλὰ φίλη μήτηρ, ἣ με ψεύδεσσιν ἔθελγεν·
 ἦ μ' ἔφατο Τρώων ὑπὸ τείχεϊ θωρηκτῶν
 λαιψηροῖς ὀλέεσθαι Ἀπόλλωνος βελέεσσιν.

H.'s words ; but if annotators think that the eagle mentioned 24, 315, 316, is of the same species, it is evident that Aristotle was not of that opinion ; see his *History of Animals*, IX. ch. 32. — 255. See 15, 520. — 257. *ὀχετηγός* (ὁ ὀχετοῦς ἄγων), *qui rivus ducit*, who makes water-channels, irrigations. Virgil has expressed some traits of this comparison Georg. i. 106, sqq. — 259. *Τῆς ὑδρορροῆς*, Sch. ; drain, canal. — 261. *ὑποκινεῖται*, Sch. ; see 12, 448. — 262. *χωρὸς προαλῆς*, a place where the water collects, as it flows ; or, actively, *qui profluentem (aquam) colligit, προαλιζων* ; consequently, a sloping, inclined place. The etymology fm ἄλλομαι is not admissible. — 269. *πλάζε*, see 12, 285. — 271. *ὑποκατήσθην*, Sch. ; *carpebat subter*, devoured, carried from beneath his feet. — 273. *ἑπόμεναι*, *ἔλθῃ*, *Eustath.* — 274. The Scholiast well compares the end of the line with the words of Ajax : *Ἐν δὲ φάει καὶ ὀλισσον*, 17, 647. Achilles wishes to fall fighting. It is repugnant to his feelings to perish by drowning. *Τὸν ἀκλεῖα θάνατον ὀδύρεται*, Sch. — 278. The words of Thetis on the destinies of Achilles have been three or four times mentioned by H. ; but nowhere does she speak of the arrows of Apollo : it is

ἽΩς μ' ὄφελ' Ἐκτωρ κτείνειαι, δς ἐνθάδε γ' ἔτραφ' ἄριστος·

τῷ κ' ἀγαθὸς μὲν ἔπεφν', ἀγαθὸν δέ κεν ἐξενάριξεν.
 Νῦν δέ με λευγαλέῳ θανάτῳ εἵμαρτο ἀλῶναι,
 ἐρχθέντ' ἐν μεγάλῳ ποταμῷ, ὡς παῖδα συφορβόν,
 ὃν ῥά τ' ἐναυλος ἀποέρσῃ χειμῶνι περῶντα.

Poseidōn and Athēnē hasten to the aid of Achilles. The Xanthus and the Simois to his succour. Achilles is about to be carried off, when Hērē orders Hēphæstus to set fire to the banks. The river gives up the combat.

ἽΩς φάτο· τῷ δὲ μάλ' ὦκα Ποσειδάων καὶ Ἀθήνη
 στήτην ἐγγυὺς ἰόντε, δέμας δ' ἀνδρεσσιν ἔκτεν·
 χειρὶ δὲ χεῖρα λαβόντες ἐπιστώσαντ' ἐπέεσσιν.
 Τοῖσι δὲ μύθων ἤρχε Ποσειδάων ἐνοσίχθων·

Πηλεΐδῃ, μήτ' ἄρ τι λίην τρέε μήτε τι τάρβει·
 τοίῳ γάρ τοι νῶϊ θεῶν ἐπιταρρόθω εἰμέν,
 Ζηνὸς ἐπαινέσαντος, ἐγὼ καὶ Παλλὰς Ἀθήνη·
 ὥς οὐ τοι Ποταμῷ γε δαμήμεναι αἰσिमὸν ἐστίν·
 ἀλλ' ὅδε μὲν τάχα λωφήσει, σὺ δὲ εἴσεαι αὐτός.

Αὐτάρ τοι πυκινῶς ὑποθησόμεθ' αἶ κε πίθῃαι
 μὴ πρὶν παύειν χεῖρας ὁμοίου πολέμοιο,
 πρὶν κατὰ Ἰλίοφι κλυτὰ τεύχεα λαὸν ἐέλσαι
 Τρωϊκόν, δς κε φύγησι. Σὺ δ' Ἐκτορι θυμὸν ἀπού-
 ρας,

ἀψ' ἐπὶ νῆας ἵμεν· δίδομεν δέ τοι εὖχος ἀρέσθαι.

Τὼ μὲν ἄρ' ὥς εἰπόντε μετ' ἀθανάτους ἀπεβίβητην.
 Αὐτὰρ ὁ βῆ—μέγα γάρ ῥα θεῶν ὠτρυνεν ἐφετμή—
 10 ἐς πεδῖον· τὸ δὲ πᾶν πληθ' ὕδατος ἐκχυμένοιο·
 πολλὰ δὲ τεύχεα καλὰ δαΐκταμένων αἰζήων
 πλῶον καὶ νέκυες. Τοῦ δ' ὑψόσε γούνατ' ἐπήδα
 πρὸς ῥόον ἀτίσσοντος ἀν' ἰθύν· οὐδέ μιν ἔσχεν
 14 εὐρυρέων ποταμός· μέγα γὰρ σθένος ἐμβαλ' Ἀθήνη.

Hector who foretells to Achilles that he shall die by the hand of Paris and Apollo (10, 358). The passage before us proves, at any rate, at this prediction had been already made to Achilles, either by his father, or in some other way. — 279. ἔτραφε, see 7, 199.—280. τῷ, c. modo. — 282. Fm ἔργῳ (ἔργῳ), *concludo*. — 283. Χείμαρρος διὰ τοιοῦτο ῥέων, Sch.; see 16, 71, and 6, 348. I may here add that the instant use of ἀποέρδειν, applied to the waves, gives great weight to the opinion of Buttm., who regards ἔρδω as another form of ἄρδω (cf. ἔρση, dew), and translates ἀποέρδειν by *proluendo abripere*.

290. Συγκαταθεμένου, Sch.; 20, 23, sqq.—296. *Effugerit*.—303. ἀν'

- 305 Οὐδὲ Σκάμανδρος ἔληγε τὸ δὴ μένος, ἀλλ' ἔτι
 μάλλον
 χῶετο Πηλείωνι, κόρυσσε δὲ κῦμα ῥόοιο,
 ὑψόσ' ἀειρόμενος· Σιμόεντι δὲ κέκλετ' αὔσας·
- 308 Φίλε κασίγνητε, σθένος ἀνέρος ἀμφοτέροί περ
 σχῶμεν· ἐπεὶ τάχα ἄστρῳ μέγα Πριάμοιο ἀνακτος
 ἐκπέρσει, Τρῶες δὲ κατὰ μόθον οὐ μενέουσιν.
 Ἄλλ' ἐπάμυνε τάχιστα, καὶ ἐμπίπληθι ῥέεθρα
- 312 ὕδατος ἐκ πηγέων, πάντας δ' ὀρόθυνον ἐναύλους·
 ἴστη δὲ μέγα κῦμα· πολὺν δ' ὀρυμαγδὸν ὄρινε
 φιτρῶν καὶ λάων, ἵνα παύσομεν ἄγριον ἄνδρα,
 ὃς δὴ νῦν κρατεῖ, μέμονεν δ' ὄγε ἴσα θεοῖσιν.
- 316 Φημί γάρ οὔτε βίην χραισμησέμεν, οὔτε τε εἶδος,
 οὔτε τὰ τεύχεα καλά, τὰ που μάλα νειόθι λίμνης
 κείσεθ' ὑπ' ἰλῦος κεκαλυμμένα· καὶ δὲ μιν αὐτὸν
 εἰλύσω ψαμάθοισιν, ἅλις χέραδος περιχεύας,
- 320 μυρίον, οὐδέ οἱ ὅστέ' ἐπιστήσονται Ἀχαιοὶ
 ἀλλέξαι· τόσσην οἱ ἄσιν καθύπερθε καλύψω.
 Αὐτοῦ οἱ καὶ σῆμα τετεύξεται, οὐδέ τί μιν χρεῶ
 ἔσται τυμβοχοῆς, ὅτε μιν θάπτωσιν Ἀχαιοί.
- 324 Ἦ, καὶ ἐπ' ὧρ' Ἀχιλῆϊ κυκώμενος, ὑψόσε θύων,
 μορμύρων ἀφρῶ τε καὶ αἵματι καὶ νεκύεσσιν.
 Πορφύρεον δ' ἄρα κῦμα Διπτεῖος ποταμοῖο
 ἴστατ' ἀειρόμενον, κατὰ δ' ἤρεε Πηλείωνα.
- 328 Ἥρη δὲ μέγ' αὔσε, περιδδείσας Ἀχιλῆϊ,
 μή μιν ἀποέρσειε μέγας Ποταμὸς βαθυδίνης.
 Αὐτίκα δ' Ἥφαιστον προσεφώνεεν, ὃν φίλον υἱόν·
 Ὅρσεο, Κυλλοπόδιον, ἐμὸν τέκος· ἅντα σέθεν
 γὰρ
- 332 Ξάνθον δινήεντα μάχῃ ἡῖσκομεν εἶναι·
 ἀλλ' ἐπάμυνε τάχιστα, πιφαύσκεο δὲ φλόγα πολλήν.
 Αὐτὰρ ἐγὼ Ζεφύροιο καὶ ἄργεστῆος Νότοιο
 εἴσομαι ἐξ ἀλόθεν χαλεπὴν ὄρσουσα θύελλαν,
- 336 ἣ κεν ἀπὸ Τρώων κεφαλὰς καὶ τεύχεα κῆαι,

Idēn, wading against the stream, *adverso flumine*.—306. Ἐμετρώμενον, *Sch.*; see 4, 424.—313. Ἀνίστα, *Sch.*; see 327.—315. μέμ., see 24, 657.—317. Κάτωθεν τῆς λίμνης (*lagni*), *Sch.*—319. τὸ χέραδος, elsewhere ἡ χεράς, a heap of sand or gravel.—321. = ἀναλέξαι. ἄσας, mud, slime.—322, 323. A bitter sarcasm. For the construction of *χρεῶ*, see 9, 75.—331. See 18, 371. Κατὰ σοῦ γὰρ ἄξιον ἡτταγώνιστην ἡγούμεθα (*imperf.*) τὸν Ξάνθον, *Sch.* ἅντα, *contra*,

- 7 φλέγμα κακὸν φορέουσα. Σὺ δὲ Ξάνθοιο παρ' ὄχθας
 δένδρεα καί, ἐν δ' αὐτὸν ἵει πυρὶ μὴδέ σε πάμπαν
 μειλιχίοις ἐπέεσσιν ἀποτρεπέτω καὶ ἀρειῇ
 10 μὴδὲ πρὶν ἀπόπαυε τὸν μένος, ἀλλ' ὁπότ' ἂν δὴ
 φθέγξομ' ἐγὼν ἰάχουσα, τότε σχείν ἀκάματον πῦρ.
 ὦς ἔφαθ'· Ἡφαιστος δὲ τιτύσκετο θεσπιδαῖς πῦρ.
 Πρῶτα μὲν ἐν πεδίῳ πῦρ δαίετο, καίε δὲ νεκροῦς
 14 πολλοὺς, οἳ ῥα κατ' αὐτόθ' ἄλῃς ἔσαν, οὐς κτάν'
 Ἀχιλλεύς·
 πᾶν δ' ἐξηράνθη πεδίον, σχέτο δ' ἀγλαὸν ὕδωρ.
 ὦς δ' ὅτ' ὀπωρινὸς Βορέης νεοαρδὲ ἀλῶν
 αἰψ' ἀνξηράνῃ· χαίρει δέ μιν δστις ἐθείρῃ
 48 ὥς ἐξηράνθη πεδίον πᾶν, καδ δ' ἄρα νεκροῦς
 κῆεν· ὁ δ' ἐς ποταμὸν τρέψε φλόγα παμφανώσαν.
 Καίοντο πετέλαι τε καὶ ἱτέαι ἠδὲ μυρῖκαι,
 καίετο δὲ λωτός τ' ἠδὲ θρύον ἠδὲ κύπειρον,
 152 τὰ περὶ καλὰ ῥέεθρα ἄλῃς ποταμοῖο πεφύκει
 τείροντ' ἐγχείλῦές τε καὶ ἰχθύες, οἳ κατὰ δίνας,
 οἳ κατὰ καλὰ ῥέεθρα κυβίστων ἔνθα καὶ ἔνθα,
 πνοιῇ τειρόμενοι πολυμήτιος Ἡφαίστοιο.
 356 Καίετο δ' ἰς Ποταμοῖο, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν
 Ἡφαιστ', οὐτις σοίγε θεῶν δύνατ' ἀντιφερίζειν,
 οὐδ' ἂν ἐγὼ σοίγ' ὥδε πυρὶ φλεγέθοντι μαχοίμην.
 Λῆγ' ἐριδος· Τρῶας δὲ καὶ αὐτίκα διὸς Ἀχιλλεύς
 360 ἄστεος ἐξελάσειε. Τί μοι ἐριδος καὶ ἀρωγῆς;
 Φῆ, πυρὶ καόμενος· ἀνὰ δ' ἔφλυε καλὰ ῥέεθρα.
 ὦς δὲ λέβης ζεῖ ἔνδον, ἐπειγόμενος πυρὶ πολλῷ,
 κνίσην μελδόμενος ἀπαλοτρεφέος σιάλοιο,
 364 πάντοθεν ἀμβολάδην, ὑπὸ δὲ ξύλα κάγκανα κέϊται·

in its two meanings.—335. Πορεύσομαι, *Sch.*—337. φλέγμα, according to its etymology, flame. — 342. Εὐστόχως ἡτοιμαῖε, *Eustath.*; see 3, 80.—347. ἐθείρω, an old verb found only here, and which probably means, to take care of, cultivate, κοσμεῖν (*Heusich.*). — 351. λωτός, see 2, 776.—θρύον, a reed. κύπειρον, *cypripis longus*, Linn. — 353. See 203. The prose paraphrase of the *Iliad*: Τίς μοι χρεία μάχης καὶ βοηθείας; It is a Greek idiom to put an elliptic gen. after τί μοι, or σοι, or αὐτῷ, to express, what have I to do with . . . ? The grammarians understand πρᾶγμά ἐστι (*opus est*), or δεῖ, or μέλει. — 361. Ἀνέβλυζεν, ἀνέζει, *Sch.* — 363. Τὰ λίπη τήκων, *Aristarch.* σιάλος, see 9, 208. Virgil has borrowed several traits of this comparison, *Æn.* vii. 462, sqq.—364. *Hdt.*, speaking of the fountain of the Sun in the oasis of Ammon, says that it grows hotter and hotter up to midnight, at which hour the water bubbles with heat, ζεῖ ἀμβο-

- 365 ὥς τοῦ καλὰ ῥέεθρα πυρὶ φλέγετο, ζέει δ' ὕδωρ·
οὐδ' ἔθελε προρέειν, ἀλλ' ἴσχετο· τείρει δ' αὐτμῇ
Ἑφαιστοιο βίῃφι πολύφρονος. Αὐτὰρ ὃγ' Ἥρην,
368 πολλὰ λισσόμενος ἔπεια πτερόεντα προσηύδα·
Ἥρη, τίπτε σὸς υἱὸς ἐμὸν ῥόον ἔχραε κήδειν
ἐξ ἄλλων ; οὐ μὲν τοι ἐγὼ τόσον αἰτιός εἰμι,
ὅσσον οἱ ἄλλοι πάντες, ὅσοι Τρώεσσιν ἄρωγοί.
372 Ἀλλ' ἦτοι μὲν ἐγὼν ἀποπαύσομαι, εἰ σὺ κελεύεις·
παυέσθω δὲ καὶ οὗτος. Ἐγὼ δ' ἐπὶ καὶ τόδ' ὁμοῦμαι,
μήποτ' ἐπὶ Τρώεσσιν ἀλεξήσιν κακὸν ἡμαρ,
μηδ' ὀπότε ἂν Τροίῃ μαλερῶ πυρὶ πᾶσα δάηται
376 καιομένη, καίωσι δ' Ἀρήϊοι νῆες Ἀχαιῶν.
Αὐτὰρ ἐπεὶ τόγ' ἄκουσε θεὰ λευκώλενος Ἥρη,
αὐτίκ' ἄρ' Ἑφαιστον προσεφώνεεν, ὃν φίλον νιόν·
Ἑφαιστε, σχέο, τέκνον ἀγακλές· οὐ γὰρ ἔοικεν
380 ἀθάνατον θεὸν ὧδε βροτῶν ἔνεκα στυφελίζειν.
Ὡς ἔφαθ'· Ἑφαιστος δὲ κατέσβεσε θεσπιδαῖς
πῦρ·
ἄφορρόν δ' ἄρα κῦμα κατέσσυτο καλὰ ῥέεθρα.
Αὐτὰρ ἐπεὶ Ξάνθοιο δάμη μένος, οἱ μὲν ἔπειτα
384 παυσάσθην· Ἥρη γὰρ ἐρύκακε χωομένη περ.

The fury of the fight extends to the gods. Arès defies Athênê, and falls wounded by her. Aphroditê runs to his aid. Athênê, advised by Hêrê, overthrows her.

- Ἐν δ' ἄλλοισι θεοῖσιν ἕρις πέσε βεβριθυῖα,
ἀργαλή· δίχα δέ σφιν ἐνὶ φρεσὶ θυμὸς ἤητο·
σὺν δ' ἔπεσον μεγάλῳ πατάγῳ, βράχε δ' εὐρεῖα
χθών·
388 ἀμφὶ δὲ σάλπιγξεν μέγας οὐρανός. Ἀἶε δὲ Ζεὺς,
ἦμενος Οὐλύμπῳ· ἐγέλασσε δὲ οἱ φίλον ἦτορ

λάδην, fm ἀναβάλλω, sursum jacio.—366. *Would* not flow, amounts to, *could* not. Οὐκ ἐθέλειν is often found elsewhere for οὐ δύνασθαι, and we still say, 'it won't go' (e. g. of a watch), for 'it can't.' But in H., who alone gives life to all the physical forces, who speaks of a spear *longing to glut itself with flesh* (λιλαιωμένη χροὸς ἀσαι), this mode of speech is not figurative.—369. χράω, to approach, to attack ; with the infin., to fasten oneself upon, *aggredi*. ῥόον depends on κήδειν.—370. *Pro ceteris*.—375, 376. See 20, 316, 317.—382. The accus. καλὰ ῥέεθρα can grammatically be added to the intrans. κατέσσυτο as synonymous with κατέβρεε.

385. Βαρεῖα, Sch.—386. *Spirabat*. — 387. συμπίπτειν, *collidi*. — 388. ἐσάλπιγξεν, re-echoed with the sound of his trumpet (the signal

γηθοσύνη, ὃθ' ὄρατο θεοὺς ἔριδι ξυνιόντας.

Ἐνθ' οἷγ' οὐκέτι δηρὸν ἀφέστασαν· ἦρχε γὰρ Ἄρης
ρίνοτόρος, καὶ πρῶτος Ἀθηναίη ἐπόρουσεν,
χάλκεον ἔγχος ἔχων, καὶ ὀνειδέιον φάτο μῦθον·

Τίπτ' αὐτ', ὦ κυνᾶμνι, θεοὺς ἔριδι ξυνελαύνεις,
θάρσος ἄητον ἔχουσα, μέγας δέ σε θυμὸς ἀνῆκεν;
ἢ οὐ μέμνη, ὅτε Τυδεΐδην Διομήδε' ἀνῆκας
οὐτάμεναι; αὐτὴ δὲ πανόψιον ἔγχος ἐλοῦσα,
ἰθὺς ἐμεῦ ὤσας, διὰ δὲ χροῖα καλὸν ἔδαψας;
Τῷ σ' αὖ νῦν οἴω ἀποτισμένον, ὅσσα μ' ἔοργας.

Ὡς εἰπὼν, οὔτησε κατ' ἀσπίδα θυσανόεσσαν,
σμερδαλέην, ἣν οὐδὲ Διὸς δάμνησι κεραυνός·
τῇ μιν Ἄρης οὔτησε μαιφόνος ἔγχρ' μακρῷ.

Ἡ δ' ἀναχασσαμένη λίθον εἴλετο χειρὶ παχείῃ,
κείμενον ἐν πεδίῳ, μέλανα, τρηχύν τε μέγαν τε,
τόν ῥ' ἄνδρες πρότεροι θέσαν ἔμμεναι οὔρον ἀρού-
ρης·

τῷ βάλε θυῶρον Ἄρηα κατ' αὐχένα, λῦσε δὲ γυῖα.

Ἐπτα δ' ἐπέσχε πέλεθρα πεσών, ἐκόνισε δὲ χαίτας·
τεύχεά τ' ἀμφαράβησε· γέλασσε δὲ Παλλὰς Ἀθήνη,
καὶ μιν ἐπενχομένη ἔπεα πτερόεντα προσηύδα·

Νηπύτ', οὐδέ νύ πώ περ ἐπεφράσω, ὅσσον ἀρείων
εὖχομαι ἐγὼν ἔμμεναι, ὅτι μοι μένος ἰσοφαρίζεις.

Οὕτω κεν τῆς μητρὸς ἐρινύας ἐξαποτίνοις,
ἢ τοι χωσμένη κακὰ μῆδεται, οὔνεκ' Ἀχαιοὺς
κάλλιπες, αὐτὰρ Τρωσὶν ὑπερφιάλοισιν ἀμύνεις.

Ὡς ἄρα φωνήσασα πάλιν τρέπεν ὅσσε φαεινῷ.

action).—392. Ὁ τοὺς ῥινοὺς διατιτρώσκων, τουτίστι τὰς ἀσπί-
(4, 447, sq.), *Apoll.* — 394. κυνᾶμνι, and generally κυνόμενι,
fly, a very bold kind of fly (see 17, 570); hence a name applied to
valent women [*Wasp*! Cp.]. — 395. ἄητος, a word of uncertain
sign; according to the ancient grammarians, great, strong, as-
piring. See App. V.—396. See 5, 405, sqq.; 805, sqq.—397. Τὸ
νεὶ πανόρατον (fm ὄπτω) καὶ λαμπρόν καὶ ἐπιφανές, *Aristarch.*
104, 405. *Virg.*, xii. 896 :

“ saxum circumspicit ingens,

Saxum antiquum, ingens, campo quod forte jacebat ;
Limes agro positus, litem ut discerneret arvis.”

we shall perceive, on comparing the passages, that Virgil has re-
ferred μέλανα by *antiquum*, which is an explanation of it : blackened
time. Respect for the boundaries of fields, and, consequently, for
property, ascends to the highest antiquity. — 407. πέλεθρον = the
or πλίθρον, a measure of 100 feet. — 412. ἐρινύες here as appella-
e : maledictions.

- 416 Τὸν δ' ἄγε χειρὸς ἐλοῦσα Διὸς θυγάτηρ Ἀφροδίτη,
 πυκνὰ μάλα στενάχοντα· μόγισ δ' ἐσαγείρετο θυμόν.
 Τὴν δ' ὥς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη,
 αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
- 420 ὦ πόποι, αἰγιοόχοιο Διὸς τέκος, Ἀτρυτώνη,
 καὶ δ' αὖθ' ἡ κυνάμνιαι ἄγει βρυτολοιγὸν Ἄρῃα
 δῆϊον ἐκ πολέμοιοι κατὰ κλόνον· ἀλλὰ μέτελθε.
 ὦς φάτ'· Ἀθηναίη δὲ μετέσσυτο, χαῖρε δὲ θυμῷ·
- 424 καὶ ῥ' ἐπείσαμένη πρὸς στήθεα χειρὶ παχείῃ
 ἤλασε· τῆς δ' αὐτοῦ λῦτο γούνατα καὶ φίλον ἦτορ.
 Τῷ μὲν ἄρ' ἄμφω κείντο ἐπὶ χθονὶ πουλυβοτείρῃ·
 ἡ δ' ἄρ' ἐπενχομένη ἔπεα πτερόεντ' ἀγόρευεν·
- 428 Τοιοῦτοι νῦν πάντες, ὅσοι Τρώεσσιν ἄρωγοί,
 εἶεν, ὅτ' Ἀργείοισι μαχοίετο θωρηκτῆσιν,
 ὧδέ τε θαρσαλέοι καὶ τλήμονες, ὥς Ἀφροδίτη
 ἦλθεν Ἄρει ἐπίκουρος, ἐμῷ μένει ἀντιώσας·
- 432 τῷ κεν δὴ πάλαι ἄμμες ἐπαυσάμεθα πτολέμοιο,
 Ἰλίου ἐκπέρσαντες ἐϋκτίμενον πτολίεθρον.

Poseidōn (Neptune) defies Apollo, who refuses to fight, and is reprimanded by Artemis (Diana) for his cowardice. Hērē strikes Artemis, who, accompanied by Latona, returns to Olympus and complains to Zeus.

- ὦς φάτο· μείδῃσεν δὲ θεὰ λευκώλενος Ἥρη.
 Αὐτὰρ Ἀπόλλωνα προσέφη κρείων Ἑνοσίχθων·
- 436 Φοῖβε, τίη δὴ νῶϊ διέσταμεν; οὐδὲ ἔοικεν,
 ἄρξάντων ἐτέρων· τὸ μὲν αἴσχιον, αἶ κ' ἀμαχητὶ
 ἴομεν Οὐλυμπύνδε, Διὸς ποτὶ χαλκοβατὲς δῶ.
 Ἄρχε· σὺ γὰρ γενεῷφι νεώτερος· οὐ γὰρ ἔμοιγε
 440 καλόν, ἐπεὶ πρότερος γενόμην καὶ πλείονα οἶδα.
 Νηπύτι, ὥς ἄνθρωπον κραδίην ἔχεις· οὐδέ νυ τῶν περ
 μέμνηται, ὅσα δὴ πάθομεν κακὰ Ἰλίον ἄμφι

424. Ἐφορήσασα, Sch.

436. Ἰδία ἰστάμεθα καὶ οὐ συμπλεκόμεθα πρὸς ἕριν, *Eustath.*
 "Proprie distānai est pugnam singularem refugere; ἀφιστάναι, bellum quodcumque detractare significat. Hoc in omnes cadit ignavos, eamque ob causam sæpe legitur; illud, singulare certamen respiciens, semel invenitur." *Sptzn.*—438. See 1, 426.—440. See 13, 355.—442, sqq. According to H., Poseidōn and Apollo were condemned by Zeus to servitude for one year with a mortal king, a condemnation which we often read of in heathen mythology as inflicted on the gods for rebellion against the supreme will. H. does not inform us what was then the motive of it; the Scholiasts think they have discovered it in the rebellion spoken of 1, 399, 400, where we must see the

- 3 μοῦνοι νῶϊ θεῶν, ὅτ' ἀγήνορι Λαομέδοντι
 4 παρ Διὸς ἐλθόντες θητεύσαμεν εἰς ἐνιαυτὸν
 μισθῷ ἐπὶ ῥητῷ· ὁ δὲ σημαίνων ἐπέτελλεν.
 Ἦτοι ἐγὼ Τρῶεσσι πόλιν πέρι τεῖχος ἔδειμα,
 εὐρύ τε καὶ μάλα καλόν, ἴν' ἄρρηκτος πόλις εἴη·
 18 Φοῖβε, σὺ δ' εἰλίποδας ἑλικας βούς βουκολέεσκες
 Ἴδης ἐν κνημοῖσι πολυπτύχου ὕλησσης.
 Ἄλλ' ὅτε δὴ μισθοῖο τέλος πολυγηθῆες ὦραι
 ἐξέφερον, τότε νῶϊ βίησατο μισθὸν ἅπαντα
 12 Λαομέδων ἔκπαγλος, ἀπειλήσας δ' ἀπέπεμπεν.
 Σοὶ μὲν ὄγ' ἠπέλιψε πόδας καὶ χεῖρας ὑπερθεῖν
 δῆσειν, καὶ περάαν νήσων ἐπὶ τηλεδαπάνων·
 στεῦτο δ' ὄγ' ἀμφοτέρων ἀπολεψέμεν οὐατα χαλκῷ.
 56 Νῶϊ δὲ τ' ἄψορροὶ κίομεν κεκοτηότι θυμῷ,
 μισθοῦ χωόμενοι, τὸν ὑποστάς οὐκ ἐτέλεσεν.
 Τοῦ δὴ νῦν λαοῖσι φέρεις χάριν· οὐδὲ μεθ' ἡμέων
 πειρᾶ, ὥς κεν Τρῶες ὑπερφίαλοι ἀπόλωνται
 60 πρόχυν κακῶς, σὺν παισὶ καὶ αἰδοίῃς ἀλόχοισιν.
 Τὸν δ' αὖτε προσέειπεν ἄναξ ἐκάεργος Ἀπόλλων·
 Ἐννοσίγαι', οὐκ ἄν με σαόφρονα μυθήσαιο
 ἔμμεναι, εἰ δὴ σοίγε βροτῶν ἔνεκα πτολεμίζω,
 64 δειλῶν, οἳ φύλλοισιν ἐοικότες ἄλλοτε μὲν τε
 ζαφλεγέες τελέθουσιν, ἀρούρης καρπὸν ἔδοντες,
 ἄλλοτε δὲ φθινύθουσιν ἀκήριοι. Ἀλλὰ τάχιστα
 παυσώμεσθα μάχης· οἳ δ' αὐτοὶ δηριαάσθιων.
 68 Ὡς ἄρα φωνήσας πάλιν ἐτράπετ'· αἰδέγο γάρ ῥα
 πατροκασιγνήτοιο μιγήμεναι ἐν παλάμῃσιν.

arious reading cited in the note.—444. Lit., on the part of Zeus, i. e. y order of Zeus.—445. 'Ἐπὶ ὠμολογημένῳ καὶ ὠρισμένῳ μισθῷ, Sch. ημ., see 11, 789.—446. 7, 452, Poseidōn says that he built the walls f Troy with Apollo. — 450. πολυγηθεῖς, *latissimae*, not absolutely, ut under these circumstances: bringing the joyful time of the eward of our labours.—451. Lit., *forced* our wages from us, for did us iolence with regard to our wages: a construction peculiar to *verba riciandi* (e. g. ἀφαιρεῖσθαι τινά τι, *privare aliquem aliquā re*), applied o βιάζεσθαι, to force, in the sense of to carry off by doing violence. — 454. See 40.—455. ἀπολέπτειν, which is used properly of the ark of trees (see 1, 236), presents here a metaphor so suitable and o poetical, that we cannot hesitate to reject as a gloss the reading f several texts, ἀποκόψειν. Cutting off the nose or the ears was a unishment reserved for slaves. — 456. Ὁργισμένην τῇ ψυχῇ, Sch.— 159. *Expeririis*, = *pugnas*.—464. See 6, 146, sqq. — 465. Μεγάλως (ΖΑ) ἐνθερμοί, ἐνεργεῖς, δραστήριοι, Sch. — 467. αὐτοί, as often elao-

470 Τὸν δὲ κασιγνήτη μάλα νείκεσε, πύτνια θηρῶν·
[Ἄρτεμις ἀγροτέρη, καὶ ὀνειδέιον φάτο μῦθον·]

472 Φεύγεις δῆ, Ἑκάεργε, Ποσειδάωνι δὲ νίκην
πᾶσαν ἐπέτρεψας, μέλεον δέ οἱ εὖχος ἔδωκας ;
Νηπύτιε, τί νυ τόξον ἔχεις ἀνεμώλιον αὐτῶς ;
μὴ σευ νῦν ἔτι πατὴρ ἐνὶ μεγάροισιν ἀκούσω
476 εὐχομένου, ὥς τὸ πρὶν ἐν ἀθανάτοισι θεοῖσιν,
ἅντα Ποσειδάωνος ἐναντίβιον πολεμίζειν.

Ὡς φάτο· τὴν δ' οὔτι προσέφη Ἑκάεργος Ἀπόλ-
λων.

Ἀλλὰ χολωσαμένη Διὸς αἰδοίη παράκοιτις
480 [νείκεσεν Ἰοχέαιραν ὀνειδέιους ἐπέεσσιν].

Πῶς δὲ σὺ νῦν μέμονας, κύον ἀδδεές, ἀντὶ ἐμεῖο
στήσῃσθαι ; χαλεπή τοι ἐγὼ μένος ἀντιφέρεσθαι,
τοξοφόρῳ περ ἐούσῃ· ἐπεὶ σε λέοντα γυναιξὶν
484 Ζεὺς θῆκεν, καὶ ἔδωκε κατακτάμεν, ἦν κ' ἐθέλῃσθαι.

Ἦτοι βέλτερόν ἐστι κατ' οὔρεα θήρας ἐναίρειν
ἀγροτέρας τ' ἐλάφους ἢ κρείσσοσιν ἴφι μάχεσθαι.
Εἰ δ' ἐθέλεις πολέμοιο δαήμεναι· ὄφρ' εὖ εἰδῇς,
488 ὅσσον φερτέρη εἴμ', ὅτι μοι μένος ἀντιφερίζεις.

Ἦ ῥα, καὶ ἀμφοτέρας ἐπὶ καρπῷ χεῖρας ἔμαρπτεν
σκαίῃ, δεξιτερῇ δ' ἄρ' ἀπ' ὤμων αἶνυτο τόξα·
αὐτοῖσιν δ' ἄρ' ἔθεινε παρ' οὐατα μειδιόωσα
492 ἐντροπαλιζομένην· ταχέες δ' ἔκπιπτον ὀϊστοί.
Δακρυόεσσα δ' ὑπαιθα θεὰ φύγεν, ὥστε πέλεια,
ἧ ῥά θ' ὑπ' ἱρηκος κοίλῃν εἰσέπττατο πτέρην,
χηραμόν· οὐδ' ἄρα τῇγε ἀλώμεναι αἰσιμον ἦεν·
496 ὥς ἡ δακρυόεσσα φύγεν, λίπε δ' αὐτόθι τόξα.

where, *they alone*.—469. Εἰς χεῖρας ἔλθειν, *Sch.*—471. *Dea agrestis*.—
473. Μάταιον, *Sch.*; *vanum*.—477. This line does not contradict
what goes before. Apollo might have boasted in Olympus of being
equal, or even superior, to Poseidōn in valour, and yet respect in
him the quality of uncle, and decline the strife.—480. Wanting in
the best MSS. and in Eustathius.—481. See 8, 423.—483. Ἐπίφοβον
ὡς λέοντα, *Sch.* We have seen (17, 133) that H. does not know the
fem. form *λίαινα*. The sudden death of women in the flower of
their age, was attributed to Artemis.—487. If you wish to know (*any*
thing) of war, to acquire a knowledge of war ; partitive gen. The
second member of the sentence is not expressed in words ; we must
suppose it expressed by a gesture, meaning, Be it so ! well and
good. See 1, 136.—492. Ἐκρίπουσαν τὰς ὄψεις πρὸς τὰς τῆς
χειρὸς καταφοράς, *Sch.* Artemis stooping, her arrows fall from the
quiver.—495. Κατάδυσιν, *Sch.* ; a cavity, fm *χαῶ* = *χαίνω*, *lio*.
αἰσιμον. “Observe that H. makes even a dove dependent on des-

7 Λητώ δὲ προσέειπε διάκτορος Ἀργειφόντης·

Λητοῖ, ἐγὼ δέ τοι οὔτι μαχήσομαι· ἀργαλέον δὲ
πληκτίζεσθ' ἀλόχοισι Διὸς νεφεληγερέταο·

0 ἀλλὰ μάλα πρόφρασσα μετ' ἀθανάτοισι θεοῖσιν
εὐχεσθαι ἐμὲ νικῆσαι κρατερῇφι βίρφιν.

Ὡς ἄρ' ἔφη· Λητώ δὲ συναίνυντο καμπύλα τόξα,
πεπτεῶτ' ἄλλυδιδι ἄλλα μετὰ στροφάλιγγι κόνιης.

14 Ἡ μὲν τόξα λαβοῦσα, πάλιν κίε θυγατέρος ἧς.

Ἡ δ' ἄρ' Ὀλυμπον ἴκανε, Διὸς ποτὶ χαλκοβατὲς δῶ·
δακρυόεσσα δὲ πατρὸς ἐφέζετο γούνασι κούρη,

ἀμφὶ δ' ἄρ' ἀμβρόσιος ἑάνος τρέμε· τὴν δὲ προτὶ οἱ

18 εἶλε πατὴρ Κρονίδης, καὶ ἀνείρετο ἡδὺν γελάσσας·

Τίς νύ σε τοιαῶν ἔρεξε, φίλον τέκος, Οὐραυνίωνων;
[μαψιδίως, ὡσεὶ τι κακὸν ῥέζουσιν ἐνωπῇ;]

Τὸν δ' αὖτε προσέειπεν εὐστέφανος Κελαδεινὴ·

12 Σὴ μ' ἄλοχος στυφέλιξε, πάτερ, λευκώλενος Ἥρη,
ἔξ ἧς ἀθανάτοισιν ἔρις καὶ νεϊκέ' ἐφῆπται.

Apollo enters Troy, the other gods return to Olympus. Achilles
pursues the slaughter. Priam causes the gates to be opened, to
facilitate the retreat of the vanquished Trojans.

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.—

Αὐτὰρ Ἀπόλλων Φοῖβος ἐδύσσετο Ἴλιον ἱρήν·

16 μέμβλετο γάρ οἱ τεῖχος εὐδμήτοιο πόλῃος,

μὴ Δαναοὶ πέρσειαν ὑπὲρ μύρον ἡματι κείνῃ.

Οἱ δ' ἄλλοι πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἐόντες,
οἱ μὲν χωόμενοι, οἱ δὲ μέγα κυδιώοντες·

20 καδ' ἔζον παρ Ζηνὶ κελαϊνεφεῖ. Αὐτὰρ Ἀχιλλεὺς
Τρῶας ὁμῶς αὐτούς τ' ὄλεκεν καὶ μώνυχας ἵππους.

Ὡς δ' ὅτε καπνὸς ἰὼν εἰς οὐρανὸν εὐρὺν ἵκηται

ἄσπερος αἰθομένιοι, θεῶν δὲ ἐμῆνις ἀνῆκεν·

tiny, to show that all animals were subject to it. *Eustath.*—497. See
2, 103.—501. εὔχ. = imperative. — 502. συναίνυντο τόξα, colligebat
arcum, picked up the bow and arrows. — 503. Ἐμ πίπτω. — 504.
Towards her daughter, to overtake her; see 4, 100.—507. The gar-
ments of the trembling Artemis were agitated by undulations more
visible than the trembling of the goddess herself: hence ἑάνος τρέμει
not θεά.—510. Brought from 5, 373, and not found in good MSS.—
511. Κελ., see 16, 183.—513. ἐφῆπται, see 2, 15,

516. See 19, 343 — 523, 524. Ἐμ ἀνίημι, ἐφίημι. Eustathius says:
"Ὅρα δὲ καὶ τὰ καίρια πάρισα (words of a similar sound) τὰ ἐν τῷ
τέλει τῶν στίχων, τὸ ἀνῆκε καὶ ἐφῆκε καὶ ἔθηκεν, ὡς τὸ
μὲν ἐφῆκεν ἀντὶ τοῦ ἐπεμψε, τὸ δὲ ἀνῆκε ἀντὶ τοῦ ἀνήγειρε.

- 524 πᾶσι δ' ἔθηκε πόνον, πολλοῖσι δὲ κήδε' ἔφηκεν·
 ὥς Ἀχιλεὺς Τρώεσσι πόνον καὶ κήδε' ἔθηκεν.
 Ἔσθῃκει δ' ὁ γέρων Πρίαμος θείου ἐπὶ πύργου,
 ἔς δ' ἐνόησ' Ἀχιλλῆα πελώριον· αὐτὰρ ὑπ' αὐτοῦ
 528 Τρῶες ἄφαρ κλονέοντο πεφυζότες, οὐδέ τις ἀλκῇ
 γίγνεθ'· ὁ δ' οἰμῶξας ἀπὸ πύργου βαῖνε χαμᾶζε,
 ὀτρυνέων παρὰ τείχος ἀγακλειτοὺς πυλαωρούς·
 Πεπταμένους ἐν χερσὶ πύλας ἔχετ', εἰσόκε λαοὶ
 532 ἔλθωσι προτὶ ἄστν πεφυζότες· ἡ γὰρ Ἀχιλλεὺς
 ἐγγὺς ὄδε κλονέων· νῦν οἷω λοίγ' ἔσεσθαι.
 Αὐτὰρ ἐπεὶ κ' ἐς τείχος ἀναπνεύσωσιν ἀλέντες
 αὐτὶς ἐπανθέμεναι σανίδας πυκινῶς ἀραρυίας·
 536 δεΐδῖα γὰρ μὴ οὖλος ἀνὴρ ἐς τείχος ἄλῃται.
 ὦς ἔφαθ'· οἱ δ' ἄνεσάν τε πύλας καὶ ἀπῶσαν
 ὀχῆας·
 αἱ δὲ πετασθεῖσαι τεύξαν φάος. Αὐτὰρ Ἀπόλλων
 ἀντίος ἐξέθορε, Τρώων ἵνα λαιγὸν ἀλάλκοι.
 540 Οἱ δ' ἰθὺς πόλιος καὶ τείχεος ὑψηλοῖο,
 δῖψῃ καρχαλέοι, κεκονιμένοι, ἐκ πεδίοιο
 φεῦγον· ὁ δὲ σφεδανὸν ἔφεπ' ἔγχεϊ· λύσσα δὲ οἱ κῆρ
 αἰὲν ἔχε κρατερή, μενέαινε δὲ κύδος ἀρέσθαι.

Apollo this day saves Troy. He stirs up Agénor against Achilles, and, assuming his form, withdraws that hero from the walls, and secures the retreat of the Trojans.

- 544 Ἔνθα κεν ὑψίπυλον Τροίην ἔλον υἷες Ἀχαιῶν,
 εἰ μὴ Ἀπόλλων Φοῖβος Ἀγήνορα διὸν ἀνῆκεν,
 φῶτ', Ἀντήνορος υἱὸν ἀμύμονά τε κρατερόν τε.
 Ἐν μὲν οἱ κραδίῃ θάρσος βάλε, παρ δὲ οἱ αὐτὸς
 548 ἔσση, ὅπως θανάτοιο βαρείας Κῆρας ἀλάλκοι,
 φηγῶ κεκλιμένος· κεκάλυπτο δ' ἄρ' ἡέρι πολλῇ.
 Αὐτὰρ ὅγ' ὥς ἐνόησεν Ἀχιλλῆα πτολίπορθον,
 ἔσση, πολλὰ δὲ οἱ κραδίῃ πόρφυρε μένοντι·
 552 ὀχθῆσας δ' ἄρα εἶπε πρὸς δν μεγάλῃτορα θυμόν·
 ὦ μοι ἐγών, εἰ μὲν κεν ὑπὸ κρατεροῦ Ἀχιλλῆος

— 528. πεφ., see n. 6. — 535. = ἱπαναθεῖναι, to shut; see 5, 751.

— 537. Ἐν ἀνίημι, remitto, laxo. — 538. Saltem. — 541. καρχαλέος or καρφαλίος, dry. — 542. See 11, 165.

546. φῶς, see 4, 194. — 551. "He feels his heart agitated by as many different emotions as the sea. This is the notion given by the single word πόρφυρε, which is borrowed from the sea, when the

φεύγω, τῇπερ οἱ ἄλλοι ἀτυζόμενοι κλονέονται,
 ἰρήσει με καὶ ὤς, καὶ ἀνάλκιδα δειροτομήσει.
 Εἰ δ' ἂν ἐγὼ τούτους μὲν ὑπὸ κλονέεσθαι ἴασω
 Πηλείδῃ Ἀχιλῆϊ, ποσὶν δ' ἀπὸ τείχεος ἄλλῃ
 φεύγω πρὸς πεδίον Ἰλῆϊον, ὅφρ' ἂν ἴκωμαι
 Ἰδης τε κνημούς, κατὰ τε ῥωπήϊα δύω
 ἐσπέριος δ' ἂν ἔπειτα λοεσσάμενος ποταμοῖο,
 ἰδρῶ ἀποψυχθεὶς, ποτὶ Ἴλιον ἀπονειοίμην.
 Ἀλλὰ τί μοι ταῦτα φίλος διελέξατο θυμός;
 μὴ μ' ἀπαιρόμενον πόλιος πεδίονδε νοήσῃ,
 καὶ με μεταίξας μάρψῃ ταχέεσσι πόδεσσιν
 οὐκέτ' ἔπειτ' ἔσται θάνατον καὶ Κῆρας ἀλύξαι.
 λῆν γὰρ κρατερὸς περὶ πάντων ἔστ' ἀνθρώπων.
 Εἰ δέ κέν οἱ προπάροιθε πόλιος κατεναντίον ἔλθω
 καὶ γάρ θην τούτῃ τρωτὸς χρώς ὀξείῃ χαλκῇ,
 ἐν δὲ ἴα ψυχῇ, θνητὸν δέ ἑ φασ' ἀνθρωποι
 [ἔμμεναι· αὐτὰρ οἱ Κρονίδης Ζεὺς κῦδος ὀπάζει].
 Ὡς εἰπὼν Ἀχιλῆα ἀλείς μένεν· ἐν δὲ οἱ ἦτορ
 ἄλκιμον ὥρματο πτολεμίζειν ἠδὲ μάχεσθαι.
 Ἦύτε πάρδαλις εἰσι βαθείης ἐκ ξυλόχοιο
 ἀνδρὸς θηρητῆρος ἐναντίον, οὐδέ τι θυμῷ
 ταρβεῖ οὐδὲ φοβεῖται, ἐπεὶ κεν ὑλαγμὸν ἀκούσῃ·
 εἰπερ γὰρ φθάμενός μιν ἦ οὐτάσῃ, ἥ βάλῃσιν,
 ἀλλὰ τε καὶ περὶ δουρὶ πεπαρμένη οὐκ ἀπολήγει
 ἀλκῆς, πρὶν γ' ἥ ξυμβλήμεναι, ἥ δαμῆναι·
 ὥς Ἀντήνορος υἱὸς ἀγαυοῦ, δῖος Ἀγένωρ,
 οὐκ ἔθελεν φεύγειν, πρὶν πειρήσαιτ' Ἀχιλῆος·
 ἀλλ' ὅγ' ἄρ' ἀσπίδα μὲν πρόσθ' ἔσχετο πάντοσ'
 ἔιστην,
 ἐγχείρῃ δ' αὐτοῖο τιτύσκετο, καὶ μέγ' αὔτει·

ids begin to blacken its waves." *Mad. Dacier*. See 14, 16.—556.
 ὁ *Achille agitant*, yielding to his impetuosity. — 559. καταδύω, me
 nam in . . . —561. ἰδρῶ ἀποψυχθεὶς, see 11, 622.—563. Ἀπαίροντα
 ἀποχωροῦντα, *Sch.*—567. The same ellipse of the second mem-
 of the sentence takes place in English, and, in fact, in all languages,
 en any man speaks to himself in a state of agitation, or under lively
 otion: "If I attacked him in front before the city . . . !" — 568.
 e fable of Achilles being rendered invulnerable by the waters of
 rx, and only being able to be wounded in the heel, is posterior to
 —570. Rejected by the ancient critics, and evidently an interpo-
 ion.—571. Συστρίψας τὸ σῶμα, *Sch.*; see 581.—573. ἀλκή, exer-
 e of strength, combat. = συμβαλῆναι, *committi*, to encounter

- 583 Ἥ δὴ πού μάλ' ἔολπας ἐνὶ φρεσὶ, φαίδιμ' Ἀχιλλεύ,
 584 ἥματι τῷδε πόλιν πέρσειν Τρώων ἀγερώχων.
 Νηπύτι, ἧ τ' ἔτι πολλὰ τετεύχεται ἄλγε' ἐπ' αὐτῇ.
 Ἐν γάρ οἱ πολέες τε καὶ ἄλκιμοι ἄνδρες εἰμέν,
 οἳ κε πρόσθε φίλων τοκέων, ἀλόχων τε καὶ υἱῶν,
 588 Ἴλιον εἰρυνόμεσθα· σὺ δ' ἐνθάδε πότμον ἐφέψεις,
 ὧδ' ἔκπαγλος ἐὼν καὶ θαρσαλέος πολεμιστής.
 Ἥ ῥα, καὶ ὅξυν ἄκοντα βαρεῖης χειρὸς ἀφῆκεν
 καὶ ῥ' ἔβαλε κνήμην ὑπὸ γούνατος, οὐδ' ἀφάμαρτεν.
 592 Ἀμφὶ δέ μιν κνημῖς νεοτεύκτου κασσιτέροιο
 σμερδαλέον κονάβησε· πάλιν δ' ἀπὸ χαλκὸς ὄρουσεν
 βλημένον, οὐδ' ἐπέρησε· θεοῦ δ' ἠρύκακε δῶρα.
 Πηλεΐδης δ' ὠρμήσατ' Ἀγήνορος ἀντιθέοιο
 596 δεύτερος· οὐδέ τ' ἔασεν Ἀπόλλων κῦδος ἀρέσθαι,
 ἀλλὰ μιν ἐξήρπαξε, κάλυψε δ' ἄρ' ἥρι πολλῇ,
 ἡσύχιον δ' ἄρα μιν πολέμου ἐκ πέμπε νέεσθαι.
 Αὐτὰρ ὁ Πηλεΐωνα δόλῳ ἀποέργαθε λαοῦ.
 600 Αὐτῷ γάρ Ἐκάεργος, Ἀγήνορι πάντα ἐοικώς,
 ἔστη πρόσθε ποδῶν· ὁ δ' ἐπέσσυτο ποσσὶ διώκειν.
 Ἔως ὁ τὸν πεδίῳ διώκετο πυροφόροιο,
 τρέψας παρ ποταμὸν βαθυδινήεντα Σκάμανδρον,
 604 τυτθὸν ὑπέκπροθέοντα· δόλῳ δ' ἄρ' ἔθελγεν Ἀπόλ-
 λων,
 ὥς αἰεὶ ἔλποιτο κιχήσεσθαι ποσὶν οἷσιν·
 τόφρ' ἄλλοι Τρῶες πεφοβημένοι ἤλθον ὀμίλῳ
 ἀσπάσιοι προτὶ ἄστυ· πόλις δ' ἔμπλητο ἀλέντων.
 608 Οὐδ' ἄρα τοίγ' ἔτλαν πόλιος καὶ τείχεος ἐκτὸς
 μεῖναι ἔτ' ἀλλήλους, καὶ γινώμεναι, ὅς τε πεφεύγοι,
 ὅς τ' ἔθαν' ἐν πολέμῳ· ἀλλ' ἐσσυμένως ἐρέχυντο
 ἐς πόλιν, ὅντινα τῶνγε πόδες καὶ γούνα σαώσαι.

hand to hand. — 598. = *ἐπεμπεν* (ὥστε) *ἐκνέεσθαι* πολέμου. — 599. *Αρουῖτ' α τiris*, diverted him. — 602. See 1, 193 and 6, 2. — 604. We should here analyse the shade of meaning expressed by each factor of the compound *ὑπέκπροθέω*. — 609. *Μανερε* = *expectare*. — 611. *σαώσαι*, sing., to agree with the last subst. This syntax has nothing surprising in it, being found even in the writers whose style is most regular; e. g. in Cicero, *Tusculans*, III. ch. 3: *quum ad corporum sanationem multum ipsa corpora et natura valeat*. The ordinary texts read *σάωσαν*: but the optat. only, preserved in that of Aristarchus, suits the context of the sentence.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Χ.

the Trojans re-enter the city, Hector alone excepted. Apollo un-
 ves Achilles, who angrily reproaches him, and returns towards
 walls.

ὣς οἱ μὲν κατὰ ἄστυ πεφυζότες, ἥντε νεβροί,
 δρῶ ἀπειψύχοντο, πῖον τ', ἀκέοντό τε δίψαν,
 ἐκλιμένοι καλῇσιν ἐπάλξεσιν· αὐτὰρ Ἀχαιοὶ
 εἶχεος ἄσπον ἴσαν, σάκε' ὤμοισι κλίναντες.
 Εκτορα δ' αὐτοῦ μῆναι ὅλοιη Μοῖρ' ἐπέδρασε,
 Ἰλίου προπάροιθε πυλάων τε Σκαιάων.
 ἰὺτὰρ Πηλεΐωνα προσηύδα Φοῖβος Ἀπόλλων·

Τίπτε με, Πηλέος υἱέ, ποσὶν ταχέεσσι διώκεις,
 ὑτὸς θνητὸς ἐὼν θεὸν ἄμβροτον· οὐδέ νύ πώ με
 γνῶς ὥς θεός εἰμι, σὺ δ' ἀσπερχές μενεαίνεις.
 Ἰ νύ τοι οὔτι μέλει Τρώων πόνος, οὐς ἐφόβησας,
 σὺ δ' ἦτοι εἰς ἄστυ ἄλυν, σὺ δὲ δεῦρο λιάσθης.
 σὺ μὲν με κτανέεις, ἐπεὶ οὔτοι μόρσιμός εἰμι.

Τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς
 Ἀχιλλεύς·
 βλαψάς μ', Ἐκάεργε, θεῶν ὀλοώτατε πάντων,

the whole of this 22nd book is of the most sublime pathos. The
 of the aged Priam, the tears of Hecuba, the generous resolu-
 Hector, his bravery, his misfortunes, his death, the regrets of
 people, and above all the noble sorrows of Andromachê, form
 asion of pictures impressed with the most profound grief.”
Monib.—1. πεφ., see 21, 6.—4. See 11, 593.—5. = ὁλόη, see 1,
 1. Τρώων πόνος, the fight against the Trojans.—12. = ἰάλησαν.
 λιάσθης, thou hast turned aside (see 15, 520) this way, i. e.
 me.—13. Μοῖρα ὑποκείμενος, θνητός, Sch. The famous Apol-
 Tyana, undergoing an examination before the emperor Domi-
 threatened with death, addressed this line to him.—15. Thou
 varted me, paralysed my designs. We may see 6. 39 : 7. 271,

- 16 ἐνθάδε νῦν τρέψας ἀπὸ τείχεος· ἢ κ' ἔτι πολλοὶ
γαῖαν ὁδᾶξ εἶλον, πρὶν Ἴλιον εἰσαφικέσθαι.
Νῦν δ' ἐμὲ μὲν μέγα κῦδος ἀφείλεο, τοὺς δ' ἐσάωσας
ῥῆιδίως, ἐπεὶ οὔτι τίσιν γ' ἔδδειςας ὀπίσω.
20 Ἡ σ' ἂν τισαίμην, εἴ μοι δύνάμεις γε παρῆι.
ὦς εἰπὼν προτὶ ἄστν μέγα φρονέων ἔβεβήκει,
σευάμενος, ὥςθ' ἵππος ἀεθλοφόρος σὺν ὄχεσφιν,
ὃς ῥά τε ῥεῖα θέσσι τιταινόμενος πεδίοιο.
24 ὥς Ἀχιλεὺς λαιψήρᾳ πύδας καὶ γούνατ' ἐνώμα.

Priam sees Achilles approach, and conjures Hector to reserve himself for the welfare of Troy. Hecuba supplicates her son, who hesitates.

- Τὸν δ' ὁ γέρων Πρίαμος πρῶτος ἶδεν ὀφθαλ-
μοῖσιν,
παμφαίνονθ' ὥςτ' ἀστέρ', ἐπεσσύμενον πεδίοιο,
ὃς ῥά τ' ὀπώρης εἰσιν· ἀρίζηλοι δέ οἱ αὐγαὶ
28 φαίνονται πολλοῖσι μετ' ἀστράσι νυκτὸς ἀμολγῶ.
ὄντε κύν' Ὠρίωνος ἐπὶ κλησιν καλέουσιν·
λαμπρότατος μὲν ὃδ' ἐστί, κακὸν δέ τε σῆμα τέτυκται,
καὶ τε φέρει πολλὴν πυρετὸν δειλοῖσι βροτοῖσιν·
32 ὥς τοῦ χαλκὸς ἔλαμπε περὶ στήθεσσι θεόντος.
ὦμωξεν δ' ὁ γέρων, κεφαλὴν δ' ὄγε κύψατο χερσίν,
ὕψος' ἀνασχόμενος, μέγα δ' οἰμώξας ἐγεγώνει,
λίσσόμενος φίλον υἱόν· ὁ δὲ προπάροιθε πυλάων
36 ἐστήκει, ἄμοτον μεμαῶς Ἀχιλῆϊ μάχεσθαι·
τὸν δ' ὁ γέρων ἐλεεινὰ προσηύδα χεῖρας ὀρεγνόνς·
Ἔκτορ, μὴ μοι μέμνε, φίλον τέκος, ἀνέρα τοῦτον
οἷος ἀνευθ' ἄλλων, ἵνα μὴ τάχα πότμον ἐπίσπης,
40 Πηλείωνι δαμείς· ἐπεὶ πολὺ φέρτερός ἐστιν.
Σχέτλιος, αἶθε θεοῖσι φίλος τοσσόνδε γένοιτο,

the unfigurative use of βλάπτω.—20. Ἐτιμωρησαίμην ἂν σε, Sch.; I would take vengeance on thee. The fiery character of Achilles has carried him to this extreme anger. There is here poetic verity, and the poet who celebrates the hero uses his right as a painter. Plato blames him; but, in Plato, poetry is only the handmaid of philosophy and morality. The philosopher nevertheless renders homage to the genius of him whom he names "the most divine of poets," and whom he crowns before escorting him out of his republic.—23. Stretching, lengthening itself.

27. ὀπώρης, gen. of time, like νυκτός. See 5, 5.—28. See 11, 173.—29. The dogstar. See 8, 486. Some traits of this comparison have been embellished by Virgil, x. 272, sqq.—34. Sc. τὰς χεῖρας.—

τον ἐμοί· τάχα κέν ἐ κύνες καὶ γῦπες ἔδοιεν
μενον· ἢ κέ μοι αἰνὸν ἀπὸ πραπίδων ἄχος ἔλθοι·
μ' υἱῶν πολλῶν τε καὶ ἐσθλῶν εὐνιν ἔθηκεν,
ίνων, καὶ περναὶς νήσων ἐπὶ τηλεδαπάων.
ὲ γὰρ νῦν δύο παῖδε, Λυκάονα καὶ Πολύδωρον,
δύναμαι ἰδέειν, Τρώων εἰς ἄστν ἁλέντων,
ὡς μοι Λαοθόη τέκετο, κρείουσα γυναικῶν.
Ἄλ' εἰ μὲν ζώουσι μετὰ στρατῶ, ἢ τ' ἂν ἔπειτα
λκοῦ τε χρυσοῦ τ' ἀπολυσόμεθ'· ἔστι γὰρ ἔνδον·
λλὰ γὰρ ὥπασε παιδὶ γέρον ὀνομάκλυτος Ἄλτης.
δ' ἤδη τεθνᾶσι, καὶ εἰν Ἀῖδαο δόμοισιν,
γος ἐμῶ θυμῶ καὶ μητέρι, τοὶ τεκόμεισθα·
οἷσιν δ' ἄλλοισι μινυνθαδιώτερον ἄλγος
εται, ἦν μὴ καὶ σὺ θάνης, Ἀχιλῆϊ δαμασθείς.
λλ' εἰσέρχεο τείχος, ἐμὸν τέκος, ὄφρα σωσῆς
ῶας καὶ Τρωάς, μηδὲ μέγα κῦδος ὀρέξης
γλείδῃ, αὐτὸς δὲ φίλης αἰῶνος ἀμερθῆς.
ὶός δ' ἐμὲ τὸν δύστηνον ἔτι φρονέοντ' ἐλέησον,
ςμορον, ὃν ῥα πατὴρ Κρονίδης ἐπὶ γήραος οὐδῶ
τη ἐν ἀργαλὴ φθίσει, κακὰ πόλλ' ἐπιδόντα,
ὡς τ' ὀλλυμένους ἐλκηθείσας τε θύγατρας,
ὲ θαλάμους κεραϊζομένους, καὶ νήπια τέκνα
λλόμενα προτὶ γαίῃ, ἐν αἰνῇ δηϊοτήτι,
κομένας τε νουὺς ὀλοῆς ὑπὸ χερσὶν Ἀχαιῶν.
ὑτὸν δ' ἂν πύματόν με κύνες πρῶτησι θύρῃσιν
ησται ἐρούουσιν, ἐπεὶ κέ τις ὀξεί χαλκῶ
ψας, ἡὲ βαλὼν, ρεθέων ἐκ θυμὸν ἔλπται,
ς τρέφον ἐν μεγάροισι τραπεζῆας θυραωρούς,
κ' ἐμὸν αἷμα πιόντες, ἀλύσσοντες πέρι θυμῶ,

ὡς ἂν ἀπέλθοι μου τὰ κακὰ τῶν φρενῶν, *Sch.*—44. *εὐνις*, now
: : *orbis*.—45. *περναίς*, see 24, 752.—48. See 21, 85, sqq.—
n. of price.—52. We have seen their death 20, 413 ; 21, 117.
see 13, 340.—59. *πρός*, adv. *Ἐπὶ ζῶντα*, *Sch.*—60. *Ἐπὶ*
ιατι τοῦ γήρω, *ἐπ' ἐξόδῳ τοῦ βίου*, *Sch.*—64. The fate which
the son of Hector. "An act of cruelty which barbarians
ly exercised in the sack of cities, and which Isaiah predicts of
n : *Infantes eorum allidentur in oculis eorum*. The Psalmist
the same Babylon : *Beatus qui tenebit et allidet parvulos tuos*
zm." *Mad. Dacier*.—67. *ἔρ.*, see 11, 454.—68. See 16, 856.
περναίς *κύνες*, table dogs, and, so to say, messmates. *θυραωρός*,
ε *θυραωρός*, guardian of the gate.—70. *ἀλύσσω*, another form
, to be beside oneself, mad with joy, or lost in grief (5, 352)
verge of not knowing what to do.—72. *As δαίκταμένῳ*, 21,

71 κείσονται ἐν προθύροισι. Νέψ δέ τε πάντ' ἐπέοικεν,
 72 Ἀρηϊκταμένω, δεδαϊγμένω ὁξείῃ χαλκῷ,
 κεῖσθαι πάντα δὲ καλὰ θανόντι περ, ὅττι φανήη
 ἀλλ' ὅτε δὴ πολίον τε κάρη πολίον τε γένειον,
 αἰδῶ τ' αἰσχύνωσι κύνες κταμένοιο γέροντος,
 76 τοῦτο δὴ οἴκτιστον πέλεται δειλοῖσι βροτοῖσιν.

Ἦ ρ' ὁ γέρων, πολιὰς δ' ἄρ' ἀνὰ τρίχας ἔλκετο
 χερσίν,

τίλλων ἐκ κεφαλῆς· οὐδ' Ἔκτορι θυμὸν ἐπειθεν.

Μήτηρ δ' αὖθ' ἐτέρωθεν ὀδύρετο δακρυχέουσα,

80 κόλπον ἀνιεμένη, ἐτέρηφι δὲ μαζὸν ἀνέσχευ'
 καὶ μιν δακρυχέουσ' ἔπεα πτερόεντα προσηύδα·

Ἔκτορ, τέκνον ἐμόν, τάδε τ' αἶδεο καὶ μ' ἐλέησον
 αὐτήν· εἴ ποτέ τοι λαθικηδέα μαζὸν ἐπέσχον,

84 τῶν μνησαι, φίλε τέκνον· ἄμυνε δὲ δῆϊον ἄνδρα
 τείχεος ἐντὸς ἑών, μηδὲ πρόμος ἴστασο τούτῳ·
 σχέτλιος· εἶπερ γάρ σε κατακτάνη, οὐ σ' ἔτ' ἔγωγε
 κλαύσομαι ἐν λεχέεσσι, φίλον θάλος, δν τέκον αὐτή,

88 οὐδ' ἄλοχος πολύδωρος, ἄνευθε δέ σε μέγα νῶϊν
 Ἀργείων παρὰ νηυσὶ κύνες ταχέες κατέδονται.

Ὡς τώγε κλαίοντε προσαυδήτην φίλον υἱόν,
 πολλὰ λισσομένω· οὐδ' Ἔκτορι θυμὸν ἐπειθον·

92 ἀλλ' ὄγε μίμν' Ἀχιλῆα πελώριον ἄσπον ἰόντα.

Ὡς δὲ δράκων ἐπὶ χειρὶ ὀρέστερος ἄνδρα μένησιν,
 βεβρωκῶς κακὰ φάρμακ'· ἔδν δέ τέ μιν χόλος αἰνός·
 σμερδαλέον δὲ δέδορκεν, ἐλίσσόμενος περὶ χειρῶ·

96 ὥς Ἐκτωρ ἄσβεστον ἔχων μένος οὐχ ὑπεχώρει,
 πύργῳ ἔπι προὔχοντι φαιινὴν ἀσπίδ' ἐρείσας.

Ὁχθήσας δ' ἄρα εἶπε πρὸς δν μεγαλήτορα θυμόν·

ὦ μοι ἐγών, εἰ μὲν κε πύλας καὶ τείχεα δύνω,

100 Πουλυδάμας μοι πρῶτος ἐλεγχείην ἀναθήσει,

301. The whole of this picture is reproduced and still further developed by Tyrtæus, Poem i. v. 21, sqq.; and the comparison may be made with advantage.—80. *Ἀναχαλῶσα*, Sch. *Lazans*, unloosing, uncovering. Mothers, in extreme cases, conjured their children by the breast which had nourished them.—83. *Τὸν πανσίλυπον, λήθην ἐμποιοῦντα τοῖς παισὶ τῶν κακῶν ἀπάντων*, Sch. The lyric poet Alcæus applies the same epithet to wine. *ἐπέσχον*, see 9, 489.—87. *λέχος*, death-bed, as 18, 233; 24, 589. *θάλος*, scion, = child. See 18, 438.—88. *Πολύειδνος*, Sch.; see below 471, 472. *μέγα* (*μεγάλως*) *ἀνευθε*, in prose *πάνν ὑβέρωθεν*.—93. *χειρῶ*, like *χηραμός*, 21, 495.—94. *Coluber mala gramina pastus*, Virg.—100. Aristotle quotes this

ὅς μ' ἐκέλευε Τρωσὶ ποτὶ πτόλιν ἡγήσασθαι
 νύχθ' ὑπο τήνδ', ὀλοήν, ὅτε τ' ὤρετο δῖος Ἀχιλλεύς.
 Ἀλλ' ἐγὼ οὐ πιθόμην· ἢ τ' ἂν πολὺ κέρδιον ἦεν·
 νῦν δ' ἐπεὶ ὤλεσα λαὸν ἀτασθαλίῃσιν ἐμῇσιν,
 αἰδέομαι Τρώας καὶ Τρωάδας ἐλκεσιπέπλους,
 μήποτέ τις εἴπῃσι κακώτερος ἄλλος ἐμεῖο·
 Ἐκτωρ ἧφι βίῃφι πιθήσας ὤλεσε λαόν.
 Ὡς ἐρέουσιν· ἐμοὶ δὲ τότ' ἂν πολὺ κέρδιον εἴη
 ἔντην ἢ Ἀχιλῆα κατακτείναντα νέεσθαι,
 ἢ ἐκεν αὐτὸν ὀλέσθαι ἐϋκλειῶς πρὸ πύλης.
 Εἰ δὲ κεν ἀσπίδα μὲν καταθείομαι ὀμφαλόεσσαν
 καὶ κόρυθα βριαρὴν, δόρυ δὲ πρὸς τείχος ἐρείσας
 εὐτὸς ἰὼν Ἀχιλῆος ἀμύμονος ἀντίος ἔλθω,
 αἰ οἱ ὑπόσχωμαι Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ,
 γάντα μάλ', ὅσσα τ' Ἀλέξανδρος κοίλῃς ἐνὶ νηυσὶν
 ἡγάγετο Τροίηνδ', ἧτ' ἐπλετο νείκεος ἀρχή,
 ὥσέμεν Ἀτρεΐδῃσιν ἄγειν, ἅμα δ' ἀμφὶς Ἀχαιοῖς
 ἰλλ' ἀποδάσσεσθαι, ὅσα τε πτόλιν ἦδε κέκευθεν·
 ὦρυσιν δ' αὖ μετόπισθε γερούσιον ὄρκον ἔλωμαι
 ἵητι κατακρύψειν, ἀλλ' ἀνδιχα πάντα δάσασθαι.
 κτῆσιν ὕσῃν πτολίεθρον ἐπήρατον ἐντὸς ἔργει.]
 Ἀλλὰ τί μοι ταῦτα φίλος διελέξατο θυμός;
 ἢ μιν ἐγὼ μὲν ἴκωμαι ἰὼν· ὁ δὲ μ' οὐκ ἐλεήσει,
 οὐδέ τί μ' αἰδέσεται, κτενέει δέ με, γυμνὸν ἔοντα,
 ὕτως, ὥστε γυναῖκα, ἐπεὶ κ' ἀπὸ τεύχεα δύω.
 οὐ μὲν πως νῦν ἔστιν ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης

prove what power the fear of shame has upon a noble heart, is, in his eyes, an ἀνδρεία πολιτική (civil courage). Cicero to Atticus, ii. 5), wishing to go into Egypt, dreads the dis-
 nation of his fellow-citizens, if he should thus abandon the
 of the republic: "Πουλυδόμας, says he, μοι πρῶτος ἐλεγ-
 ἀναθήσει, Cato ille postor, qui mihi unus est pro centum mil-
 — 101. See these counsels 18, 254 — 283.—105. See 6, 442.

"But if I" in the second member of the sentence :
 at we have said 21, 567. — 117. ἀμφίς, separately ; pro-
 on the other side. As to the proposition of sharing the spoil,
 511.—119. Senatorium iuramentum, to be taken by the Trojan
 as.—121. Wrongly inserted here from 18, 512, and omitted in
 st MSS. If it were necessary to finish the sentence com-
 l at ver. 111, we might mentally supply, "perhaps I might
 his consent to leave me my life ;" but such an addition
 injure the flow of the speech, and would even be con-
 to the character of H., who repels this thought, even before it
 s itself entire.—123. Eum adeam supplex, ἰκίτης.—126. To

127 τῷ ὀαριζέμεναι, ἄτε παρθένος ἡΐθεός τε,

128 [παρθένος ἡΐθεός τ' ὀαρίζετον ἀλλήλοϊν].

Βέλτερον αὐτ' ἔριδι ξυνελαυνέμεν· ὅττι τάχιστα
εἶδομεν ὀπποτέρῳ κεν Ὀλύμπιος εὖχος ὀρέξῃ.

Achilles approaches ; Hector flees ; Achilles pursues him. All the gods look on. Zeus is moved, but Athênê claims the execution of the decrees of fate, and Zeus consents.

Ὡς ὥρμαινε μένων· ὁ δέ οἱ σχεδὸν ἦλθεν Ἀχιλ-
λεύς,

132 ἴσος Ἐνυαλίῳ, κορυθαίκι πτολεμιστῇ,

σείων Πηλιάδα μελίην κατὰ δεξιὸν ὤμον

δεινὴν· ἀμφὶ δὲ χαλκὸς ἐλάμπετο εἵκελος αὐγῇ

ἢ πυρὸς αἰθομένου, ἢ ἡελίου ἀνιόντος.

136 Ἐκτορα δ', ὡς ἐνόησεν, ἔλε τρόμος· οὐδ' ἄρ' ἔτ' ἔτλη

αὐθι μένειν, ὀπίσω δὲ πύλας λίπε, βῆ δὲ φοβηθείς.

Πηλεΐδης δ' ἐπόρουσε ποσὶ κραιπνοῖσι πεποισθώς.

Ἦύτε κίρκος ὄρεσφιν, ἐλαφρότατος πετεηνῶν,

140 ρηϊδίως οἶμησε μετὰ τρήρωνα πέλειαν·

ἢ δέ θ' ὑπαιθα φοβεῖται· ὁ δ' ἐγγύθεν ὀξὺν λεληκώς

ταρφέ' ἐπαΐσσει, ἐλέειν τέ ἐ θυμὸς ἀνώγει·

ὡς ἄρ' ὄγ' ἐμμεαὺς ἰθὺς πέτετο· τρέσε δ' Ἐκτωρ

144 τείχος ὑπο Τρώων, λαιψήρὰ δὲ γούνατ' ἐνώμα.

Οἱ δὲ παρὰ σκοπιὴν καὶ ἔρινεὸν ἠνεμόεντα

τείχεος αἶεν ὑπέκ κατ' ἀμαξιτὸν ἐσσεύοντο·

κρουνὼ δ' ἴκανον καλλιρρόω, ἔνθα δὲ πηγαὶ

148 δοιαί ἀναΐσσουσι Σκαμάνδρου δινέεντος.

Ἡ μὲν γάρ θ' ὕδατι λιαρῷ ῥέει, ἀμφὶ δὲ καπνὸς

γίγνεται ἐξ αὐτῆς, ὥσεϊ πυρὸς αἰθομένοιο·

ἢ δ' ἐτέρῃ θέρεϊ προρέει εἰκνῖα χαλάζῃ,

152 ἢ χιόνι ψυχρῇ, ἢ ἐξ ὕδατος κρυστάλλῳ.

converse from the oak or from the rock, that is, seated on an oak or on a rock ; as in a rural interview of two lovers. There exists but one trace of this proverbial phrase in Hesiod, *Theog.*, v. 35 : Ἀλλὰ τίς μοι ταῦτα περὶ δρυὶν ἢ περὶ πέτρων ; which amounts to, *Sed quo mihi hæc pastori ?* In the *Od.*, 19, 163 : Οὐ γὰρ ἀπὸ δρυὸς ἔσσι παλαιφάτου οὐδ' ἀπὸ πέτρης, the question is about the birth of an unknown person, which throws no light on this passage.—127, 128. See 20, 371.—129. *Concurrere*.

132. Τῷ αἰσσοῦντι, κινουῦντι τὴν κόρυθα, *Soh.* ; almost the same as κορυθαίολος.—136, sqq. We may compare with these lines the flight of Turnus, in *Virg.*, xii. 742—765.—141. *Fm* λάσκω, to resound, to cry aloud.—145. See 6, 433.—146. ὑπέκ τείχους, retreating from the

"Ενθα δ' ἐπ' αὐτάων πλυνοὶ εὐρέες ἐγγὺς ἔασιν,
 καλοί, λαΐνιοι, ὕθι εἴματα σιγαλόεντα
 πλύνεσκον Τρώων ἄλοχοι καλάι τε θύγατρες,
 τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἔλθειν νῆας Ἀχαιῶν.
 Τῇ ῥα παραδραμέτην, φεύγων, ὃ δ' ὀπισθε διώκων
 πρόσθε μὲν ἐσθλὸς ἔφευγε, δίωκε δέ μιν μέγ' ἀμείνων
 καρπαλίμως· ἐπεὶ οὐχ ἱερήϊον οὐδὲ βοεῖην
 ἀρνύσθην, ἃ τε ποσσὶν ἀέθλια γίγνεται ἀνδρῶν,
 ἀλλὰ περὶ ψυχῆς θεὸν Ἐκτορος ἵπποδάμοιο.
 Ὡς δ' ὅτ' ἀεθλοφόροι περὶ τέρματα μώνυχες ἵπποι
 ῥίμφα μάλα τρωχῶσι· τὸ δὲ μέγα κεῖται ἄεθλον,
 ἧ τρίπος ἡ γυνή, ἀνδρὸς κατατεθνηῶτος·
 ὥς τὼ τρὶς Πριάμοιο πόλιν πέρι δινηθήτην
 καρπαλίμοισι πόδεσσι· θεοὶ δέ τε πάντες ὀρώντο·
 τοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε·
 "ὦ πόποι, ἦ φίλον ἄνδρα διωκόμενον περὶ τεῖχος
 ὀφθαλμοῖσιν ὀρώμαι· ἐμὸν δ' ὀλοφύρεται ἦτορ
 Ἐκτορος, ὅς μοι πολλὰ βοῶν ἐπὶ μηρί' ἔκην
 Ἴδης ἐν κορυφῇσι πολυπτύχου, ἄλλοτε δ' αὐτε

— 152. *Ex aqua concretæ glaci.* — 153, sqq. "Let us admire
 the sweet images, which mingle with the sombre pictures, which
 depict the death of the unhappy Hector. There reigns here a pro-
 found melancholy, full of regretful feeling for the death of the hero.
 He returns to the happy times of peace, when the Trojan women came
 to wash their rich garments in the springs of the Scamander,—for
 the daughters themselves did not disdain those employments which
 regarded as menial,—this recollection of the sweet occupations of
 happiness, in the midst of war's alarms, at the moment when the
 worst of misfortunes is about to descend upon Ilium, adds still fur-
 ther to the lively impression produced by this book of sadness, which
 sounds altogether like a death-knell." *Dugas Montb.* — 157. (Ὁ
 φεύγων, ὃ 82 . . . —159. In racing they might gain (*ἀρνύσθαι*,
comparare) an ox or a sheep (*ἱερῖον*). *βοεῖη*, an ox-skin, rather
 a shield. *Dugas Montbel* proves by a passage of *Hdt.* (ii.
 1) that they gave skins of animals as prizes in their contests, and
 reminds us that skins were occasionally used as money (see 7, 474).
 1. *θεῖν περὶ ψυχῆς, to run for one's life*, has become proverbial
 speaking of extreme peril. — 162. *H.* several times mentions the
 and games established to celebrate the funeral of a king or a
 noble person (*ἀνδρὸς κατατεθνηῶτος*, gen. absol., *homine mortuo*) ;
 in the following book he describes the games in honour of Patroclus.
ἴσα, μέγα. — 165. The poet says, and means to say, that the two
 make three times the circle of the city. The terms of this
 often tortured by criticism, are susceptible of no other sense.
 valour and the swiftness of Achilles, which the poet never
 celebrates, and the assistance which Apollo lends Hector (see

- 172 ἐν πόλει ἀκροτάτῃ· νῦν αὐτὴ ἔ διος Ἀχιλλεύς
 ἄστν πέρι Πριάμοιο ποσὶν ταχέεσσι διώκει.
 Ἀλλ' ἄγετε, φράζεσθε, θεοί, καὶ μητιάσθε,
 ἥ μιν ἐκ θανάτοιο σαώσομεν, ἥ μιν ἦδη
 176 Πηλείδῃ Ἀχιλῆϊ δαμάσσομεν, ἐσθλὸν ἐόντα.
 Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 ὦ πάτερ, ἀργικέραυνε, κελαινεφές, οἷον ξειπες!
 ἄνδρα θνητὸν ἐόντα, πάλαι πεπρωμένον αἶσθρ,
 180 ἂψ ἐθέλεις θανάτοιο δυσνηχέος ἐξαναλῦσαι;
 Ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.
 Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 Θάρσει, Τριτογένεια, φίλον τέκος· οὐ νύ τι θυμῷ
 184 πρόφρονι μυθέομαι· ἐθέλω δέ τοι ἥπιος εἶναι·
 ἔρξον, ὅπῃ δὴ τοι νόος ἐπλετο, μηδ' ἔτ' ἐρώει.

Athênê descends on the plain of Troy. Achilles still keeps Hector there, reserving this victim to himself alone. Zeus weighs the destinies of the two heroes. Hector's hour is come. Apollo abandons him. Athênê, in the form of Deïphobus, emboldens Hector to the fight.

- ὦς εἰπὼν ὤτρυνε πάρος μεμαυῖαν Ἀθήνην·
 βῆ δὲ κατ' Οὐλύμποιο καρῆνων αἴξασα.
 186 Ἔκτορα δ' ἀσπερχές κλονέων ἔφεπ' ὥκυς Ἀχιλλεύς.
 ὦς δ' ὅτε νεβρὸν ὄρεσφι κύων ἐλάφοιο δίηται,
 ὄρσας ἐξ εὐνῆς, διὰ τ' ἄγκεα καὶ διὰ βήσσας·
 τὸν δ' εἶπερ τε λάθῃσι καταπτῆξας ὑπὸ θάμνῃ,
 192 ἀλλὰ τ' ἀνιχνεύων θέει ἔμπεδον, ὄφρα κεν εὕρῃ·
 ὥς Ἐκτωρ οὐ λῆθε ποδώκεα Πηλείωνα.
 Ὅσσάκι δ' ὀρμήσειε πυλάων Δαρδανιάων
 ἀντίον αἰξασθαι ἐϋδμήτους ὑπὸ πύργους,
 196 εἰ πῶς οἱ καθύπερθεν ἀλάλκοιεν βελέεσσιν·
 τοσσάκι μιν προπάρειθεν ἀποστρέψασκε παραφθὰς

204) suffice to establish the poetic truth of the fact. — 171. "It was the custom of the Pagans to sacrifice to the gods on the hills and on the mountains, or, as the Holy Scriptures say, *on the high places*. It is for this reason that God commanded his people to overthrow all these high places, which the nations had profaned by idolatry (Deut. xii. 2). Hence the reproach bestowed on so many kings : *exalta non abavii*." Mad. Dacier. — 180. See 16, 442. — 184. *Animo propenso* (*in te or tibi*). τοι = σοι. — 185. See 2, 179.

192. *ἔμπεδον*, without stopping, as in French *ferme* in some phrases [*tracks her continual*, Cp.]. — 194. See 5, 780. — 198. *πρὸς πάλιν*,

14 φεύγω, τῆπερ οἱ ἄλλοι ἀτυζόμενοι κλονέονται,
 αἰρήσει με καὶ ὧς, καὶ ἀνάλκιδα δειροτομήσει.
 16 Εἰ δ' ἂν ἐγὼ τούτους μὲν ὑποκλονέεσθαι ἔασω
 Πηλείδῃ Ἀχιλῆϊ, ποσὶν δ' ἀπὸ τείχεος ἄλλῃ
 φεύγω πρὸς πεδῖον Ἰλίου, ὅφρ' ἂν ἴκωμαι
 Ἰδῆς τε κνημούς, κατὰ τε ῥωπήϊα δύω.
 0 ἑσπέριος δ' ἂν ἔπειτα λοεσσάμενος ποταμοῖο,
 ἰδρῶ ἀποψυχθεῖς, ποτὶ Ἴλιον ἀπονεοίμην.
 Ἀλλὰ τί μοι ταῦτα φίλος διελέξατο θυμός;
 μή μ' ἀπαιρόμενον πόλιος πεδίοι νόησιν,
 1 καὶ με μεταίξας μάρψῃ ταχέεσσι πόδεσσιν·
 οὐκ ἐπείτ' ἔσται θάνατον καὶ Κῆρας ἀλύξαι.
 λίην γὰρ κρατερός περὶ πάντων ἔστ' ἀνθρώπων.
 Εἰ δέ κέν οἱ προπάροιθε πόλιος κατεναντίον ἔλθω.
 1 καὶ γὰρ θὴν τούτῳ τρωτὸς χρώς ὀξεί χαλκῷ,
 ἐν δὲ ἴα ψυχῇ, θνητὸν δὲ ἔφασ' ἀνθρώποι
 [ἔμμεναι· αὐτὰρ οἱ Κρονίδης Ζεὺς κύδος ὀπάζει].
 Ὡς εἰπὼν Ἀχιλῆα ἀλείς μένεν· ἐν δὲ οἱ ἦτορ
 ἄλκιμον ὥρματο πτολεμίζειν ἠδὲ μάχεσθαι.
 Ἦύτε πάρδαλις εἰσι βαθείης ἐκ ξυλόχοιο
 ἀνδρὸς θηρητῆρος ἐναντίον, οὐδέ τι θυμῷ
 ταρβεί οὐδὲ φοβεῖται, ἐπεὶ κεν ὑλαγμὸν ἀκούσῃ·
 εἴπερ γὰρ φθάμενός μιν ἦ οὐτάσῃ, ἢ βάλῃσιν,
 ἀλλὰ τε καὶ περὶ δουρὶ πεπαρμένη οὐκ ἀπολήγῃ
 ἀλκῆς, πρὶν γ' ἢ ἐξυμβλήμεναι, ἢ δαμῆναι·
 ὧς Ἀντήνορος υἱὸς ἀγανοῦ, δῖος Ἀγένηωρ,
 οὐκ ἔθελεν φεύγειν, πρὶν πειρήσασθαι Ἀχιλῆος·
 ἀλλ' ὅγ' ἄρ' ἀσπίδα μὲν πρόσθ' ἔσχετο πάντοσ'
 εἴσῃν,
 ἐγχείῃ δ' αὐτοῖο τιτύσκετο, καὶ μέγ' αὐτεῖ·

1 begin to blacken its waves." *Mad. Dozier*. See 14, 16.—556.
Achille agitari, yielding to his impetuosity. — 559. *καταδύω, me*
in . . . —561. *ἰδρῶ ἀποψυχθεῖς*, see 11, 622.—563. Ἀπαίροντα
ποχωροῦντα, *Sch.*—567. The same ellipse of the second mem-
 the sentence takes place in English, and, in fact, in all languages,
 any man speaks to himself in a state of agitation, or under lively
 on : "If I attacked him in front before the city . . . !" — 568.
 ible of Achilles being rendered invulnerable by the waters of
 and only being able to be wounded in the heel, is posterior to
 70. Rejected by the ancient critics, and evidently an interpo-
 —571. *Συστρίψας τὸ σῶμα*, *Sch.* ; see 581.—578. ἀλκή, exer-
 f strength, combat. = *συμβαλῆναι, committi*, to encounter

- 213 ὥχετο δ' εἰς Ἀΐδαο· λίπεν δέ ἐ Φοῖβος Ἀπόλλων.
 Πηλείωνα δ' ἔκανε θεὰ γλαυκῶπις Ἀθήνη·
 ἀγχοῦ δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα·
- 216 Νῦν δὴ νῶϊ γ' ἔολπα, Διὶ φίλε, φαίδιμ' Ἀχιλλεῦ,
 οἴσεσθαι μέγα κῦδος Ἀχαιοῖσι προτὶ νῆας,
 Ἔκτορα δρῶσαντε, μάχης ἄτόν περ ἔοντα.
 Οὐ οἱ νῦν ἔτι γ' ἔστι πεφυγμένον ἄμμε γενέσθαι,
 οὐδ' εἴ κεν μάλα πολλὰ πάθοι ἐκάεργος Ἀπόλλων,
 προπροκυλινδόμενος πατρὸς Διὸς αἰγιόχοιο.
 Ἀλλὰ σὺ μὲν νῦν στῆθι καὶ ἄμπνυε· τόνδε δ' ἐγὼ τοι
 οἰχομένη πεπιθήσω ἐναντίβιον μαχέσασθαι.
- 224 Ὡς φάτ' Ἀθηναίη· ὃ δ' ἐπέειθετο, χαῖρε δὲ θυμῷ·
 στῆ δ' ἄρ' ἐπὶ μελίνης χαλκογλῶχινος ἔρεισθεις.
 Ἡ δ' ἄρα τὸν μὲν ἔλειπε, κιχήσατο δ' Ἔκτορα δῖον,
 Διηφόβῳ εἰκυῖα δέμας καὶ ἀτειρέα φωνήν·
- 228 ἀγχοῦ δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα·
 Ἡθεῖ', ἥ μάλα δὴ σε βιάζεται ὥκως Ἀχιλλεὺς
 ἄστυ πέρι Πριάμοιο ποσὶν ταχέεσσι διώκων·
 ἀλλ' ἄγε δὴ στέωμεν καὶ ἀλεξώμεσθα μένοντες.
- 232 Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ·
 Διηφοβ', ἥ μὲν μοι τὸ πάρος πολὺ φίλτατος ἦσθα
 γνωτῶν, οὗς Ἐκάβη ἠδὲ Πρίαμος τέκε παῖδας·
 νῦν δ' ἔτι καὶ μᾶλλον νοέω φρεσὶ τιμήσασθαι,
- 236 ὃς ἔτλης ἐμεῦ εἶνεκ', ἐπεὶ ἴδες ὀφθαλμοῖσιν,
 τείχεος ἐξελθεῖν, ἄλλοι δ' ἔντοσθε μένουσιν.
 Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 Ἡθεῖ', ἥ μὲν πολλὰ πατὴρ καὶ πότνια μήτηρ
- 240 λίσσονθ', ἐξείης γοννούμενοι, ἀμφὶ δ' ἑταῖροι,
 αὐθι μένειν· τοῖον γὰρ ὑποτρομέουσιν ἅπαντες·
 ἀλλ' ἐμὸς ἔνδοθι θυμὸς ἐτείρετο πένθει λυγρῷ.
 Νῦν δ' ἰθὺς μεμαῶτε μαχώμεθα, μηδέ τι δούρων
- 244 ἔστω φειδωλή, ἵνα εἵδομεν, εἴ κεν Ἀχιλλεὺς
 νῶϊ κατακτείνας ἕναρα βροτόεντα φέρηται
 νῆας ἐπὶ γλαφυράς, ἥ κεν σῶ δουρὶ δαμήῃ.

the language of Æschylus or Pindar it would be more brilliant, but less effective." — 218. See 6, 203. — 219. πεφυγμένον γενέσθαι, = φυγεῖν, hence the accus. ἄμμε. See 6, 488. — 220. πολλὰ πάθοι answers to the French phrase, "se donnerait beaucoup de mal." *Est multa molitus sit*, Heyne. — 221. Τὸ ἱπμονον τῆς ἱκετείας δηλοῖ διὰ δύο προθέσεων, *Enstatiā*. See Dionysius of Halicarnassus, *De compositione verborum*, ch. 15. — 229. See 6, 518. — 234. *Fractum*; see 13, 697. τέκε = ἔτεκεν, like 16, 849. — 240. = λίσσοντο.

Hector no longer hesitates. He hurls his javelin at Achilles in vain. Deïphobus has disappeared. A sad presentiment seizes Hector.

᾽Ως φαμένη, καὶ κερδοσύνη ἡγήσατ' Ἀθήνη·
Οἱ δ' ὅτε δὴ σχεδὺν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
τὸν πρότερος προσέειπε μέγας κορυθαίολος Ἔκτωρ·
Οὐ σ' ἔτι, Πηλέος υἱέ, φοβήσομαι, ὥς τὸ πάρος
περ.

Τρὶς περὶ ἄστρῳ μέγα Πριάμου δίον, οὐδέ ποτ' ἔτλην
μείναι ἐπερχόμενον· νῦν αὐτὲ με θυμὸς ἀνῆκεν
στήμεναι ἀντία σείο· ἔλοιμί κεν, ἢ κεν ἀλοίην.
Ἀλλ' ἄγε δεῦρο θεοὺς ἐπιδώμεθα· τοὶ γὰρ ἄριστοι
μάρτυροί ἐσσονται καὶ ἐπίσκοποι ἁρμονιάων·
οὐ γὰρ ἐγὼ σ' ἔκπαγλον αἰεκιῶ, αἶ κεν ἐμοὶ Ζεὺς
δῶρ καμμονίην, σὴν δὲ ψυχὴν ἀφέλωμαι·
ἀλλ' ἐπεὶ ἄρ' ἐκέ σε συλήσω κλυτὰ τεύχε', Ἀχιλλεῦ,
νεκρὸν Ἀχαιοῖσιν δώσω πάλιν· ὥς δὲ σὺ ῥέζειν.
Τὸν δ' ἄρ' ὑπόδρα ἰδὼν πρὸς ἔφη πύδας ὠκύς
Ἀχιλλεύς·

Ἔκτορ, μή μοι, ἄλαστε, συνημοσύνας ἀγόρευε.
᾽Ως οὐκ ἔστι λένουσι καὶ ἀνδράσιν ὄρκια πιστά,
οὐδὲ λύκοι τε καὶ ἄρνες ὁμόφρονα θυμὸν ἔχουσιν,
ἀλλὰ κακὰ φρονέουσι διαμπερὲς ἀλλήλοισιν·
ὥς οὐκ ἔστ' ἐμὲ καὶ σὲ φιλήμεναι, οὔτε τι νῶϊν
ὄρκια ἔσσονται, πρὶν γ' ἢ ἕτερόν γε πεσόντα
αἵματος ἄσαι Ἄρηα, ταλαύρινον πολεμιστήν.
Παντοίης ἀρετῆς μιμνήσκεο· νῦν σε μάλα χρὴ
αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν.
Οὐ τοι ἔτ' ἔσθ' ὑπάλυξις· ἄφαρ δέ σε Παλλὰς Ἀθήνη
ἔγχει ἐμῷ δαμάει· νῦν δ' ἀθρόα πάντ' ἀποτίσεις

7. καὶ is very expressive : she not only urged him by words ; also marched first against Achilles. Athênê acted in the same towards Pandarus, 4, 86, sqq. — 251. As we have often seen tremo = fugio ; here δίον, timui (see 5, 566), means fugi. — 254. ἰατρῶμεθα, Sch. ; fm ἐπιδόῦναι, demus nobis (testes), let us give oaths (as witnesses). — 256. In prose αἰκίσω, see 16, 545. — 257. = μονήν, ut stare possim contra te, te sustinere, the strength to resist — 259. = ῥίψε. By concluding with this eodem modo tu facito, or avoids ending his speech with words of evil augury. — 261. Δεινὰ ἀνεπίληστα ἐργασμένε, Sch. ; for they derive ἄλαστος fm λα-
ει, to forget. συνημοσύνη (fm συνήμι) = συνθήκη, a convention.
8. Lupis et agnis quanta sortito obtigit, Tecum mihi discordia est,
— 267. See 5, 289. — 268. "All the resources of thy art in

- 71 κείσονται ἐν προθύροισι. Νέψ δέ τε πάντ' ἐπέοικεν,
 72 Ἀρηϊκταμένω, δεδαϊγμένω ὅξεί χαλκῷ,
 κεῖσθαι πάντα δὲ καλὰ θανύντι περ, ὅττι φανήη
 ἀλλ' ὅτε δὴ πολίον τε κάρη πολίον τε γένειον,
 αἰδῶ τ' αἰσχύνωσι κύνες κταμένοιο γέροντος,
 76 τοῦτο δὴ οἴκτιστον πέλεται δειλοῖσι βροτοῖσιν.
 Ἦ ρ' ὁ γέρων, πολιὰς δ' ἄρ' ἀνὰ τρίχας ἔλκετο
 χερσίν,
 τίλλων ἐκ κεφαλῆς· οὐδ' Ἔκτορι θυμὸν ἔπειθεν.
 Μήτηρ δ' αὖθ' ἐτέρωθεν ὀδύρετο δακρυχέουσα,
 80 κόλπον ἀνιέμένη, ἐτέρηφι δὲ μαζὸν ἀνέσχευ'
 καὶ μιν δακρυχέουσ' ἔπεα πτερόεντα προσηύδα·
 Ἔκτορ, τέκνον ἐμόν, τάδε τ' αἶδεο καὶ μ' ἐλέησον
 αὐτήν· εἴ ποτέ τοι λαθικηδέα μαζὸν ἐπέσχον,
 84 τῶν μνησαι, φίλε τέκνον· ἄμυνε δὲ δήϊον ἄνδρα
 τείχεος ἐντὸς ἑών, μηδὲ πρόμος ἴστασο τούτῳ·
 σχέτλιος· εἶπερ γάρ σε κατακτάνη, οὐ σ' ἔτ' ἔγωγε
 κλαύσομαι ἐν λεχέεσσι, φίλον θάλος, δν τέκον αὐτή,
 88 οὐδ' ἄλοχος πολύδωρος, ἄνευθε δέ σε μέγα νῶϊν
 Ἀργείων παρὰ νηυσὶ κύνες ταχέες κατέδονται.
 Ὡς τῷγε κλαίοντε προσαυδήτην φίλον υἱόν,
 πολλὰ λισσομένω· οὐδ' Ἔκτορι θυμὸν ἔπειθον·
 92 ἀλλ' ὄγε μίμν' Ἀχιλῆα πελώριον ἄσσον ἰόντα.
 Ὡς δὲ δράκων ἐπὶ χειρὶ ὀρέστερος ἄνδρα μένησιν,
 βεβρωκὼς κακὰ φάρμακ'· ἔδν δέ τέ μιν χόλος αἰνός·
 σμερδαλέον δὲ δέδορκεν, ἐλίσσόμενος περὶ χειρῶ·
 96 ὥς Ἔκτωρ ἄσβεστον ἔχων μένος οὐχ ὑπεχώρει,
 πύργῳ ἐπὶ προὔχοντι φαεινὴν ἀσπίδ' ἐρείσας.
 Ὀχθήσας δ' ἄρα εἶπε πρὸς δν μεγαλήτορα θυμόν·
 ὦ μοι ἐγών, εἰ μὲν κε πύλας καὶ τείχεα δύνω,
 100 Πουλυδάμας μοι πρῶτος ἐλεγχείην ἀναθήσει,

301. The whole of this picture is reproduced and still further developed by Tyrtæus, Poem i. v. 21, sqq. ; and the comparison may be made with advantage. — 80. Ἀναχαλῶσα, Sch. Lazans, unloosing, uncovering. Mothers, in extreme cases, conjured their children by the breast which had nourished them. — 83. Τὸν παυσίλυπον, λήθην ἱμποιοῦντα τοῖς παισὶ τῶν κακῶν ἀπάντων, Sch. The lyric poet Alcæus applies the same epithet to wine. ἐπέσχον, see 9, 489. — 87. Λέχος, death-bed, as 18, 233 ; 24, 589. θάλος, scion, = child. See 18, 438. — 88. Πολύεδνος, Sch. ; see below 471, 472. μέγα (μεγάλως) ἄνευθε, in prose πάνν πόρρωθεν. — 93. χειρῶ, like χηραμός, 21, 495. — 94. Coluber mala gramina pastus, Virg. — 100. Aristotle quotes this

- 30 Νῦν δὲ δὴ ἐγγύθι μοι θάνατος κακός, οὐδέ τ' ἀνευθεν,
οὐδ' ἀλέη· ἥ γάρ ῥα πάλαι τόγε φίλτερον ἦεν
Ζηνὶ τε καὶ Διὸς υἱεῖ, Ἐκηβόλῳ, οἷ με πάρος γε
πρόφρονες εἰρύατο· νῦν αὐτὲ με Μοῖρα κιχάνει·
34 μὴ μὰν ἀσπονδὶ γε καὶ ἀκλειῶς ἀπολοίμην,
ἀλλὰ μέγα ρέξας τι καὶ ἐσσομένοισι πυθίσθαι.

Achilles and Hector engage. Hector falls. Achilles, in spite of his supplications, refuses to restore his body to his parents. Hector edicts that Achilles shall fall by the hand of Paris, and expires.

- Ὡς ἄρα φωνήσας εἰρύσσατο φάσγανον ὀξύ,
τό οἱ ὑπὸ λαπάρην τέτατο μέγα τε στιβαρόν τε.
38 Οἴμησεν δὲ ἀλείς, ὥστ' αἰετὸς ὑψιπετής,
ὅστ' εἰσιν πεδίοις διὰ νεφέων ἐρεβεννῶν,
ἀρπάξων ἢ ἄρν' ἀμαλὴν ἢ πτώκα λαγῶν·
ὥς Ἐκτωρ οἴμησε, τινάσσων φάσγανον ὀξύ.
2 Ὠρμήθη δ' Ἀχιλεὺς, μένεος δ' ἐμπλήσατο θυμὸν
ἀγρίον· πρόσθεν δὲ σάκος στέρνοιο κάλυψεν
καλόν, δαιδάλεον· κόρυθι δ' ἐπένευε φαιινῇ,
τετραφάλῳ· καλαὶ δὲ περισσεύοντο ἔθειραι
6 χρύσειαι, ἃς Ἡφαιστος ἱεὶ λόφον ἀμφὶ θαμειάς·
οἷος δ' ἀστὴρ εἰσι μετ' ἀστράσι νυκτὸς ἀμολγῶ
ἔσπερος, δὲ κάλλιστος ἐν οὐρανῷ ἴσταται ἀστὴρ·
ὥς αἰχμῆς ἀπέλαμπ' εὐήκεος, ἣν ἄρ' Ἀχιλλεὺς
1) πάλλεν δεξιτερῇ, φρονέων κακὸν Ἐκτορι δίω,
εἰσορόων χρῶα καλόν, ὅπῃ εἴξει μάλιστα.
Τοῦ δὲ καὶ ἄλλο τόσον μὲν ἔχε χρῶα χάλκεα τεύχη,
καλά, τὰ Πατρόκλοιο βίην ἐνάριξε κατακτάς·
φαίνετο δ', ἣ κληῖδες ἀπ' ὤμων αὐχέν' ἔχουσιν,
λαυκανίην, ἵνα τε ψυχῆς ὤκιστος ὄλεθρος·
τῇ ῥ' ἐπὶ οἱ μεμαῶτ' ἔλυσ' ἔγχεϊ διος Ἀχιλλεύς·

38. ἀλείς, in a position to be protected by the shield and the sword which he brandished.—310. Ἀπαλήν, νίαν, Sch. πτώξ, rani-

Virgil has added some ornaments to this comparison, ix. 563.—
Πρόσθε στέρνοιο τὸ σάκος ἐκάλυψεν (αὐτόν).—319. ἀπέλαμψε
aims its subject, and this verb is equivalent to λαμπρόν τι or
πρότης ἐξέει. We should express this word faithfully, if we
d say, "it gleamed from the point;" as we say, it thunders, it
(in German, es blitzte).—322. ἄλλο τόσον, the whole extent of
rest: ὅσον ἦν ἄλλο (other than the place designated at ver. 324),
ν.—324. φαίνετο, was exposed to view, left unprotected; see
99. In order to wound Hector it was necessary to find the place
in his armour; for the arms carried off from Patroclus, t'

- 327 ἀντικρὺ δ' ἀπαλοῖο δι' αὐχένος ἤλυθ' ἀκωκή.
 328 Οὐδ' ἄρ' ἀπ' ἀσφάραγον μελίη τάμε χαλκοβάρεια,
 ὄφρα τί μιν προτιείποι ἀμειβόμενος ἐπέεσσιν.
 Ἥριπε δ' ἐν κονίῃς· ὁ δ' ἐπέυξατο δῖος Ἀχιλλεύς·
 Ἐκτορ, ἀτάρ που ἔφης, Πατροκλῆ' ἐξαναρίζων,
 332 σῶς ἔσσεσθ', ἐμὲ δ' οὐδὲν ὑπίζεο νόσφιν εἶντα.
 Νήπιε, τοῖο δ' ἄνευθεν ἀοσσητῆρ' ἐγὼ μετόπισθε λελείμμεν,
 νηυσὶν ἐπὶ γλαφυρῇσιν ἐγὼ μετόπισθε λελείμμεν,
 ὅς τοι γούνατ' ἔλυσα· σὲ μὲν κύνες ἡδ' οἰωνοὶ
 336 ἐλκήσουσ' αἰκῶς, τὸν δὲ κτεριοῦσιν Ἀχαιοί.
 Τὸν δ' ὀλιγοδρανέων προσέφη κορυθαίολος
 Ἐκτωρ·
 Λίσσομ' ὑπὲρ ψυχῆς καὶ γούνων, σῶν τε τοκῆων,
 μή με ἔα παρὰ νηυσὶ κύνας καταδάσσαι Ἀχαιῶν·
 340 ἀλλὰ σὺ μὲν χαλκύν τε αἶλις χρυσόν τε δέδεξο,
 δῶρα, τὰ τοι δώσουσι πατὴρ καὶ πότνια μήτηρ·
 σῶμα δὲ οἰκαδ' ἐμὸν δόμεναι πάλιν, ὄφρα πυρός με
 Τρῶες καὶ Τρώων ἄλοχοι λελάχωσι θανόντα.
 344 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πύδας ὠκύς
 Ἀχιλλεύς·
 Μή με, κύον, γούνων γουνάζεο, μηδὲ τοκῆων·
 αἶ γάρ πως αὐτόν με μένος καὶ θυμὸς ἀνείη,
 ὧμ' ἀπυταμνόμενον κρέα ἔδμεναι, οἷά μ' ἔοργας·
 348 ὥς οὐκ ἔσθ' ὅς σῆς γε κύνας κεφαλῆς ἀπαλάλκοι,
 οὐδ' εἴ κεν δεκάκις τε καὶ εἰκοσινῆριτ' ἄποινα
 στήσωσ' ἐνθάδ' ἄγοντες, ὑπόσχωνται δὲ καὶ ἄλλα·
 οὐδ' εἴ κέν σ' αὐτὸν χρυσῷ ἐρύσασθαι ἀνώγοι

of Hēphæstus, were impenetrable. — 328. Ἀσφάραγος or σφάραγος, the tracheal artery; λαυκανίη, the throat (24, 642). This distinction of H. was neglected by the poets after him, who, for example, make drink descend by the tracheal artery. — 329. ὄφρα means *in order that*, and the poet does not mean, like his translators, *in such a manner that* . . . Here, as elsewhere (11, 574, sqq.), H. attributes to the spear desires and intentions. — 333. See 15, 254. — 336. = ἀπεισός, αἰκιστικῶς, Sch. — 337. See 15, 24. — 343. λαλ., see 7, 80. — 346. Ἀναπίσσοι, Eust. — 347. We meet this same barbarous idea 4, 35, and 24, 212. οἷα, *qualia*, i. e. *quā re* (= *nam eā re*) *digna*. — 349. Εἰκοσιπλάσιονα, Sch. — 350. ἰστώναι, of the scales, *appendere*; see 13, 745. — 351. ἐρύσασθαι, as also more frequently ἔλκεν, to draw (raise) the scale, to weigh. Some later poets have indeed said that Priam ransomed the body of Hector for its weight in gold. This tradition (drawn perhaps from this verse) and a passage of the Theogony cited by Heyne, Πιστὸς ἀνὴρ χρυσοῖο καὶ ἀργύρου ἀντερύσασθαι Ἀλκίος (ver. 77), confirm the explanation of the Scholiasts: ζυγοσταῆσαι,

- 152 Δαρδανίδης Πρίαμος, οὐδ' ὥς σέγε πότνια μήτηρ
 ἐνθεμένη λεχέεσσι γοήσεται, δν τέκεν αὐτή,
 ἀλλὰ κύνες τε καὶ οἰωνοὶ κατὰ πάντα δάσονται.
 Τὸν δὲ καταθνήσκων προσέφη κορυθαίολος Ἔκτωρ·
 156 Ἥ σ' εὖ γιγνώσκων προτιόσσομαι, οὐδ' ἄρ' ἔμελλον
 πείσειν· ἡ γὰρ σοίγε σιδήρεος ἐν φρεσὶ θυμός.
 Φράζω νῦν, μή τοί τι θεῶν μήνιμα γένωμαι,
 ἥματι τῷ, ὅτε κέν σε Πάρις καὶ Φοῖβος Ἀπόλλων,
 60 ἐσθλὸν ἔοντ', ὀλέσωσιν ἐνὶ Σκατῇσι πύλῃσιν.
 Ὡς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψεν·
 ψυχὴ δ' ἐκ ῥέθρων πταμένη Ἀϊδόςδε βεβήκει,
 δν πότμον γοώωσα, λιποῦσ' ἄδροτῆτα καὶ ἥβην.
 64 Τὸν καὶ τεθνηῶτα προσηύδα διὸς Ἀχιλλεύς·
 Τίθναθι· Κῆρα δ' ἐγὼ τότε δέξομαι, ὅππότε κεν δῇ
 Ζεὺς ἐθέλῃ τελέσαι ἡδ' ἀθάνατοι θεοὶ ἄλλοι.

Achilles strips the body of Hector, and drags him fastened by the net to his chariot. Priam wishes to go and supplicate Achilles. Hecuba laments. Andromache flies to the tower, sees and faints, whilst her women wail around her.

- Ἥ ῥα, καὶ ἐκ νεκροῖο ἐρύσσατο χάλκεον ἔγχος.
 38 Καὶ τόγ' ἀνευθεν ἔθηχ', ὃ δ' ἀπ' ὤμων τεύχε' ἐσύλα
 αἱματόεντ'· ἄλλοι δὲ περιδραμον νῆες Ἀχαιῶν,
 οἳ καὶ θηήσαντο φυὴν καὶ εἶδος ἀγητὸν
 Ἕκτορος· οὐδ' ἄρα οἳ τις ἀνουτητί γε παρέστη.
 2 Ὡδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον·
 ὦ πόποι, ἡ μάλα δὴ μαλακώτερος ἀμφαφάσθαι

πιστῆσαι. Recent annotators translate ἐρύσασθαι by *deliver*, setting aside the idea of the balance. — 352, sqq. Imitated by Virg., x. 7, sqq.—356. Προσβλέπω, *Sch.* The same word occurs *Od.* 7, 31. i. e., Yes, knowing thee well, I look at thee; i. e. I see thee such I have ever known thee. — 358. See 16, 852.—360. “Hectore ulto, quum Achilles circa moenia Trojanorum vagaretur ac diceret solum Trojam expugnasse, Apollo iratus, Parim se simulans, quem mortalem habuisse dicitur, sagittâ percussit, et occidit.” *Argin.* fab. 107. — 362, sqq. See 16, 856, sqq., and the end of the neid.

370. Hdt. tells a similar story of an officer of the Persian army led in the battle of Plataea, ix., ch. 25: Ὁ δὲ νεκρὸς ἦν θίης ος μεγάθεος εἵνεκα καὶ κάλλιος. Τῶνδε εἵνεκα καὶ ταῦτα ἐποίουν, εἰπόντες τὰς τάξεις ἐφοίτειον θηησόμενοι Μασίστιον. “Hector was handsome, that Plutarch relates, in his life of Aratus, that a port having spread at Lacedæmon that there had arrived a young n perfectly handsome, and who resembled Hector, all the people to see him, and that they pressed round him in such a way, that

- 374 Ἐκτωρ, ἥ ὅτε νῆας ἐνέπρησεν πυρὶ κηλέψ.
 ὦς ἄρα τις εἶπεσκε, καὶ οὐτήσασκε παραστάς.
 376 Τὸν δ' ἐπεὶ ἐξενάριξε ποδάρκης δῖος Ἀχιλλεύς,
 στὰς ἐν Ἀχαιοῖσιν ἔπεα πτερόεντ' ἀγόρευεν·
 ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 ἐπειδὴ τόνδ' ἄνδρα θεοὶ δαμάσασθαι ἔδωκαν,
 380 ὃς κακὰ πόλλ' ἔρρεξεν, ὅς οὐ σύμπαντες οἱ ἄλλοι·
 εἰ δ' ἄγετ', ἀμφὶ πόλιν σὺν τεύχεσι πειρηθῶμεν,
 ὄφρα κέ τι γινώμεν Τρώων νόον, ὅντιν' ἔχουσιν·
 ἢ καταλείψουσιν πόλιν ἄκρην, τοῦδε πεσόντος,
 384 ἢ ἐ μένειν μεμάασι, καὶ Ἐκτορος οὐκ ἐγ' εἶνός.
 Ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός;
 Κεῖται γὰρ νήεσσι νέκυς ἄκλαντος, ἄθαπτος,
 Πάτροκλος· τοῦ δ' οὐκ ἐπιλήσομαι, ὄφρ' ἂν ἔγωγε
 388 ζωοῖσιν μετέω, καὶ μοι φίλα γούνατ' ὀρώρῃ·
 εἰ δὲ θανόντων περ καταλήθοντ' εἰν Ἀῖδαο,
 αὐτὰρ ἐγὼ καὶ κεῖθι φίλου μεμνήσομ' ἐταίρου.
 Νῦν δ' ἄγ', αἰείδοντες Παιήονα, κοῦροι Ἀχαιῶν,
 392 νηυσὶν ἐπι γλαφυρῇσι νεώμεθα, τόνδε δ' ἄγωμεν.
 Ἡράμεθα μέγα κῦδος· ἐπέφνομεν Ἐκτορα δῖον,
 ᾧ Τρῳῆες κατὰ ἄστυ θεῶ ὥς εὐχετόωντο.
 Ἡ ῥα, καὶ Ἐκτορα δῖον ἀεικέα μήδετο ἔργα.
 396 Ἀμφοτέρων μετόπισθε ποδῶν τέτρηνε τένοντε
 ἐς σφυρὸν ἐκ πτέρνης, βοέους δ' ἐξήπτεν ἰμάντας,
 ἐκ δίφροιο δ' ἔδησε· κάρη δ' ἔλκεσθαι ἔασεν·
 ἐς δίφρον δ' ἀναβάς, ἀνά τε κλυτὰ τεύχε' αἰέρας,
 400 μᾶστιξέν ῥ' ἐλάαν, τῷ δ' οὐκ ἄκουτε πετέσθην.
 Τοῦ δ' ἦν ἐλκομένοιο κονίσσαλος· ἀμφὶ δὲ χαῖται

he was crushed by the crowd." *Mad. Dacier*.—379. ἐπειδὴ with the first long, a licence admitted by Epic poetry at the beginning of a line.—381. See I, 302. *πειρ.*, see 5, 220; 11, 386.—383. = ἀκρόπολιν.—386. "Achilles was eager to crown his victorious attack by the capture of the city, then in consternation; but a decree of destiny, often mentioned by the poet, refused him this glory. Remark with what skill H. avoids resting upon a weakness so prejudicial to the interest inspired by the principal hero of the Iliad." *Eustath.*—391, sqq. These lines have been thus reproduced by Abronus Silo (*Seneca, Suasoria*):

"Ite agite, o Danai, magnum Pæana canentes;
 Ite triumphantes: belli mora concidit Hector."

—395. *Ἐργάζετο, ἐποίησεν, Sch.*; with two accus.; see Gr. 756. The picture which follows has been admired in all times, and often

- 102 κυάνεαι πίτναντο, κάρη δ' ἅπαν ἐν κονίησιν
 κείτο, πάρος χαρίεν· τότε δὲ Ζεὺς δυσμενέεσσιν
 104 δῶκεν αἰκίσσασθαι ἐῷ ἐν πατρίδι γαίῃ.
 Ὡς τοῦ μὲν κεκόνιτο κάρη ἅπαν· ἡ δὲ νυ μήτηρ
 τίλλε κόμην, ἀπὸ δὲ λιπαρὴν ἔρριψε καλύπτρην
 τηλόσε· κώκυσεν δὲ μάλα μέγα, παῖδ' ἐσιδοῦσα.
 108 Ὡμωξεν δ' ἐλεεινὰ πατὴρ φίλος, ἀμφὶ δὲ λαοὶ
 κωκυτῷ τ' εἶχοντο καὶ οἰμωγῇ κατὰ ἄστυ·
 τῷ δὲ μάλιστ' ἄρ' ἦν ἐναλίγκιον, ὥς εἰ ἅπασα
 Ἴλιος ὀφρυνέεσσα πυρὶ σμύχοιτο κατ' ἄκρης.
 112 Λαοὶ μὲν ῥα γέροντα μόγις ἔχον ἀσχαλῶντα
 ἐξελθεῖν μεμαῶτα πυλάων Δαρδανιάων·
 πάντας δ' ἐλλιτάνευε, κυλινδόμενος κατὰ κόπρον,
 ἐξονομακλήδην ὀνομάζων ἄνδρα ἕκαστον·
 116 Σχέσθε, φίλοι, καὶ μ' οἷον ἰάσατε, κηδόμενοί περ,
 ἐξελθόντα πόλῃος, ἰκέσθ' ἐπὶ νῆας Ἀχαιῶν,
 λίσσωμ' ἀνέρα τοῦτον ἀτάσθαλον, ὀβριμοεργόν,
 ἦν πως ἡλικίην αἰδέσσεται ἡδ' ἐλεήσει
 120 γῆρας. Καὶ δὲ νυ τῷδε πατὴρ τοιόςδε τέτυκται,
 Πηλεΐδης, ὅς μιν ἔτικτε καὶ ἔτρεφε, πῆμα γενέσθαι
 Τρωσὶ· μάλιστα δ' ἐμοὶ περὶ πάντων ἄλγε' ἔθηκεν.
 Τόσσους γάρ μοι παῖδας ἀπέκτανε τηλεθάοντας·
 124 τῶν πάντων οὐ τόσσον ὀδύρομαι, ἀχνύμενός περ,
 ὥς ἑνός, οὐ μ' ἄχος ὀξὺ κατοίσεται Ἀΐδος εἴσω,
 Ἔκτορος· ὥς ὄφελεν θανέειν ἐν χερσὶν ἐμῇσιν·
 τῷ κε κορεσσάμεθα κλαίοντέ τε μυρομένω τε,
 128 μήτηρ θ', ἣ μιν ἔτικτε, δυσάμμορος, ἡδ' ἐγὼ αὐτός.
 Ὡς ἔφατο κλαίων· ἐπὶ δὲ στενάχοντο πολῖται·
 Τρωῆσιν δ' Ἑκάβη ἀδινοῦ ἐξῆρχε γόοιο·
 Τέκνον, ἐγὼ δειλὴ τί νυ βείομαι, αἰνὰ παθοῦσα,
 σεῦ ἀποτεθνηῶτος; ὃ μοι νύκτας τε καὶ ἡμῶρ
 εὐχλωὴ κατὰ ἄστυ πελέσκειο, πᾶσι τ' ὄνειαρ,
 Τρωσὶ τε καὶ Τρωῆσι κατὰ πτόλιν, οἳ σε θεὸν ὥς
 δειδέχατ'· ἡ γάρ κέ σφι μάλα μέγα κῦδος ἔησθα
 ζῶος ἐών· νῦν αὖ θάνατος καὶ Μοῖρα κιχάνει.

esented by artists. — 402. Ἐξεπετάννυντο, Sch. — 411. Ἐπὶ
 ὡδους τόπου κειμένη, Sch.; see 20, 151. Virgil has amplified
 verse, *Æn.* iv. 668, sqq. — 414. Ἀντὶ τοῦ κόνιν, ἢ συρφετόν,
 ; see 24, 164. — 416. "In spite of your anxiety for me."
 is *Montb.* — 419. = αἰδέσθαι. — 430. See 18, 316. — 431. Εἰς τί
 ἰώσω; ὃ ἐστὶ ζῆσθαι, Sch.; fm βαίνω, see 24, 131, and 15, 194.

- 437 Ὡς ἔφατο κλαίουσ' ἄλοχος δ' οὐπω τι πέπυστο
 Ἐκτορος· οὐ γάρ οἱ τις ἐτήτυμος ἄγγελος ἐλθὼν
 ἤγγειλ' ὅττι ρά οἱ πόσις ἔκτοθι μέμνε πυλάων·
 440 ἀλλ' ἢ γ' ἰστὸν ὑφαίνει, μυχῶ δόμου ὑψηλοῖο,
 δίπλακα πορφυρέην, ἐν δὲ θρόνα ποικίλ' ἔπασσεν.
 Κέκλετο δ' ἀμφιπόλοισιν ἐϋπλοκάμοις κατὰ δῶμα
 ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν, ὅφρα πέλοιτο
 444 Ἐκτορι θερμὰ λοετρὰ μάχης ἐκ νοστήσαντι·
 νηπίη, οὐδ' ἐνόησεν, ὃ μιν μάλα τῆλε λοετρῶν
 χερσὶν Ἀχιλλῆος δάμασε γλαυκῶπις Ἀθήνη.
 Κωκυτοῦ δ' ἤκουσε καὶ οἰμωγῆς ἀπὸ πύργου·
 448 τῆς δ' ἐλελίχθη γυῖα, χαμαὶ δέ οἱ ἔκπεσε κερκίς·
 ἦ δ' αὖτις δμῶῃσιν ἐϋπλοκάμοισι μετηῦδα·
 Δεῦτε, δῶμα μοι ἔπεσθον, ἴδωμ', ὅτιν' ἔργα τέ-
 τυκται.
 Αἰδοίης ἐκυρῆς ὁπὸς ἔκλυον· ἐν δ' ἐμοὶ αὐτῇ
 452 στήθεσι πάλλεται ἦτορ ἀνὰ στόμα, νέρθε δὲ γούνα
 πῆγνυται· ἐγγὺς δὴ τι κακὸν Πριάμοιο τέκεσσιν.
 Αἶ γὰρ ἀπ' οὐατος εἶη ἐμεῦ ἔπος· ἀλλὰ μάλ' αἰνῶς
 δεῖδω μὴ δὴ μοι θρασὺν Ἐκτορα δίος Ἀχιλλεύς,
 456 μοῦνον ἀποτμήξας πόλιος, πεδίονδε δίηται,
 καὶ δὴ μιν καταπαύσῃ ἀγνοορίας ἀλεγεινῆς,
 ἣ μιν ἔχεσκ'· ἐπεὶ οὐ ποτ' ἐνὶ πληθυὶ μένεν ἀνδρῶν,
 ἀλλὰ πολὺ προθέεσκε, τὸ δν μένος οὐδενὶ εἰκων.
 460 Ὡς φαμένη μεγάροιο διέσσυτο μαινάδι ἴση,
 παλλομένη κραδίην· ἅμα δ' ἀμφίπολοι κίον αὐτῇ.
 Αὐτὰρ ἐπεὶ πύργον τε καὶ ἀνδρῶν ἴξεν ὄμιλον,
 ἔστη παπτήνας· ἐπὶ τείχεϊ· τὸν δ' ἐνόησεν
 464 ἑλκόμενον πρόσθεν πόλιος· ταχέες δὲ μιν ἵπποι
 ἔλκον ἀκηδέστως κοίλας ἐπὶ νῆας Ἀχαιῶν.
 Τὴν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψεν·
 ἥριπε δ' ἐξοπίσω, ἀπὸ δὲ ψυχὴν ἐκάπυσσεν.
 468 Τῆλε δ' ἀπὸ κρατὸς χεῖε δέσματα σιγαλόεντα,

— 435. *Excipiebant, salutabant*; see 4, 4, and in the *Od.* 7, 71, 72. — 437. "H. prepares with skill the grief of Andromache, who will appear still more afflicted than Hecuba, because surprise always augments affliction." *Mad. Dacier.*—440, 441. See 3, 125, 126. — 441. *θρόνα*, coloured designs, flowers. — 443. See 18, 344.—445. = ὅτι. — 448. *Κλονοειδῶς ἐσιίσθη ὑπὸ τρόμου*, *Sch.*—450. = ἄρινα.—454. See 18, 272. — 463. "There is here a great delicacy, a profound knowledge of grief, in not naming Hector on this occasion: she sees him; horses drag him." *Dugas Month.* — 467. Ἀπέπνευσε· κάπος γάρ

- 469 ἄμπυκα, κεκρύφαλόν τε ἰδὲ πλεκτὴν ἀναδέσμην,
 κρήδεμνόν θ', ὃ ρά οἱ δῶκε χρυσήν Ἀφροδίτη
 ἡματι τιῶ, ὅτε μιν κορυθαίολος ἠγάγεθ' Ἐκτωρ
 472 ἐκ δόμου Ἡετίωνος, ἐπεὶ πόρε μυρία ἔδνα.
 Ἀμφὶ δέ μιν γαλόῳ τε καὶ εἰνατέρεις ἄλεις ἔσταν,
 αἱ ἔμετὰ σφίσιν εἶχον ἀτυζομένην ἀπολέσθαι.
 Ἡ δ' ἐπεὶ οὖν ἄμπνυτο, καὶ ἐς φρένα θυμὸς ἀγέρθη,
 476 ἀμβλήδην γούωσα μετὰ Τρωῇσιν ἔειπεν·
 Ἐκτορ, ἐγὼ δύστηνος· ἰὼ ἄρα γεινόμεθ' αἶσῃ
 ἀμφοτέροι, σὺ μὲν ἐν Τροίῃ Πριάμου κατὰ δῶμα,
 αὐτὰρ ἐγὼ Θήβησιν ὑπὸ Πλάκῃ ὕλησση,
 480 ἐν δόμῳ Ἡετίωνος, ὃ μ' ἔτρεφε τυτθὸν ἐοῦσαν,
 δύςμορος αἰνόμορον· ὥς μὴ ὠφελλε τεκέσθαι.
 Νῦν δὲ σὺ μὲν ῥ' Αἴδαο δόμους, ὑπὸ κεύθει γαίης,
 ἔρχεαι, αὐτὰρ ἐμὲ στυγερώϊ ἐνὶ πένθει λείπεις
 484 χήρην ἐν μεγάροισι· παῖς δ' ἔτι νήπιος αὐτῶς,
 ὃν τέκομεν σύ τ' ἐγὼ τε, δυσάμμοροι· οὔτε σὺ τούτῳ
 ἔσσειαι, Ἐκτορ, ὕνειαρ, ἐπεὶ θάνεις, οὔτε σοὶ οὔτος.
 Ἦνπερ γὰρ πόλεμόν γε φύγῃ πολὺδακρυν Ἀχαιῶν,
 488 αἰεὶ τοι τούτῳ γε πόνος καὶ κήδε' ὀπίσσω
 ἔσσοντ'· ἄλλοι γάρ οἱ ἀπουρήσουσιν ἀρούρας.
 Ἥμαρ δ' ὄρφανικὸν παναφήλικα παῖδα τίθησιν·

λείπεται τὸ πνεῦμα κατὰ διάλεκτον, Sch.—468. ἔχε = ἀπέβαλε (let
 ll), of things which have an undulating motion, e. g. *vestis fluit ad
 los*. *δέσματα*, the bands forming the diadem. — 469. ἄμπυξ, a
 band which collected the hair on the top of the head; I say band,
 not ring, because Æschylus gives it the epithet of *πολύμιτος*, 'com-
 posed of many threads,' although it is elsewhere qualified by *χρυσία*,
 and we have seen *χρυσάμπυκες ἵπποι*, 5, 358. *κεκρύφαλον*, net-
 work. *ἀναδέσμη*, according to Eustathius, was a chain with which
 men encircled their heads to the height of the temples. — 470.
κρήδεμνον, see 14, 184. [Cp. gives the English equivalents as:
net, frontlet, diadem.]—473. See 6, 378. — 474. Constr. *εἶχον ἀπο-
 λείσθαι*, *retinebant, cohibebant quominus se perderet*. — 476. *Ὀἶον ἀνα-
 λάδην*, *ἀπὸ προοιμίου, Apollon*.; fm *ἀναβάλλεσθαι*, *Od.* 1, 155,
μυζῶν ἀνεβάλλετο καλὸν αἰεῖν, exornus est.—479. See 1, 366. —
 f, sqq. Some of the ancient critics here suppressed thirteen lines
 499. According to such critics, such words do not become a
 g's grandson; they can only apply to an ordinary orphan. Mad-
 dier, in a note, has shown how ill-founded this decision was. We
 must compare with the picture which follows, that which Sophocles
 puts into the mouth of Œdipus, when separating from his daughters,
 1. *Rex*, 1486, sqq. — 488. *ἀπουρίζω*, an Ionic form of *ἀφορίζω*,
 to take away (something) from the limits (ὅροι), to diminish, impair.
 The texts read *ἀπουρήσουσιν*, explained by *ἀφαιρήσουσι*, fut. de-
 rived from aor. *ἀπουρεῖν*, fm *ἀπαυράω*, imperf. *ἀπηύρων*, to carry

- 491 πάντα δ' ὑπεμνήμυκε, δεδάκρυνται δὲ παρειαί.
 492 Δευόμενος δέ τ' ἄνεισι πάϊς ἐς πατρός ἐταίρους,
 ἄλλον μὲν χλαίνης ἐρύων, ἄλλον δὲ χιτῶνος·
 τῶν δ' ἐλεσάντων κοτύλην τις τυτθὸν ἐπέσχευ,
 χεῖλεα μὲν τ' ἐδίην', ὑπερώην δ' οὐκ ἐδίηνεν.
 496 Τὸν δὲ καὶ ἀμφιθαλῆς ἐκ δαιτύος ἐστυφέλιξεν,
 χερσὶν πεπληγῶς καὶ ὄνειδείοισιν ἐνίσσων·
 ἔρρ' οὕτως· οὐ σός γε πατὴρ μεταδαίνυται ἡμῖν.
 Δακρυόεις δέ τ' ἄνεισι πάϊς ἐς μητέρα χήρην,
 500 Ἀστυάναξ, ὃς πρὶν μὲν ἐοῦ ἐπὶ γούνασι πατρός
 μυελὸν οἶον ἔδεσκε καὶ οἶων πίονα δημόν·
 αὐτὰρ ὅθ' ὕπνος ἔλοι, παύσαιτό τε νηπιαχεύων,
 εὐδεσκ' ἐν λέκτροισιν, ἐν ἀγκαλλίδεσσι τιθήνης,
 504 εὐνῇ ἐνι μαλακῇ, θαλέων ἐμπλησάμενος κῆρ·
 νῦν δ' ἂν πολλὰ πάθῃσι, φίλου ἀπὸ πατρός ἀμαρτῶν,
 Ἀστυάναξ ὃν Τρῶες ἐπὶ κλησὶν καλέουσιν·
 οἶος γάρ σφιν ἔρυσσεν πύλας καὶ τείχεα μακρά.
 508 Νῦν δὲ σὲ μὲν παρὰ νηυσὶ κορωνίσιν, νόσφι τοκῆων,
 αἰόλαι εὐλαὶ ἔδονται, ἐπεὶ κε κύνες κορέσωνται,
 γυμνόν· ἀτάρ τοι εἶματ' ἐνὶ μεγάροισι κέονται,
 λεπτά τε καὶ χαρίεντα, τετυγμένα χερσὶ γυναικῶν.
 512 Ἀλλ' ἦτοι τὰδε πάντα καταφλέξω πυρὶ κηλέῳ,
 οὐδὲν σοίγ' ὄφελος, ἐπεὶ οὐκ ἐγκείσεται αὐτοῖς,
 ἀλλὰ πρὸς Τρώων καὶ Τρωϊάδων κλέος εἶναι.
 ὦς ἔφατο κλαίουσ'· ἐπὶ δὲ στενάχοντο γυναῖκες.

off.—490. = ὄρφανία, as we have seen δούλιον ἡμαρ, a state of servitude. ἀφῆλιξ, in prose, means one who has passed the *etatis civilis* (ἡλικίαν); but here ἀφῆλιξ means one who is without ἡλικίαις, without youthful companions, separated from, or rejected by his comrades. — 491. Perf. of ὑπημύω, = ὑπεμνήμυκε: she always bends, hangs down, her head. δεδάκρ., see 16, 7. — 492. Ἐνδείης ὦν, Sch. — — 493. Genitives indicating the part touched; see 1, 197. — 494. ἐπέσχευ, see 9, 489. — 495. Used proverbially by Lucian, in his treatise *de Mercede conductis*, ch. 20. — 496. ἀμφιθαλής, lit. flourishing on both sides, is said of a child whose father and mother are living: *puer patrimus et matrimus*. — 497. ὄνειδαίους (ἐπισιν) ἐνίσσων, see 15, 198. — 501. In Hebrew poetry the figurative expression of marrow and fatness (*medulla, adeps, pinguedo*), to express every thing most exquisite and most delicate, is common. — 502. Νηπιονόμενος, Sch.; to play. — 504. θάλη, plur. of θάλος, explained by *πίότης, λιπαρίαί, τρυφαί*, by the grammarians, who cite this line of an unknown poet: Τὴν μὲν ἐγὼ θαλίεσσιν ἀνίτρεφον. — 505. = ἀφάμαρτων, see 6, 411. — 507. See *ibid.* 403. — 509. αἰόλαι, *mobiles*; see 12, 167. — 513. οὐδὲν ὄφελος σοί, sc. ὄντα. — 514. ἀλλὰ (ὥς τε) εἶναι κλέος (σοι).

Hector no longer hesitates. He hurls his javelin at Achilles in in. Deïphobus has disappeared. A sad presentiment seizes Hector.

7 Ὡς φαμένη, καὶ κερδοσύνη ἡγήσατ' Ἀθήνη·
8 Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
τὸν πρότερος προσέειπε μέγας κορυθαίολος Ἔκτωρ·
Οὐ σ' ἔτι, Πηλέος υἱέ, φοβήσομαι, ὥς τὸ πάρος
περ.

Τρὶς περὶ ἄστρῳ μέγα Πριάμου δῖον, οὐδέ ποτ' ἔτλην
2 μῆναι ἐπερχόμενον· νῦν αὐτὲ με θυμὸς ἀνῆκεν
στήμεναι ἀντία σείο· ἔλοιμί κεν, ἢ κεν ἀλοίην.
'Αλλ' ἄγε δεῦρο θεοὺς ἐπιδώμεθα· τοὶ γὰρ ἄριστοι
μάρτυροι ἔσσονται καὶ ἐπίσκοποι ἀρμονιάων·
6 οὐ γὰρ ἐγὼ σ' ἔκπαγλον ἀεικίω, αἱ κεν ἐμοὶ Ζεὺς
δώῃ καμμονίην, σὴν δὲ ψυχὴν ἀφέλωμαι·
ἀλλ' ἐπεὶ ἄρ' κέ σε συλήσω κλυτὰ τεύχε', Ἀχιλλεῦ,
νεκρὸν Ἀχαιοῖσιν δώσω πάλιν· ὥς δὲ σὺ ῥέζειν.
7 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν πρὸς ἔφη πόδας ὠκὺς
'Αχιλλεύς·

Ἔκτορ, μή μοι, ἄλαστε, συνημοσύνας ἀγόρευε.
'Ὡς οὐκ ἔστι λένουσι καὶ ἀνδράσιν ὄρκια πιστά,
οὐδὲ λύκοι τε καὶ ἄρνες ὁμόφρονα θυμὸν ἔχουσιν,
1 ἀλλὰ κακὰ φρονέουσι διαμπερὲς ἀλλήλοισιν·
ὥς οὐκ ἔστ' ἐμὲ καὶ σὲ φιλήμεναι, οὔτε τι νῶϊν
ὄρκια ἔσσονται, πρὶν γ' ἢ ἕτερόν γε πεσόντα
αἵματος ἄσαι Ἄρῃα, ταλαύρινον πολεμιστήν.
Παντοίῃς ἀρετῇς μιμνήσκεο· νῦν σε μάλα χρὴ
αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν.
Οὐ τοι ἔτ' ἔσθ' ὑπάλυξίς· ἄφαρ δέ σε Παλλὰς Ἀθήνη
ἔγχει ἐμῷ δαμάει· νῦν δ' ἀθρόα πάντ' ἀποτίσεις

47. καὶ is very expressive : she not only urged him by words ; also marched first against Achilles. Athênê acted in the same towards Pandarus, 4, 86, sqq. — 251. As we have often seen *1, tremo* = *fugio* ; here *δῖον, timui* (see 5, 566), means *fugi*. — 254. *μαρτυρώμεθα, Sch.* ; fm *ἐπιδόυναι, demus nobis (testes)*, let us give gods (as witnesses). — 256. In prose *αἰκίω*, see 16, 545. — 257. = *μονήν, ut stare possim contra te, te sustinere*, the strength to resist. — 259. = *ρίζε*. By concluding with this *eodem modo tu facito*, Hector avoids ending his speech with words of evil augury. — 261. *Δεῖ-αι ἀνεπίληστα εἰργασμέναι, Sch.* ; for they derive *ἄλαστος* fm *λα-αι*, to forget. *συνημοσύνη* (fm *συνήμι*) = *συνθήκη*, a convention. 13. *Lapis et agnis quanta sortito obtigit, Tecum mihi discordia est*, — 267. See 5, 289. — 268. "All the resources of thy art in

- 15 Δείοντο ψάμαθοι, δέοντο δὲ τεύχεα φωτῶν
 16 δάκρυσι· τοῖον γὰρ πόθεον μήστῳρα φόβοιο.
 Τοῖσι δὲ Πηλεΐδης ἀδινούῃ ἐξῆρχε γόοιο,
 χεῖρας ἐπ' ἀνδροφόνους θέμενος στήθεσιν ἑταῖρου·
 Χαῖρέ μοι, ὦ Πάτροκλε, καὶ εἰν Ἀΐδαο δόμοισιν·
 20 πάντα γὰρ ἤδη τοι τελέω, τὰ πάροιθεν ὑπέστην,
 Ἔκτορα δεῦρ' ἐρύσας δώσειν κυσὶν ὦμὰ δάσασθαι,
 δώδεκα δὲ προπάροιθε πυρῆς ἀποδειροτομήσειν
 Τρώων ἀγλαὰ τέκνα, σέθεν κταμένοιο χολωθείς.
 24 Ἡ ῥα, καὶ Ἔκτορα δῖον ἀεικέα μήδετο ἔργα,
 πρηνέα παρ' λεχέεσσι Μενoitιάδαο τανύσσας
 ἐν κονίῃς· οἱ δ' ἔντε' ἀφωπλίζοντο ἕκαστος
 χάλκεα, μαρμαίροντα, λύνον δ' ὑψηχέας ἵππους·
 28 καδ' ὃ ἶζον παρὰ νηὶ ποδώκεος Αἰακίδαο,
 μυρίοι· αὐτὰρ ὁ τοῖσι τάφον μενοεικέα δαίνυ.
 Πολλοὶ μὲν βύες ἀργοὶ ὀρέχθεον ἀμφὶ σιδήρῳ
 σφαζόμενοι, πολλοὶ δ' ὄϊες καὶ μηκάδες αἶγες·
 32 πολλοὶ δ' ἀργιόδοντες ὕες, θαλίθοντες ἀλοιφῇ,
 εὐόμενοι τανύοντο διὰ φλογὸς Ἡφαίστοιο·
 πάντῃ δ' ἀμφὶ νέκυν κοτυλήρηντον ἔρρεεν αἶμα.
 Αὐτὰρ τόνγε ἄνακτα πυδώκεα Πηλεΐωνα
 36 εἰς Ἀγαμέμνονα δῖον ἄγον βασιλῆες Ἀχαιῶν,
 σπουδῇ παρπεπιθόντες, ἑταῖρου χωόμενον κῆρ.
 Οἱ δ' ὅτε δὴ κλισίην Ἀγαμέμνονος ἶζον ἰόντες,
 αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσαν

following reflexion : " Complaints and lamentations are not devoid of a certain charm. Doubtless we feel a lively pain at the loss of a friend, but we love to recall the recollection of him, to see what he did, in order to represent himself to us such as he was."—18. = ἐπι-
 θίμιμος. " There is in this apostrophe of Achilles a mixture of gentleness and ferocity, which suit well with his character." *Mad. Dacier*.—24. See 22, 395.—26. Ἀφωπύοντο, *Sch.*—29. τάφον δαίνυ, furnished forth himself *A feast funereal* [Cp.], as elsewhere νίκην δαίνυ-
 ναι. See 9, 70. The idea of a repast communicated to τάφος by the verb, leads to the epithet μενοεικής (9, 90).—30. ἀργός, brilliant, nitid (sleek-skinned), but not necessarily white; for this colour is not admissible in a funeral victim. ὀρέχθεον, ἀπτείνοντο ἀναιρούμενοι, *Sch.*; extended, elongated themselves under the knife. Animals tremble and stretch out their limbs at the time of death.—32. See 9, 467 and 208.—34. " The periphrasis, by goblets full, renders pretty well the Greek adj. κοτυλήρηντον, derived from κοτύλη, a goblet, and ἀρύσαι, to drain; i. e. as much of a goblet as one can drain, according to the remark of Aristarchus, and not as much as can flow from a goblet; for then it would be necessary to read κοτυλήρηντον, with two ῥ's, a

- 00 Νῦν δὲ δὴ ἐγγύθι μοι θάνατος κακός, οὐδὲ τ' ἀνευθεν,
οὐδ' ἀλέη· ἥ γάρ ῥα πάλαι τύγε φίλτερον ἦεν
Ζηνὶ τε καὶ Διὸς υἱεῖ, Ἐκηβόλω, οἱ με πάρος γε
πρόφρονες εἰρύατο· νῦν αὐτὲ με Μοῖρα κιχάνει·
04 μὴ μὰν ἀσπουδί γε καὶ ἀκλειῶς ἀπολοιμήν,
ἀλλὰ μέγα ῥέξας τι καὶ ἐσσομένοισι πυθέσθαι.

Achilles and Hector engage. Hector falls. Achilles, in spite of his supplications, refuses to restore his body to his parents. Hector predicts that Achilles shall fall by the hand of Paris, and expires.

- ᾧς ἄρα φωνήσας εἰρύσσατο φάσγανον ὀξύ,
τό οἱ ὑπὸ λαπάρην τέτατο μέγα τε στιβαρόν τε.
08 Οἷμησεν δὲ αἰεὶς, ὥστ' αἰετὸς ὑψιπετής,
ὅστ' εἴσιν πεδίονδε διὰ νεφέων ἐρεβεννῶν,
ἀρπάξων ἢ ἄρν' ἀμαλὴν ἢ πτώκα λαγῶν·
ὥς Ἐκτωρ οἷμησε, τινάσσων φάσγανον ὀξύ.
12 Ὠρμήθη δ' Ἀχιλλεύς, μένεος δ' ἐμπλήσατο θυμὸν
ἀγρίου· πρόσθεν δὲ σάκος στέρνοιο κάλυψεν
καλόν, δαιδάλεον· κόρυθι δ' ἐπένευε φαεινῇ,
τετραφάλῳ· καλαὶ δὲ περισσεύοντο ἔθειραι
6 χρύσειαι, ἃς Ἡφαιστος ἔει λόφον ἀμφὶ θαμειάς·
οἷος δ' ἀστήρ εἴσι μετ' ἀστράσι νυκτὸς ἀμολγῷ
ἔσπερος, δὲ κάλλιστος ἐν οὐρανῷ ἴσταται ἀστήρ·
ὥς αἰχμῆς ἀπέλαμπ' εὐήκεος, ἣν ἄρ' Ἀχιλλεὺς
0 πάλλεν δεξιτερῇ, φρονέων κακὸν Ἐκτορι δίω,
εἰσορόων χροά καλόν, ὅπη εἴξειε μάλιστα.
Τοῦ δὲ καὶ ἄλλο τόσον μὲν ἔχε χροά χάλκεα τεύχη,
καλά, τὰ Πατρόκλοιο βίην ἐνάριξε κατακτάς·
4 φαίνετο δ', ἣ κληῖδες ἀπ' ὤμων αὐχέν' ἔχουσιν,
λαυκανίην, ἵνα τε ψυχῆς ὤκιστος ὄλεθρος·
τῇ ῥ' ἐπὶ οἱ μεμαῶτ' ἔλυσ' ἔγχεϊ διός Ἀχιλλεύς·

08. ἀλέει, in a position to be protected by the shield and the sword which he brandished.—310. Ἀπαλὴν, νίαν, Sch. πτώξ, ρατί. Virgil has added some ornaments to this comparison, ix. 563.—. Πρόσθε στέρνον τὸ σάκος ἐκάλυψεν (αὐτόν).—319. ἀπέλαμψε tains its subject, and this verb is equivalent to λαμπρόν τι or πρότης ἐξέει. We should express this word faithfully, if we could say, “it gleamed from the point;” as we say, it thunders, it is (in German, es blüht).—322. ἄλλο τόσον, the whole extent of rest: ὅσον ἢν ἄλλο (other than the place designated at ver. 324), εν.—324. ἐφαίνετο, was exposed to view, left unprotected; see 199. In order to wound Hector it was necessary to find the de-in his armour; for the arms carried off from Patroclus, the work

- 70 οὐ μὲν μεν ζώνοντος ἀκήδεις, ἀλλὰ θανόντος·
θάπτε με ὅττι τάχιστα, πύλας Ἀΐδαο περήσω.
- 72 Τῇλέ με εἵργουσι ψυχαί, εἶδωλα καμόντων,
οὐδὲ μέ πω μίσγεσθαι ὑπὲρ ποταμοῖο ἔωσιν·
ἀλλ' αὐτως ἀλάλημαι ἂν' εὐρυπυλὲς Ἀΐδος δῶ.
Καί μοι δὸς τὴν χεῖρ', ὀλοφύρομαι· οὐ γὰρ ἔτ' αὐτίς
- 76 νίσσομαι ἐξ Ἀΐδαο, ἐπὴν με πυρὸς λελάχητε.
Οὐ μὲν γὰρ ζωοί γε φίλων ἀπάνευθεν ἐταίρων
βουλάς ἐζόμενοι βουλεύσομεν· ἀλλ' ἐμὲ μὲν Κῆρ
ἀμφέχανε στυγερή, ἥπερ λάχε γεινόμενόν περ·
- 80 καὶ δὲ σοὶ αὐτῷ μοῖρα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
τείχει ὕπο Τρώων εὐγενέων ἀπολέσθαι.
Ἄλλο δέ τοι ἐρέω καὶ ἐφήσομαι, αἶ κε πίθῃαι.
Μὴ ἐμὰ σῶν ἀπάνευθε τιθήμεναι ὅστέ, Ἀχιλλεῦ·
- 84 ἀλλ' ὁμοῦ, ὡς ἐτράφημεν ἐν ὑμετέροισι δόμοισιν,
εὐτέ με τυτθὸν ἐόντα Μενoitios ἐξ Ὀπóεντος
ἤγαγεν ὑμέτερόνδ' ἀνδροκτασίης ὕπο λυγρῆς,
ἥματι τῷ, ὅτε παῖδα κατέκτανον Ἀμφιδύμαντος,
- 88 νήπιος, οὐκ ἐθέλων, ἀμφ' ἀστραγάλοισι χολωθεῖς·
ἔνθα με δεξάμενος ἐν δώμασιν ἱππότα Πηλεὺς,
ἔτραφέ τ' ἐνδυκέως, καὶ σὸν θεράποντ' ὀνόμηνεν·
ὥς δὲ καὶ ὅστέα νῶϊν ὁμῇ σορὸς ἀμφικαλύπτοι,
- 92 χρύσεος ἀμφιφορέυς, τόν τοι πόρε πότνια μήτηρ.
Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς
Ἀχιλλεύς·

Τίπτε μοι, ἡθεὶς κεφαλὴ, δεῦρ' εἰλήλουθας,

Imperf. for ἡκήδεις. — 71. A construction called *ἀσύνδετον* (without σύνδεσμος, i. e. any particle to connect the members). Bury me speedily (and) I will pass . . . So at 75. The soul could not penetrate into the abodes of Pluto, until the body had received sepulture. See also Virg., *Æn.* vi. 325 and 365. — 72. The souls of the dead, the shades, preserved the same form as the bodies had had during their life, as H. has just detailed in the case of Patroclus, v. 66. *Umbrae ibant tenues simulacraque luce carentum*, Virg. *Georg.* iv. 472. — 73. μίσγεσθαι (αὐτοῖς). ποταμός, the Acheron. — 76. Fut. of νίσσομαι. λελάχητε, see 7, 80. — 79. ἀμφιχαίνω, to gape around . . ., devour. γυν., see 20, 128 ; 24, 210. — 81. = εὐγενέων. — 82. ἐντελοῦμαι, Sch.; see 24, 360. Hence the subst. ἱετμή. — 85. Ὀπ., see 18, 10. — 86. = ἐς ὑμέτερον (οἴκον). ὕπό indicates the efficient cause : the murder which Patroclus committed was the cause of his entering the house of Peleus. — 88. Or ἀστραγάλοι, Ionian, knuckle-bones, 'in a quarrel at the dice,' Cp. — 92. Aristarchus suppressed this line, but we can prove that it is very ancient. Patroclus proposes to Achilles, in order to receive their united bones, to take a precious amphora, which Thetis had sent him long ago, "doubtless filled with

- 35 καὶ μοι ταῦτα ἕκαστ' ἐπιτέλλεται ; αὐτὰρ ἐγὼ τοι
 36 πάντα μάλ' ἐκτελέω καὶ πείσομαι ὥς σὺ κελεύεις.
 Ἄλλά μοι ἄσσον στήθι· μίνυνθά περ ἀμφιβαλόντε
 ἀλλήλους, ὀλοοῖο τεταρπώμεσθα γόοιο.
 Ὡς ἄρα φωνήσας ὠρέξατο χερσὶ φίλῃσιν,
 10 οὐδ' ἔλαβε· ψυχὴ δὲ κατὰ χθονὸς ἥτε καπνὸς
 ὥχετο τετριγυῖα. Ταφῶν δ' ἀνόρουσεν Ἀχιλλεύς,
 χερσὶ τε συμπλατάγησεν, ἔπος δ' ὀλοφυδνὸν ἔειπεν·
 ὦ πόποι, ἦ ρά τις ἐστὶ καὶ εἰν Ἀῖδαο δόμοισιν
 14 ψυχὴ καὶ εἰδῶλον· ἀτὰρ φρένες οὐκ ἐνὶ πάμπαν.
 Παννυχίη γάρ μοι Πατροκλῆος δειλοῖο
 ψυχὴ ἐφ'esτήκει γοόωσά τε μυρομένη τε,
 καὶ μοι ἕκαστ' ἐπέτελλεν· ἔϊκτο δὲ θέσκελον αὐτῷ.
 8 Ὡς φάτο· τοῖσι δὲ πᾶσιν ὑφ' ἱμερον ὥρσε γόοιο·
 μυρομένοισι δὲ τοῖσι φάνη ῥοδοδάκτυλος Ἥως
 ἀμφὶ νέκυν ἐλεινόν· Ἀτὰρ κρείων Ἀγαμέμνων
 οὐρῆας τ' ὥτρυνε καὶ ἀνέρας ἀξέμεν ὕλην
 2 πάντοθεν ἐκ κλισιῶν· ἐπὶ δ' ἀνὴρ ἐσθλὸς ὀρώρει,
 Μηριόνης, θεράπων ἀγαπήνορος Ἴδομενῆος.
 Οἱ δ' ἴσαν ὕλοτόμους πελέκεας ἐν χερσὶν ἔχοντες
 σειράς τ' εὐπλέκτους· πρὸ δ' ἄρ' οὐρῆες κίον αὐτῶν·
 1 πολλὰ δ' ἄναντα κάταντα πάραντά τε δόχμιά τ'
 ἦλθον.
 Ἄλλ' ὅτε δὴ κνημοὺς προσέβαν πολυπίδακος Ἴδης,

e," adds a Scholiast. — 100. Here is a specimen of the criticisms
 the famous Zoilus: "H. is here absurd; smoke ascends, and does
 not descend." It is clear that the comparison applies only to the
 smoke produced upon the sight by the ghost which withdraws, and
 not to the direction which it takes.—101. τριζέαν is used properly of
 the shrill cry of mice and bats. — 104. Aristophanes of Byzan-
 tium here explained φρένες (the diaphragm) by τὸ σῶμα, the body,
 but the figure ἀπὸ μέρους τὸ ὅλον, a figure not admissible except
 where it is appropriate to the context, which is not the case here.
 φρένες, in H., is the seat of the understanding and of the will,
 and the phrases ἦτορ ἐνὶ φρεσὶ, θυμὸς ἐνὶ φρεσὶ: hence, by extension,
 seat of vital strength, and that vigour itself, which was wanting
 to the impalpable ghost of Patroclus.—116. "We must not think to
 introduce in English the imitative harmony of this line, which so
 admirably paints the efforts of a painful march through rugged and
 difficult paths. Demetrius Phalereus has cited it in his Treatise
 on Elocution (§ 226), to prove how with the aid of rude and harsh
 words one may render visible the objects of which one speaks.
 The scholiast also remarks the succession of consonants in this verse,
 οὐτῶν συμφώνων ἐπαλληλία, and Pope says there is not an ear
 which does not remark the just propriety of the sounds employed by

- 118 αὐτίκ' ἄρα δρῦς ὑψικόμους ταναήκει χαλκῷ
τάμνον ἐπειγόμενοι· ταὶ δὲ μεγάλα κτυπέουσai
120 πίπτον· τὰς μὲν ἔπειτα διαπλήσσοντες Ἀχαιοὶ
ἔκδεον ἡμίωνων· ταὶ δὲ χθόνα ποσσὶ δατεῦντο,
ἑλδόμεναι πεδίοιο, διὰ ῥωπήϊα πυκνά.
Πάντες δ' ὑλοτόμοι φιτροῦς φέρον· ὥς γὰρ ἀνώγει
124 Μηριόνης, θεράπων ἀγαπήνυρος Ἰδομενῆος.
Κὰδ δ' ἄρ' ἐπ' ἀκτῆς βάλλον ἐπισχερώ, ἐνθ' ἄρ'
Ἀχιλλεὺς
φράσσατο Πατρόκλῳ μέγα ἥριον ἠδὲ οἱ αὐτῷ.
Αὐτὰρ ἐπεὶ πάντῃ παρακάββαλον ἄσπετον ὕλην,
128 εἶατ' ἄρ' αὖθι μένοντες ἀολλέες· αὐτὰρ Ἀχιλλεὺς
αὐτίκα Μυρμιδόνεσσι φιλοπτολέμοισι κέλευσεν
χαλκὸν ζώννυσθαι, ζεῦξαι δ' ὑπ' ὄχεσφιν ἕκαστον
ἵππους· οἱ δ' ὠρνυντο καὶ ἐν τεύχεσσιν ἔδυνον.
132 Ἄν δ' ἔβαν ἐν δίφροισι παραιβάται ἡνίοχοί τε·
πρόσθε μὲν ἵππῃες, μετὰ δὲ νέφος εἶπετο πεζῶν,
μυρίοι· ἐν δὲ μέσοισι φέρον Πάτροκλον ἑταῖροι.
Θριξὶ δὲ πάντα νέκυν καταεῖννον, ἅς ἐπέβαλλον
136 κειρόμενοι· ὅπιθεν δὲ κάρη ἔχε διος Ἀχιλλεύς,
ἀχνύμενος· ἔταρον γὰρ ἀμύμονα πέμπ' Αἰδόςδε.
Οἱ δ' ὅτε χῶρον ἵκανον, ὅθι σφίσι πέφραδ' Ἀχιλ-
λεὺς,
κάτθεσαν, αἶψα δὲ οἱ μενοεικτα νῆον ὕλην.
140 Ἐνθ' αὐτ' ἄλλ' ἐνόησε ποδάρκης διος Ἀχιλλεύς·
στὰς ἀπάνευθε πυρῆς ξανθὴν ἀπεκέλευσε χαίτην,
τὴν ῥα Σπερχειῷ ποταμῷ τρέφε τηλεθώσαν·

the poet." *Dugas Month.* — 121. = ἔδεον (ἰδίσιμενον) ἐξ ἡμίωνων, *vinciebant ex mulis*, bound them in such a way that they stuck to the mules (*superposu ex mulis*), fastened them on to the mules. Same 22, 398 : ἐκ δίφροιο δ' ἔδησε. *δατεῦντο*. Ἐμερίζοντο βαδίζουσας· *μυρισμῷ γάρ τινι ὅμοιον γίνεται κατὰ τὴν πορείαν*, *Sch.* In *Lat. carpere iter* proceeds from the same idea.—122. *Ocupientes campum* : desiring to reach the plain. — 126. "These words, and for himself, are added here with admirable art and a very delicate sentiment ; for they mark the magnanimity of Achilles, and the tenderness which he had for Patroclus. They make one feel that the only consolation which he finds in preparing the funeral pile of his friend is that of preparing his own at the same time." *Mad. Dacier.* — 132. *παραβάται*, see 11, 104.—136. *Κατεκάλυπτον, ἐσκέπαζον*, *Sch.* — 136. *κάρη* (Πατρόκλου) εἶχε, he held his head. As we see, the Thessalians carried the corpse in their arms, and not on a bier. — 142. See 16, 174. Young men, in Greece, let their hair grow till the age of puberty ; then they cut it and offered it to a deity, often to the river

- 43 ὀχθήσας δ' ἄρα εἶπεν ἰδὼν ἐπὶ οἶνοπα πόντον·
 44 Σπερχεῖ', ἄλλως σοί γε πατὴρ ἠρήσατο Πηλεΐδης,
 κείσέ με νοστήσαντα φίλην ἐς πατρίδα γαῖαν,
 σοὶ τε κόμην κερεῖν, ῥέξειν θ' ἱερὴν ἑκατόμβην,
 πεντήκοντα δ' ἑνορχα παρ' αὐτόθι μῆλ' ἱερεύσειν
 48 ἐς πηγάς, ὅθι τοι τέμενος βωμός τε θυήεις.
 ὦς ἡρᾶθ' ὁ γέρων, σὺ δέ οἱ νόον οὐκ ἐτέλεσσας.
 Νῦν δ' ἐπεὶ οὐ νέομαι γε φίλην ἐς πατρίδα γαῖαν,
 Πατρόκλῳ ἦρωϊ κόμην ὀπάσαιμι φέρεσθαι.
 52 ὦς εἰπὼν ἐν χερσὶ κόμην ἐτάροιο φίλοιο
 θῆκεν· τοῖσι δὲ πᾶσιν ὑφ' ἡμέρον ὥρσε γόοιο.
 Καὶ νῦν κ' ὀδυρομένοισιν ἔδυ φάος Ἥελιοιο,
 εἰ μὴ Ἀχιλλεὺς αἰψ' Ἀγαμέμνονι εἶπε παραστάς·
 16 Ἀτρεΐδῃ—σοὶ γάρ τε μάλιστά γε λαὸς Ἀχαιῶν
 πείσσονται μύθοισι—γόοιο μὲν ἔστι καὶ ἄσαι.
 Νῦν δ' ἀπὸ πυρκαϊῆς σκέδασον, καὶ δειπνον ἄνωχθι
 δπλεσθαί· τάδε δ' ἀμφιπονησόμεθ' οἷσι μάλιστα
 0 κήδεός ἐστι νέκυς· παρὰ δ' οἷ τ' ἀγοὶ ἄμμι μενόντων.

Patroclus is placed on the pile, which is kindled after sacrifices and libations, and burns all night.

Αὐτὰρ ἐπεὶ τόγ' ἄκουσεν ἄναξ ἀνδρῶν Ἀγαμέμνων,

- αὐτίκα λαὸν μὲν σκέδασεν κατὰ νῆας εἵσας·
 κηδεμόνες δὲ παρ' αὐθι μένον καὶ νήεον ὕλην·
 1 ποίησαν δὲ πυρὴν ἑκατόμπεδον ἔνθα καὶ ἔνθα,
 ἐν δὲ πυρῇ ὑπάτῃ νεκρὸν θέσαν, ἀχνύμενοι κῆρ.
 Πολλὰ δὲ ἴφια μῆλα καὶ εἰλίποδας ἑλικας βοῦς,
 πρόσθε πυρῆς ἔδερόν τε καὶ ἄμφεπον· ἐκ δ' ἄρα
 πάντων
 δημόν ἐλὼν ἐκάλυψε νέκυν μέγαθυμος Ἀχιλλεὺς
 ἐς πόδας ἐκ κεφαλῆς, περὶ δὲ δρατὰ σώματα νήει·
 ἐν δ' ἐτίθει μέλιτος καὶ ἀλείφατος ἀμφιφορῆας,

their native country. Here, however, there is no reference to this, but a vow of Achilles's father, which was to be accomplished according to similar rites, as we shall see in the following. — 146. *fm κείρω*. — 148. *ἐς πηγάς*, in such a way that their blood should spout into the springs. — 156, 157. *σοὶ . . . μύθοις*, see 1. — 160. = *κήδειος*, see 19. 294. = *παραμενίτωσαν*. 3. *Curatores (funeris)*.—169. = *δαπρά*, *fm δέρω*, *excorio*. — 170. *et inferiis adhibuisse videntur ἀλληγορικῶς*, quo velut dulcesce-

- 171 πρὸς λέχεα κλίνων· πίσυρας δ' ἐριαύχενας ἵππους
 172 ἔσσυμένως ἐνέβαλλε πυρῇ, μεγάλα στεναχίζων.
 Ἐννέα τῷγε ἄνακτι τραπεζῆς κύνες ἦσαν·
 καὶ μὲν τῶν ἐνέβαλλε πυρῇ δύο δειροτομήσας·
 δώδεκα δὲ Τρώων μεγαθύμων νίεας ἔσθλους,
 176 χαλκῷ δηϊόων· κακὰ δὲ φρεσὶ μῆδετο ἔργα·
 ἐν δὲ πυρὸς μένος ἦκε σιδήρεον, ὄφρα νέμοιτο.
 Ὡμωξέν τ' ἄρ' ἔπειτα, φίλον δ' ὀνόμηνεν ἑταῖρον·
 Χαῖρέ μοι, ὦ Πάτροκλε, καὶ εἰν Ἀΐδαο δόμοισιν·
 180 πάντα γὰρ ἤδη τοι τελέω, τὰ παροίθην ὑπέστην.
 Δώδεκα μὲν Τρώων μεγαθύμων νίεας ἔσθλους,
 τοὺς ἅμα σοὶ πάντας πῦρ ἐσθίει· Ἔκτορα δ' οὔτι
 δώσω Πριαμίδην πυρὶ δαπτέμεν, ἀλλὰ κύνεσσιν.
 184 Ὡς φάτ' ἀπειλήσας· τὸν δ' οὐ κύνες ἀμφεπέποντο·
 ἀλλὰ κύνας μὲν ἀλαλκε Διὸς θυγάτηρ Ἀφροδίτη
 ἤματα καὶ νύκτας· ῥοδόεντι δὲ χρίεν ἐλαίῳ,
 ἀμβροσίῳ, ἵνα μὴ μιν ἀποδρύφοι ἑλκυστάζων.
 188 Τῷ δ' ἐπὶ κυάνεον νέφος ἤγαγε Φοῖβος Ἀπόλλων
 οὐρανόθεν πεδίονδε, κάλυψε δὲ χῶρον ἅπαντα,
 ὅσσον ἐπεῖχε νέκυς· μὴ πρὶν μένος Ἥελιοιο
 σκῆλει· ἀμφὶ περὶ χροῶ ἵνεσιν ἠδὲ μέλεισσιν.
 192 Οὐδὲ πυρὴ Πατρόκλου ἐκαίετο τεθνηῶτος.
 Ἐνθ' αὐτ' ἄλλ' ἐνόησε ποδάρκης δῖος Ἀχιλλεύς·
 στὰς ἀπάνευθε πυρῆς δοιοῖς ἥρ'ατ' Ἀνέμοισιν,
 Βορέῃ καὶ Ζεφύρῳ, καὶ ὑπέσχετο ἱερὰ καλὰ·
 196 πολλὰ δὲ καὶ σπένδων χρυσέῳ δέπαϊ λιτάνευεν
 ἐλθέμεν, ὄφρα τάχιστα πυρὶ φλεγεθόιατο νεκροί,
 ὕλη τε σέυαιτο καήμεναι. Ὡκέα δ' Ἴρις
 ἀράων αἴτουσα μετάγγελος ἦλθ' Ἀνέμοισιν.
 200 Οἱ μὲν ἄρα Ζεφύροιο δυσσεός ἀθρόοι ἔνδον
 εἰλαπίνην δαίνυντο· θέουσα δὲ Ἴρις ἐπέστη

ret mortis amaritudo." *Bothe*. — 173. See 22, 69. — 175. This kind of sacrifice was by no means a usage of the heroic times; it is an isolated action of Achilles, the intention of which is expressed 21, 28. It suits him better than the *pious Aeneas* of Virgil, who imitates it x. 517, sqq.; xi. 81. — 177. Fm ἐνίημι. σιδήρεος or σιδήρειος, in H., has generally a figurative meaning: inflexible, inexorable, indomitable. — 186. Oil of roses was regarded as an antiseptic; they used it to harden the wooden statues of ancient times, to preserve them from decay. — 187. See 24, 14, sqq. — 191. Fm σκέλλω. Σεληρύνῃ, ξηράνῃ ὅθεν καὶ σκελετὸς ὁ ξηρός, *Sch.* (συν) ἵνεσι, in prose τοῖς νεύροις. — 195. See 9, 5. — 200. We have seen in like manner Διὸς ἱνδον, 20,

32 βηλῶ ἐπὶ λιθέῳ. Τοὶ δ' ὥς ἴδον ὀφθαλμοῖσιν,
πάντες ἀνῆϊξαν, κάλειόν τέ μιν εἰς ἑ ἕκαστος·

34 ἡ δ' αὖθ' ἔξεσθαι μὲν ἀνήνατο, εἶπε δὲ μῦθον·

Οὐχ ἔδος· εἴμι γὰρ αὐτὶς ἐπ' Ὀκεανοῖο ῥέεθρα,
Αἰθιόπων ἐς γαῖαν, ὅθι ῥέζουσ' ἑκατόμβας
ἀθανάτοις, ἵνα δὴ καὶ ἐγὼ μεταδαίσομαι ἱρῶν.

38 Ἀλλ' Ἀχιλεὺς Βορέην ἡδὲ Ζέφυρον κελαδεῖνδον
ἐλθεῖν ἀρᾶται, καὶ ὑπὶσχεται ἱερὰ καλά,
ὅφρα πυρὴν ὄρσητε καήμεναι, ἣ ἔνι κείται

Πάτροκλος, τὸν πάντες ἀναστενάχουσιν Ἀχαιοί.

12 Ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπεβήσετο· τοὶ δ' ὀρέοντο
ἡχῇ θεσπεσίῃ, νέφεα κλονέοντε πάροιθεν.

Αἶψα δὲ πόντον ἵκανον ἀήμεναι ὥρτο δὲ κῦμα
πνοῇ ὑπο λιγυρῇ· Τροίην δ' ἐρίβωλον ἰκέσθην,

6 ἐν δὲ πυρῇ πεσέτην, μέγα δ' ἴαχε θεσπιδαῆς πῦρ.

Παννύχιοι δ' ἄρα τοίγε πυρῆς ἄμυδις φλόγ' ἔβαλ-
λον,

φυσῶντες λιγέως· ὁ δὲ πάννυχος ὥκυν Ἀχιλλεὺς
χρυσέου ἐκ κρητῆρος, ἐλὼν δέπας ἀμφικύπελλον,

10 οἶνον ἀφυσσάμενος χαμάδις χέε, δέυε δὲ γαῖαν,
ψυχὴν κυκλήσκων Πατροκλῆος δειλοῖο.

Ὡς δὲ πατὴρ οὐ παιδὸς ὀδύρεται ὅστέα καίων,
νυμφίου, ὅς τε θανὼν δειλοὺς ἀκάχησε τοκῆς·

4 ὥς Ἀχιλεὺς ἐτάροιο ὀδύρετο ὅστέα καίων,

ἐρπύζων παρὰ πυρκαϊήν, ἀδινὰ στεναχίζων.

In the morning, Achilles collects the bones of Patroclus, and marks
a spot for his tomb. The urn is deposited in his tent, and the prizes
the funeral games are brought forth.

Ἥμος δ' Ἐωςφόρος εἴσι φώς ἐρέων ἐπὶ γαῖαν,

ὄντε μέτα κροκόπεπλος ὑπεῖρ ἅλα κίδναται Ἡώς,

3 τῆμος πυρκαϊῇ ἐμαραίνετο, παύσατο δὲ φλόξ.

Οἱ δ' Ἄνεμοι πάλιν αὐτὶς ἔβαν οἰκόνδε νέεσθαι,

Θρητήκιον κατὰ πόντον· ὁ δ' ἔστενευ, οἴδματι θύων.

See 2, 147.—205. See 11, 648.—206. See 1, 423.—211. ("Ὡς τε)
αι.—220. In the same way Æneas in Virgil, v. 98. "Ὁρα τὸ
εν, ἀφ' οὗ χοαὶ λέγονται αἱ τῶν νεκρῶν σπονδαί, Eustath. Re-
mark the rhythm of the following line.—222, sqq. The Scholiasts
mark with what energy H. here paints the grief of Achilles, by com-
paring it to the grief of a father bewailing not only his son, but his
only-married son, whose children he shall not see, and who carries
away with him the sweetest hopes.

- 231 Πηλείδης δ' ἀπὸ πυρκαϊῆς ἐτέρωσε λιασθεῖς
 232 κλίνθη κεκμηώς, ἐπὶ δὲ γλυκὺς ὕπνος ὄρουσεν.
 Οἱ δ' ἄμφ' Ἀτρείωνα ἀολλέες ἠγερέθοντο,
 τῶν μιν ἐπερχομένων ὁμαδος καὶ δοῦπος ἔγειρεν.
 Ἐζέτο δ' ὀρθωθείς καὶ σφεας πρὸς μῦθον ἔειπεν
 236 Ἀτρείδῃ τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν,
 πρῶτον μὲν κατὰ πυρκαϊὴν σβέσαι· αἶθοπι οἴνῳ
 πᾶσαν, ὅπόσσον ἐπέσχε πυρὸς μένος· αὐτὰρ ἔπειτα
 ὅστέα Πατρόκλοιο Μενoitιάδαο λέγωμεν,
 240 εὖ διαγιγνώσκοντες· ἀριφραδέα δὲ τέτυκται—
 ἐν μέσση γὰρ ἔκειτο πυρῇ, τοὶ δ' ἄλλοι ἀνέυθεν
 ἐσχατιῇ καίοντ' ἐπιμίξ', ἵπποι τε καὶ ἄνδρες—
 καὶ τὰ μὲν ἐν χρυσῇ φιάλῃ καὶ δίπλακι δημῷ
 244 θείομεν, εἰσόκεν αὐτὸς ἐγὼν Ἀἶδι κεύθωμαι.
 Τύμβον δ' οὐ μάλα πολλὸν ἐγὼ πονέεσθαι ἄνωγα,
 ἀλλ' ἐπιεικέα τοῖον· ἔπειτα δὲ καὶ τὸν Ἀχαιοὶ
 εὐρύν θ' ὑψηλὸν τε τιθήμεναι, οἳ κεν ἐμεῖο
 248 δεῦτεροι ἐν νήεσσι πολυκλήϊσι λίπησθε.
 ὦς ἔφαθ'· οἱ δ' ἐπίθοντο ποδώκεϊ Πηλείωνι.
 Πρῶτον μὲν κατὰ πυρκαϊὴν σβέσαν αἶθοπι οἴνῳ,
 ὅσσον ἐπὶ φλόξ ἦλθε, βαθεῖα δὲ κάππεσε τέφρῃ·
 252 κλαίοντες δ' ἐτάροιο ἐννέος ὅστέα λευκὰ
 ἄλλεγον ἐς χρυσῆν φιάλην καὶ δίπλακα δημόν·
 ἐν κλισίῃσι δὲ θέντες, ἐανῷ λιτὶ κάλυψαν·
 τορνῶσαντο δὲ σῆμα θεμειλίᾳ τε προβάλοντο
 256 ἄμφι πυρὴν· εἴθαρ δὲ χυτὴν ἐπὶ γαῖαν ἔχευαν.
 Χεύαντες δὲ τὸ σῆμα πάλιν· κίων. Αὐτὰρ Ἀχιλ-
 λεὺς
 αὐτοῦ λαὸν ἔρυκε καὶ ἵζανεν εὐρύν ἀγῶνα·
 νηῶν δ' ἔκφερ' ἄεθλα, λέβητάς τε τρίποδάς τε,
 260 ἵππους θ' ἡμιόνους τε, βοῶν τ' ἴφθιμα κάρηνα,
 ἠδὲ γυναῖκας εὐζῶνους, πολίων τε σίδηρον.

226. See 2, 49.—240. Εὐεπίσημα, εὐγνωστα, Sch.—244. = θίωμεν = θῶμεν.—246. *Modicum*. This tomb is only a temporary one.—247. *Infin.* for *imperat.*—248. Ὑστεροι, Sch.—250. *Reliquias vino et bibulam lavere favillam*, Virg. vi. 227. A law of Numa is cited in these terms : *Vino rogamus ne respergiamus*.—253. = ἀνίλεγον.—255. Κυκλοτερῶς διέγραψαν ὡς ἀπὸ τόρνου, *Eustath.*—256. See 6, 464, and 7, 336.—258. Ἰζανεν here is *trans.*, caused the assembly to sit down.—259. Virgil, *Æn.* v., describes the funeral games in honour of Anchises ; it will be useful to compare it with this book of H.

The chariot race, in which, after various manoeuvres, Diomédès is victor. Antilochus receives the second prize, after a dispute with Ienelaus; Mèrionès the fourth; Nestor the fifth.

- 62 Ἴππεῦσιν μὲν πρῶτα ποδώκεσιν ἀγλά' ἄεθλα
 ἦθε γυναιῖκα ἄγεσθαι, ἀμύμονα ἔργ' εἰδυῖαν,
 64 καὶ τρίποδ' ὠτῶεντα δυωκαεικοσίμετρον,
 τῷ πρώτῳ· ἀτὰρ αὖ τῷ δευτέρῳ ἵππον ἔθηκεν
 ἐξέτε', ἀδμήτην, βρέφος ἡμίονον κυέουσιν·
 αὐτὰρ τῷ τριτάτῳ ἄπυρον κατέθηκε λέβητα,
 68 καλόν, τέσσαρα μέτρα κεχανδότα, λευκὸν ἔτ' αὐτως·
 τῷ δὲ τετάρτῳ ἦκε δῶω χρυσοῖο τάλαντα·
 πέμπτῳ δ' ἀμφίθετον φιάλην ἀπύρωτον ἔθηκεν.
 Στῇ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
 72 Ἀτρεΐδῃ τε καὶ ἄλλοι ἐυκνήμυδες Ἀχαιοί,
 ἱππῆας τάδ' ἄεθλα δεδεγμένα κείτ' ἐν ἀγῶνι.
 Εἰ μὲν νῦν ἐπὶ ἄλλῳ ἀεθλεύοιμεν Ἀχαιοί,
 ἦ τ' ἂν ἐγὼ τὰ πρῶτα λαβὼν κλισίηνδε φεροίμην.
 76 Ἴστε γὰρ ὅσσον ἔμοι ἀρετῇ περιβάλλετον ἵπποι·
 ἀθάνατοί τε γάρ εἰσι· Ποσειδάων δ' ἔπορ' αὐτοὺς
 πατρὶ ἔμῳ Πηλεΐῃ, ὃ δ' αὐτ' ἔμοι ἐγγυάλισεν.
 Ἀλλ' ἦτοι μὲν ἐγὼ μενέω καὶ μώνυχες ἵπποι·
 80 τοίου γὰρ κλέος ἐσθλὸν ἀπώλεσαν ἡνιόχοιο,
 ἡπίου, ὃ σφωῖν μάλα πολλακίς ὕγρον ἔλαιον
 χαιτῶν κατέχευε, λοέσσας ὕδατι λευκῷ.
 Τὸν τῶγ' ἔσταότες πενθείετον, οὐδέϊ δέ σφιν
 84 χαῖται ἐρηρέδαται, τῷ δ' ἔστατον ἀχθυμένῳ κῆρ.

266. In prose ἔχειται. Mares, according to Aristotle, cannot feed before their fifth year.—267. See 9, 122.—268. Ἐμ χαίνω = ενδάνω. *Adhuc fulgidum sis*, still such as it came forth from the dist's hands. — 269. We have said above (9, 122) that there is no datum for fixing the value of the talent in H. In the Scholia on this passage, Aristotle, by collecting examples, establishes this fact: μήναι τὸ τάλαντον ὠρισμένον ποσόν, ἀλλὰ καὶ ἐπὶ ἡσσονος καὶ ἰζονος λαμβάνεσθαι. — 270. Τὴν δυναμένην ἐξ ἀμφοτέρων τῶν ῥῶν τίθεσθαι, κατὰ τὸν πυθμένα καὶ κατὰ τὸ στόμα, *Aristarchus* in *Thenæus* xi., where may be seen the different opinions which celebrated grammarians have given on this subject. See 1, 584. φιάλη is a brazen vessel, very broad, in the form of a basin (λεβητῶδες). 273. *Expectantia* — 274. ἐπ' ἄλλῳ, in honour of another hero than Antroclus. — 276. Ὑπερβάλλουσι, *Sch.* — 282. Δαμπρῶ, *Sch.* After a bath, the ancients rubbed themselves with oil. Patroclus treated these coursers like men.—283. = πενθείετον = πενθείτον. See 17, 6, sqq. — 284. Ἐρηρυσμέναι εἰσίν, τῇ γῇ προσκελάζονται, *Sch.* ἢ ἐρείδω, 3rd pers. Ionic perf. pass. ἐρηρέαται = ἐρηρέαται and

- 285 Ἄλλοι δὲ στέλλεσθε κατὰ στρατόν, ὅστις Ἀχαιῶν
ἵπποισιν τε πέποιθε καὶ ἄρμασι κολλητοῖσιν.
Ὡς φάτο Πηλεΐδης· ταχέες δ' ἵππῃες ἄγερθεν.
- 288 Ὄρτο πολὺν πρῶτος μὲν ἄναξ ἀνδρῶν Εὐμηλος,
Ἀδμήτου φίλος υἱός, ὃς ἵπποσύνην ἐκέκαστο·
τῷ δ' ἐπὶ Τυδείδης ὦρτο κρατερὸς Διομήδης,
ἵππους δὲ Τρωοὺς ὕπαγε ζυγόν, οὓς ποτ' ἀπήνυρα
- 592 Αἰνείαν, ἀτὰρ αὐτὸν ὑπέξεσάωσεν Ἀπόλλων.
Τῷ δ' ἄρ' ἐπ' Ἀτρεΐδης ὦρτο ξανθὸς Μενέλαος
Διογενῆς, ὑπὸ δὲ ζυγὸν ἤγαγεν ὠκείας ἵππους,
Αἶθην τὴν Ἀγαμέμνονέν, τὸν ἑὸν τε Πόδαργον·
- 296 τὴν Ἀγαμέμνονι δῶκ' Ἀγχισιάδης Ἐχέπωλος
δῶρ', ἵνα μὴ οἱ ἔποιθ' ὑπὸ Ἴλιον ἠνεμόεσσαν,
ἀλλ' αὐτοῦ τέρποιτο μένων· μέγα γάρ οἱ ἔδωκεν
Ζεὺς ἄφενος, ναῖεν δ' ὄγ' ἐν εὐρυχόρῳ Σικυνῶν·
- 300 τὴν δ' ὑπὸ ζυγὸν ἤγε, μέγα δρόμου ἰσχανόωσαν.
Ἀντίλοχος δὲ τέταρτος εὐτρίχας ὠπλίσαθ' ἵππους,
Νέστορος ἀγλαὸς υἱός, ὑπερθύμοιο ἀνακτος,
τοῦ Νηληϊάδαο· Πυλοιογενέες δὲ οἱ ἵπποι
- 304 ὠκύποδες φέρον ἄρμα. Πατὴρ δὲ οἱ ἄγχι παραστάς
μυθεῖτ' εἰς ἀγαθὰ, φρονέων νοέοντι καὶ αὐτῷ·
Ἀντίλοχ', ἦτοι μὲν σε, νέον περ' εὐντ', ἐφίλησαν
Ζεὺς τε Ποσειδάων τε, καὶ ἵπποσύνας ἐδίδαξαν
- 308 παντοίας· τῷ καὶ σε διδασκόμεν οὔτι μάλα χρεώ.
Οἴσθα γὰρ εὖ περὶ τέρμαθ' ἐλισσέμεν· ἀλλὰ τοι ἵπποι
βάρδιστοι θείειν· τῷ τ' οἶω λοίγι' ἔσεσθαι.
Τῶν δ' ἵπποι μὲν ἔασιν ἀφάρτεροι, οὐδὲ μὲν αὐτοὶ

with epenthesis of δ, *ἐρηρίδαται*.—285. *στέλλεσθε*, equip yourselves, get ready.—291, 292. See the recital of these facts 5, 363—453.—296. According to the story of Pherecydes, the Greek Anchises was grandson of Pelops.—297. King Agesilaus being at Ephesus, and wanting cavalry, proclaimed that the rich should be exempted from personal service, provided they furnished a man and horse in their place. “For (said he) Agamemnon acted very wisely, when he dispensed a very rich poltroon from following him to Troy, taking of him a good mare instead.” We see in Plutarch (chap. 9) that this measure was quite successful.—300. *Cursus cupidam*; see 17, 572.—303. See 2, 54. — 305. See 9, 102. — 307. Aristarchus corrected *ἐδίδαξεν*, that Poseidón alone might be the subject of that verb. We know that this god was supposed to have given the horse to man, and was named Ἴππιος.—309. In prose *ἐάμπειν*: hence *καμπτήρ*, *μάα*. The great art in chariot-races was to be able to turn the *meta* adroitly. We shall do well to compare with what follows the brilliant picture of a chariot-race given by Sophocles in his *Electra*.—310. = *βράδιστοι*

- 12 πλείονα ἴσασιν σέθεν αὐτοῦ μητίσασθαι.
 'Αλλ' ἄγε δὴ σύ, φίλος, μῆτιν ἐμβάλλεο θυμῷ
 παντοίην, ἵνα μὴ σε παρεκπροφύγῃσιν ἄεθλα.
 Μῆτι σοι δρυτόμος μέγ' ἀμείνων ἢ βίηφιν'
 16 μῆτι δ' αὐτε κυβερνήτης ἐνὶ οἴνοπι πόντῳ
 νῆα θοὴν ἰθύνει, ἐρεχθομένην ἀνέμοισιν
 μῆτι δ' ἡνίοχος περιγίγνεται ἡνιόχοιο.
 'Αλλ' ὅς μὲν θ' ἵπποισι καὶ ἄρμασιν οἷσι πεποιθὼς
 20 ἀφραδέως ἐπὶ πολλὸν ἐλίσσεται ἔνθα καὶ ἔνθα,
 ἵπποι δὲ πλανῶνται ἀνὰ δρόμον, οὐδὲ κατίσχει
 ὅς δέ κε κέρδεα εἰδῇ, ἐλαύνων ἥσσονας ἵππους,
 αἰεὶ τέρμ' ὀρόων, στρέφει ἐγγύθεν, οὐδέ ἐ λήθει,
 24 ὅπως τὸ πρῶτον τανύσῃ βοόεσιν ἱμάσιν
 ἀλλ' ἔχει ἀσφαλέως, καὶ τὸν προὔχοντα δοκεύει.
 Σῆμα δέ τοι ἐρέω μάλ' ἀριφραδές, οὐδέ σε λήσει.
 Ἔστηκε ξύλον αὖτον, ὅσον τ' ὄργυι', ὑπὲρ αἴης,
 8 ἢ δρυὸς ἢ πεύκης, τὸ μὲν οὐ καταπύθεται ὄμβρῳ.
 Λαεὶ δὲ τοῦ ἐκάτερθεν ἐρηρέδαται δύο λευκῷ,
 ἐν ξυνοχῆσιν ὁδοῦ· λείος δ' ἱππῶδρομος ἀμφίς
 ἢ τευ σῆμα βροτοῖο πάλαι κατατεθνηῶτος,
 2 ἢ τόγε νύσσα τέτυκτο ἐπὶ προτέρων ἀνθρώπων
 καὶ νῦν τέρματ' ἔθηκε ποδάρκης διος Ἀχιλλεύς.
 Τῷ σὺ μάλ' ἐγχρίμψας ἐλάαν σχεδὸν ἄρμα καὶ
 ἵππους·
 αὐτὸς δὲ κλινθῆναι ἐϋπλέκτῳ ἐνὶ δίφρῳ,
 5 ἥκ' ἐπ' ἀριστερὰ τοῖιν· ἀτὰρ τὸν δεξιὸν ἵππον
 κένσαι ὁμοκλήσας, εἷξαι τέ οἱ ἡνία χερσίν.
 Ἐν νύσσῃ δέ τοι ἵππος ἀριστερὸς ἐγχριμφθήτω,
 ὥς ἂν τοι πλήμνη γε δοάσσεται ἄκρον ἰκίσθαι
 1 κύκλου ποιητοῖο· λίθου δ' ἀλέασθαι ἐπαυρεῖν,
 μήπως ἵππους τε τρώσῃς κατὰ θ' ἄρματα ἄξῃς·

ν.—311. 'Αμείνονες, ταχύτεροι, Sch.—317. Σαλευομένην, ταρασσένην, Hesych.—321. κατέχει (αὐτοῦς).—322. Dolos, artes.—324. ὕσῃ, sc. ἵππους, let them run. We have seen, 16, 375, and 475, the i. τανύεσθαι meaning 'to run' (properly, to stretch, elongate one-).—325. ἔχει (ἵππους), directs them (see 5, 829); ἡνιοχικῶς ἵνει, Eustath.; and προέχοντα = προελαύνοντα.—328. Theophrastus, in his History of Plants, also remarks that these kinds of ds do not rot in the rain or in bogs, but do in the sea.—329. 284.—330. In prose συμβολαῖς.—339. = δοάσσηται (i. e. ἵται, see 13, 458); he must turn the boundary so nearly that the shall seem to graze it.—340. Ψαῦσαι, Sch.—346. According to

- 342 χάρμα δὲ τοῖς ἄλλοισιν, ἐλεγχεῖν δὲ σοὶ αὐτῷ
ἔσσεται. Ἀλλά, φίλος, φρονέων πεφυλαγμένος
εἶναι.
- 344 Εἰ γάρ κ' ἐν νύσση γε παρὲξ ἐλάσθησθα διώκων,
οὐκ ἔσθ' ὅς κέ σ' ἔλρσι μετάλμενος οὐδὲ παρέλθῃ
οὐδ' εἴ κεν μετόπισθεν Ἀρείονα δῖον ἐλαύνοι,
Ἀδρήστου ταχὺν ἵππον, ὅς ἐκ θεόφιν γένος ἦεν,
- 348 ἦ τοὺς Λαομέδοντος, οἱ ἐνθάδε γ' ἔτραφεν ἐσθλοί.
Ὡς εἰπὼν Νέστωρ Νηληϊῆος ἄψ ἐνὶ χώρῃ
ἔζετ', ἐπεὶ ᾧ παιδὶ ἐκάστου πείρατ' ἔειπεν.
Μηριόνης δ' ἄρα πέμπτος ἐντρίχας ὠπλίσασθ
ἵππους.
- 352 Ἄν δ' ἔβαν ἐς δίφρους, ἐν δὲ κλήρους ἐβάλοντο
πᾶλλ' Ἀχιλεὺς, ἐκ δὲ κλῆρος θόρε Νεστορίδαο
Ἀντιλόχου· μετὰ τὸν δ' ἔλαχε κρείων Εὐμηλος
τῷ δ' ἄρ' ἐπ' Ἀτρείδης, δουρικλειτὸς Μενέλαος·
- 356 τῷ δ' ἐπὶ Μηριόνης λάχ' ἐλαυνέμεν ὕστατος αὐτε
Τυδεΐδης, ὃχ' ἄριστος ἐών, λάχ' ἐλαυνέμεν ἵππους.
Στὰν δὲ μεταστοιχί· σήμηνε δὲ τέρματ' Ἀχιλλεύς,
τηλόθεν ἐν λείῳ πεδίῳ· παρὰ δὲ σκοπὸν εἴσεν
- 360 ἀντίθεον Φοίνικα, ὁπάονα πατρὸς ἐοῖο,
ὥς μεμνέγτο δρόμου καὶ ἀληθείην ἀποιέποι.
Οἱ δ' ἅμα πάντες ἐφ' ἵπποιϊν μᾶστιγας ἄειραν,
πέπληγόν θ' ἱμάσιν, ὁμόκλησάν τ' ἐπέεσσιν,
- 364 ἐσσυμένως· οἱ δ' ὦκα διέπρησσον πεδίῳ,
νόσφι νεῶν, ταχέως· ὑπὸ δὲ στέρνοισι κονίη
ἴστατ' ἀειρομένη, ὥστε νέφος ἢ θύελλα
χαῖται δ' ἐρρώοντο μετὰ πνοιῆς ἀνέμοιο.
- 368 Ἀρματα δ' ἄλλοτε μὲν χθονὶ πῖλνατο πουλυβοτείρῃ,
ἄλλοτε δ' αἰξασκε μετήορα· τοὶ δ' ἐλατῆρες
ἔστασαν ἐν δίφροισι· πάτασσε δὲ θυμὸς ἐκάστου,
νίκης ἱεμένων· κέκλοντο δὲ οἷσιν ἕκαστος

the Cyclic poets, the horse Arion was son of Poseidón and Erinnys; according to Pausanias, *Ceres Erinnys*. Poseidón made him a present to Copræus; he to Héracles, who gave him to Adrastus. It was to the swiftness of this horse that Adrastus owed his safety in the rout of the Argives, in the first war against Thebes.—348. See 6, 265, sqq.—349. *In loco (mo)*.—352. They drew lots for the place which each was to occupy, for the chariots placed last in the row had a much greater circle to traverse.—358. *Κατὰ στοιχόν, ἐπεξῆς, Sol.*; in line, and not one behind the other.—361. *Ἐπιμολοῖτο καὶ ἐπισκοποῖτο, Sol.*—364. See 2, 785.—368, sqq. Imitated by Virg., *Georg.*

72 ἵπποις, οἳ δ' ἐπέοντο κονίοντες πεδίοιο.

Ἄλλ' ὅτε δὴ πύματον τέλεον δρόμον ὥκεες ἵπποι
ἂψ ἐφ' ἀλὸς πολιῆς, τότε δὴ ἀρετὴ γε ἐκάστου
φαίνεται, ἄφαρ δ' ἵπποισι τάθη δρόμος· ὥκα δ' ἔπειτα

76 αἱ Φηρητιάδαο ποδώκεες ἔκφερον ἵπποι.

Τὰς δὲ μετ' ἐξέφερον Διομήδεος ἄρσενες ἵπποι,
Τρώιοι· οὐδέ τι πολλὸν ἀνευθ' ἔσαν, ἀλλὰ μάλ'
ἐγγύς·

αἰεὶ γὰρ δίφρου ἐπιβησομένοισιν εἴκτην,

30 πνοιῇ δ' Εὐμήλοιο μετάφρενον εὐρέε τ' ὦμω
θέρμετ'· ἐπ' αὐτῷ γὰρ κεφαλὰς καταθέντε πετέσθην.

Καί νύ κεν ἦ παρέλασσ', ἦ ἀμφήριστον ἔθηκεν,
εἰ μὴ Τυδέος υἱὶ κοτέσσατο Φοῖβος Ἀπόλλων,

34 ὃς ρά οἱ ἐκ χειρῶν ἔβαλεν μάστιγα φαεινὴν.

Τοῖο δ' ἀπ' ὀφθαλμῶν χύτο δάκρυα χωόμενιοι,
οὐνεκα τὰς μὲν ὄρα ἔτι καὶ πολὺ μᾶλλον ἰούσας,
οἱ δὲ οἱ ἐβλάφθησαν, ἀνευ κέντροιο θέοντες.

38 Οὐδ' ἄρ' Ἀθηναίην ἐλεφηράμενος λάθ' Ἀπόλλων

Τυδείδην, μάλα δ' ὥκα μετέσσυτο ποιμένα λαῶν·

δῶκε δὲ οἱ μάστιγα, μένος δ' ἵπποισιν ἐνῆκεν.

Ἡ δὲ μετ' Ἀδμήτου υἱὸν κοτέουσ' ἐβεβήκει,

12 ἵππειον δὲ οἱ ἦξε θεὰ ζυγόν· αἱ δὲ οἱ ἵπποι
ἀμφὶς ὁδοῦ δραμέτην, ρύμους δ' ἐπὶ γαῖαν ἐλύσθη.

Αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη,

ἀγκῶνάς τε περιδρῦφθη στόμα τε ῥῖνάς τε·

6 θρυλλίχθη δὲ μέτωπον ἐπ' ὀφρύσι· τῷ δὲ οἱ ὅσσε
δακρυόφι πλησθεν, θαλερὴ δὲ οἱ ἔσχετο φωνή.

103, sqq.—372. See 13, 820.—375. ἐτάθη fm τείνω.—376. ἐξέφε-
ρον, carried the day, outstript the rest. — 379, sqq. The author of
an excellent treatise on elocution attributed to Demetrius Pha-
eus (§ 216) quotes these lines as a model of description, placing the
ality itself before one's eyes (ἐναργείας).—382. Ἀμφισβητήσιμον,
i. e.; fm ἐρίζω. *Transeat elapsus prior, ambiguumque relinquat*, Virg.,
n. v. 326.—383. Apollo favours the steeds of the son of Admētus,
whose herds he had kept. — 385. Nothing, says Eustathius, better
shows the importance with which they invested these games, and
the desire they had of victory, than seeing Diomédēs here weeping
the loss of his whip; Diomédēs who, in the greatest dangers,
always showed so calm a front, a courage so intrepid.—387. We must
beware of thinking of a *spur* when we read κέντρον: it is meta-
phorical for a *stroke of the whip*. So at 430. — 388. ἐλεφαίρομαι,
sneak, cheat, deceive. Hence the fiction of the ivory gate (ἐλίσσαντος)
through which came forth delusive dreams. — 392. Fm ἀγνυμι.—
i. e. Ἐκυλίσθη, Sch.; see 24, 510.—396. Συνεγρίβη, ἐθραύσθη, Sch.

- 398 Τυδείδης δὲ παρατρέψας ἔχε μώνυχας ἵππους,
πολλὸν τῶν ἄλλων ἐξάλμενος· ἐν γὰρ Ἀθήνῃ
400 ἵπποις ἦκε μένος, καὶ ἐπ' αὐτῷ κῦδος ἔθηκεν.
Τῷ δ' ἄρ' ἐπ' Ἀτρείδης εἶχε ξανθὸς Μενέλαος.
'Αντίλοχος δ' ἵπποισιν ἐκέκλετο πατρὸς ἐοῖο·
Ἔμβητον, καὶ σφῶϊ τιταίνετον ὅττι τάχιστα.
404 Ἦτοι μὲν κείνοισιν ἐριζέμεν οὔτι κελεύω,
Τυδείδew ἵπποισι δαΐφρονος, οἷσιν Ἀθήνῃ
νῦν ὠρεξε τάχος, καὶ ἐπ' αὐτῷ κῦδος ἔθηκεν.
'Ιππους δ' Ἀτρείδαο κιχάνετε, μηδὲ λίπησθον,
408 καρπαλίμως, μὴ σφῶϊν ἐλεγχείην καταχέυῃ
Αἴθῃ, θῆλυς ἐοῦσα· τίη λείπεσθε, φέριστοι;
'Ωδὲ γὰρ ἐξερέω, καὶ μὴν τετελεσμένον ἔσται·
οὐ σφῶϊν κομιδὴ παρὰ Νέστορι ποιμένι λαῶν
412 ἔσσεται, αὐτίκα δ' ὕμμε κατακτενεῖ ὀξεί χαλκῷ,
αἱ κ' ἀποκηδήσαντε φερώμεθα χεῖρον αἰθλόν·
ἀλλ' ἐφορμαρτεῖτον, καὶ σπεύδεται ὅττι τάχιστα.
Ταῦτα δ' ἐγὼν αὐτὸς τεχνήσομαι, ἡδὲ νοήσω
416 στενωπῷ ἐν ὁδῷ παραδύμεναι, οὐδέ με λήσει.
'Ως ἔφαθ'· οἱ δὲ ἄνακτος ὑποδδείςαντες ὁμοκλῆν
μᾶλλον ἐπεδραμέτην ὀλίγον χρόνον· αἶψα δ' ἔπειτα
στεῖνος ὁδοῦ κοίλης ἶδεν Ἀντίλοχος μενεχάρμης·
420 ῥωχμὸς ἔην γαίης, ἧ χεიმέριον ἀλὲν ὕδωρ
ἐξέρρηξεν ὁδοῖο, βύθυνε δὲ χῶρον ἅπαντα·
τῇ ρ' εἶχεν Μενέλαος, ἀματροχιάς ἀλειύνων.
'Αντίλοχος δὲ παρατρέψας ἔχε μώνυχας ἵππους
424 ἐκτὸς ὁδοῦ, ὀλίγον δὲ παρακλίνας ἐδίωκεν.
'Ατρείδης δ' ἔδδεισε, καὶ Ἀντιλόχῳ ἐγεγώνει·
'Αντίλοχ', ἀφραδέως ἱππάζεαι· ἀλλ' ἀνεχ' ἵππους·
στενωπὸς γὰρ ὁδός, τάχα δ' εὐρυτέρῃ παρελάσσεις.
428 μήπως ἀμφοτέρους δηλήσῃαι, ἄρματι κύρσας.
'Ως ἔφατ'· Ἀντίλοχος δ' ἔτι καὶ πολὺ μᾶλλον
ἔλαυνεν,
κέντρῳ ἐπισπέρχων, ὥς οὐκ αἴοντι ἐοικώς.

—397. See 17, 696. — 403. ἐμβ., *impediū*, see 16, 94. — 411. See 8, 186. — 413. Ἀφροντιστήσαντες, ἀμελήσαντες, *Sch.* — 420. Πῆξις, τόπος κεχαραγμένος ὑπὸ ὀμβρίου ὕδατος, *Sch.*; *fm ἑβρώγα*, perf. of ῥήγνυμι. — 422. Τὰς τῶν τροχῶν συγκερούσεις, τὰς ἀπὸ τῶν ἄλλων ἀρμάτων, *Sch.* — 426. ἱππάζεσθαι here, to direct the chariot; from ἵπποι used for the chariot itself. — 428. Συμπισών, *Sch.*; see 3, 23. — 430. See 387. — 431. οὐρα = ὄρια, the boundary, i. e. the reach of

- 431 Ὅσσα δὲ δίσκου οὔρα κατωμαδίῳοι πέλονται,
 432 οὐτ' αἰζήσας ἀφήκεν ἀνὴρ, πειρώμενος ἥβης,
 τόσσον ἐπεδραμέτην· αἱ δ' ἠρώησαν ὀπίσσω
 Ἀτρείδew· αὐτὸς γὰρ ἐκὼν μεθέκεν ἐλαύνειν,
 μήπως συγκύρσειαν ὁδῷ ἐνὶ μώνυχες ἵπποι,
 436 δίσφρους τ' ἀνστρέψειαν ἐϋπλεκέας, κατὰ δ' αὐτοὶ
 ἐν κονίησι πέσοιεν, ἐπειγόμενοι περὶ νίκης.
 Τὸν καὶ νεικείων προσέφη ξανθὸς Μενέλαος·
 Ἀντίλοχ', οὔτις σείο βροτῶν ὀλοώτερος ἄλλος·
 440 ἔρρ'· ἐπεὶ οὐ σ' ἐτυμόν γε φάμεν πεπνῦσθαι Ἀχαιοί.
 Ἀλλ' οὐ μὰν οὐδ' ὥς ἄτερ ὄρκου οἴσῃ ἄεθλον.
 Ὡς εἰπὼν ἵπποισιν ἐκέκλετο φώνησέν τε·
 Μῆ μοι ἐρύκεσθον, μηδ' ἕστατον ἀχνυμένω κῆρ.
 444 Φθήσονται τούτοισι πόδες καὶ γοῦνα καμόντα,
 ἣ ὑμῖν· ἄμφω γὰρ ἀτέμβονται νεότητος.
 Ὡς ἔφαθ'· οἱ δὲ ἄνακτος ὑποδδείςαντες ὁμοκλήν,
 μᾶλλον ἐπεδραμέτην, τάχα δὲ σφισιν ἄγχι γέγοντο.
 448 Ἀργεῖοι δ' ἐν ἀγῶνι καθήμενοι εἰσορόωντο
 ἵππους· τοὶ δὲ πέτοντο κονίοντες πεδίῳοι.
 Πρῶτος δ' Ἰδομενεύς, Κρητῶν ἀγός, ἐφράσαθ'
 ἵππους·
 ἦστο γὰρ ἐκτὸς ἀγῶνος ὑπέρτατος ἐν περιωπῇ.
 452 Τοῖο δ', ἀνευθεν ἐόντος, ὁμοκλητῆρος ἀκούσας
 ἔγνω· φράσσατο δ' ἵππον ἀριπρεπέα προὔχοντα,
 δς τὸ μὲν ἄλλο τόσον φοῖνιξ ἦν, ἐν δὲ μετώπῳ
 λευκὸν σῆμ' ἐτέτυκτο περίτροχον ἥυτε μήνη.
 456 Στῇ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
 ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 οἷος ἐγὼν ἵππους ἀνγάζομαι, ἥε καὶ ὑμεῖς;
 Ἄλλοι μοι δοκέουσι παροίτεροι ἔμμεναι ἵπποι,
 460 ἄλλος δ' ἡνίοχος ἰνδάλλεται· αἱ δὲ πού αὐτοῦ
 ἔβλαβεν ἐν πεδίῳ, αἱ κεῖσέ γε φέρτεραι ἦσαν.
 Ἦτοι γὰρ τὰς πρῶτα ἴδον περὶ τέρμα βαλοῦσας,

discus ; see 10, 351. κατωμάδιος, lit., hurled from the shoulders from hands raised above the shoulders).—433. Ὡρωησαν ὀπίσω, ἀνχώρησαν, Sch.—441. This oath is exacted and pronounced below, 581, 19.—444. φθήσονται καμόντα, erunt prius fatigata, a well known syntax of φθάνω.—445. Στέρωνται, Sch. ; to be bereft of ; to want.—454. Φοινικοῦς τὸ χρώμα, ὃ ἐστὶ πυρρός. Sch.—459. Παροίτεροι, παρὰ ὁ πᾶρος, ἢ ᾧ πρότεροι, Sch.—460. Ἰνδάλλεσθαι is less than αἰνεσθαι, to appear indistinctly.—461. = ἐβλάβησαν.—462. Περιελούσας τὸν καμπτήρα, Sch. All the compounds of βάλλειν may be

- 463 νῦν δ' οὐπη δύναμαι ἰδέειν· πάντα δέ μοι ὅσσε
 464 Τρωϊκὸν ἄμ πεδῖον· παπταίνετον εἰσορόωντι.
 Ἦε τὸν ἡνίοχον φύγον ἡνία, οὐδὲ δυνάσθη
 εὖ σχεθέειν περὶ τέρμα, καὶ οὐκ ἐτύχησεν ἐλίξας·
 ἔνθα μιν ἐκπεσέειν οἴω σὺν θ' ἄρματα ἄξαι·
 468 αἱ δ' ἐξηρώσαν, ἐπεὶ μένος ἔλλαβε θυμόν.
 Ἄλλὰ ἴδεσθε καὶ ὕμμες ἀνασταδόν· οὐ γὰρ ἔγωγε
 εὖ διαγιγνώσκω· δοκέει δέ μοι ἔμμεναι ἀνὴρ
 Αἰτωλὸς γενεήν, μετὰ δ' Ἀργελοισιν ἀνάσσει,
 472 Τυδέος ἵπποδάμου νίος, κρατερὸς Διομήδης.
 Τὸν δ' αἰσχωρῶς ἐνένισπεν Ὀϊλῆος ταχὺς Αἴας·
 Ἴδομενεῦ, τί πάρος λαβρεύεαι; αἱ δέ τ' ἀνευθεν
 ἵπποι ἀερσίποδες πολέος πεδίῳ διένται.
 476 Οὔτε νεώτατός ἐσσι μετ' Ἀργελοισι τοσοῦτον,
 οὔτε τοι ὀξύτατον κεφαλῆς ἐκ δέρκεται ὅσσε·
 ἀλλ' αἰεὶ μύθοις λαβρεύεαι. Οὐδέ τί σε χρὴ
 λαβραγόρην ἔμεναι· πάρα γὰρ καὶ ἀμείνονες ἄλλοι.
 480 Ἴπποι δ' αὐταὶ ἔασι παροίτεραι, αἱ τὸ πάρος περ,
 Εὐμήλου, ἐν δ' αὐτὸς ἔχων εὐληρα βέβηκεν.
 Τὸν δὲ χολωσάμενος Κρητῶν ἀγὸς ἀντίον ἠΐδα·
 Αἴαν, νείκει ἄριστε, κακοφραδὲς, ἄλλα τε πάντα
 484 δεύεαι Ἀργείων· ὅτι τοι νόος ἐστὶν ἀπηνής.
 Δεῦρό νυν ἡ τρίποδος περιδώμεθον ἥε λέβητος·
 ἱστορα δ' Ἀτρεΐδην Ἀγαμέμνονα θέλομεν ἄμφω,
 ὅπποτέραι πρόσθ' ἵπποι· ἵνα γνοίης ἀποτίνων.
 488 Ὡς ἔφατ'· ὤρνυτο δ' αὐτίκ' Ὀϊλῆος ταχὺς Αἴας,
 χωόμενος, χαλεποῖσιν ἀμείψασθαι ἐπέεσσιν.
 Καὶ νῦ κε δὴ προτέρω ἔτ' ἔρις γένητ' ἀμφοτέροισιν,
 εἰ μὴ Ἀχιλλεὺς αὐτὸς ἀνίστατο καὶ φάτο μῦθον·
 492 Μηκέτι νῦν χαλεποῖσιν ἀμείβεσθον ἐπέεσσιν,
 Αἴαν Ἴδομενεῦ τε, κακοῖς· ἐπεὶ οὐδὲ ἔοικεν.
 Καὶ δ' ἄλλῃ νεμεσᾶτον, ὅτις τοιαῦτά γε ῥέζοι.
 Ἄλλ' ὑμεῖς ἐν ἀγῶνι καθήμενοι εἰσοράασθε
 496 ἵππους· οἱ δὲ τάχ' αὐτοὶ ἐπειγόμενοι περὶ νίκης
 ἐνθάδ' ἐλεύσονται· τότε δὲ γνώσεσθε ἕκαστος
 ἵππους Ἀργείων, οἳ δεύτεροι οἳ τε παροίθεν.

used intrans.—473. H. everywhere represents Ajax Oileus as a violent and passionate man.—474. Fm λάβρος, impetuous: to speak with precipitation, inconsiderately.—477. ὅσσε, neuter dual, with the verb sing.—481. εὐληρα afterwards became obsolete; the reins.—484. δεύεαι,

- 499 ὦς φάτο· Τυδείδης δὲ μάλα σχεδὸν ἦλθε διώκων,
 500 μᾶστι δ' αἰὲν ἔλαυνε κατωμαδόν· οἱ δέ οἱ ἵπποι
 ὑψόσ' ἀερέσθην ρίμφα πρήσσοντε κέλευθον.
 Αἰεὶ δ' ἡνίοχον κονίης ραθάμιγγες ἔβαλλον·
 ἄρματα δέ, χρυσῷ πεπυκασμένα κασσιτέρῳ τε,
 504 ἵπποις ὠκυπόδεσιν ἐπέτρεχον· οὐδέ τι πολλὴ
 γίγνεται ἐπισσώτρων ἄρματροχιῇ κατόπισθεν
 ἐν λεπτῇ κονίῃ· τῷ δὲ σπεύδοντε πετέσθην.
 Στῇ δὲ μέσῳ ἐν ἀγῶνι· πολὺς δ' ἀνεκῆκιν ἰδρῶς
 508 ἵππων ἕκ τε λόφων καὶ ἀπὸ στέρνοιο χαμαῖζε.
 Αὐτὸς δ' ἐκ δίφροιο χαμαὶ θόρε παμφανόωντος,
 κλῖνε δ' ἄρα μᾶστιγα ποτὶ ζυγόν. Οὐδ' ἐμάτησεν
 ἴφθιμος Σθένελος, ἀλλ' ἐσυνμένως λάβ' ἄεθλον·
 512 δῶκε δ' ἄγειν ἐτάροισιν ὑπερθύμοισι γυναικα,
 καὶ τρίποδ' ὠτώμεντα φέρειν· ὃ δ' ἔλυνεν ὑφ' ἵππους.
 Τῷ δ' ἄρ' ἐπ' Ἀντίλοχος Νηληϊῆος ἤλασεν ἵππους
 κέρδεσιν, οὔτι τάχει γε, παραφθάμενος Μενέλαον·
 516 ἀλλὰ καὶ ὥς Μενέλαος ἔχ' ἐγγύθεν ὠκείας ἵππους.
 Ὅσσον δὲ τροχοῦ ἵππος ἀφίσταται, ὅς ρά τ' ἄνακτα
 ἔλκησιν πεδίοιο τιταινόμενος σὺν ὄχεσφιν·
 τοῦ μὲν τε ψαύουσιν ἐπισσώτρου τρίχες ἄκρα
 520 οὐραῖαι· ὃ δέ τ' ἄγχι μάλα τρέχει, οὐδέ τι πολλὴ
 χώρῃ μεσσηγύς, πολέος πεδίοιο θεόντος·
 τόσσον δὴ Μενέλαος ἀμύμονος Ἀντιλόχοιο
 λείπει· ἀτὰρ τὰ πρῶτα καὶ ἐς δίσκουρα λείλειπτο,
 524 ἀλλὰ μιν αἶψα κίχανεν· ὀφέλλετο γὰρ μένος ἧθ' ἵππου
 τῆς Ἀγαμεμνονέης, καλλίτριχος Αἴθης.
 Εἰ δέ κ' ἔτι προτέρῳ γένετο δρόμος ἀμφοτέροισιν,
 τῷ κέν μιν παρέλασσ', οὐδ' ἀμφήριστον ἔθηκεν.
 528 Αὐτὰρ Μηριόνης, θεράπων εὖς ἰδομενῆος,

inferior es.—485. περιδιδόσθαι τινος, to wager.—500. μᾶστι, fm μά-
 'τις, ιος = μᾶστιξ.—506. Οὐδὲ βαθεῖα ἐγένετο ἡ τῶν τροχῶν ἐγχά-
 'αξις ἐπὶ τῆς γῆς, *Sch.*—508. Λόφων, see 10, 573.—510. Ἀπρακτος
 μεινε, *Sch.*; see 5, 233.—513. = ὑπέλυνεν. It was believed, in ancient
 times, that Diomédès had dedicated this tripod to Apollo. At all
 vents, there was seen in the temple at Delphi a tripod with this
 inscription :

Χάλκεός εἰμι τρίπους, Πυθοῖ δ' ἀνέκειμαι ἄγαλμα,
 καὶ μ' ἐπὶ Πατρόκλῳ θῆκεν πόδας ὠκὺς Ἀχιλλεύς·
 Τυδείδης δ' ἀνέθηκε βοὴν ἀγαθὸς Διομήδης,
 νικήσας ἵπποισι παρὰ πλατὺν Ἑλλήσποντον.

—523. See 431.—527. See 382.—531. ἡμιστος. There is no positive ex-

- 529 λείπει' ἀγακλῆος Μενελάου δουρὸς ἐρωήν·
 βάρδιστοι μὲν γάρ οἱ ἔσαν καλλίτριχες ἵπποι,
 ἥκιστος δ' ἦν αὐτὸς ἐλαυνόμεν ἄρμ' ἐν ἀγῶνι.
 532 Υἱὸς δ' Ἀδμήτοιο πανύστατος ἤλυθεν ἄλλων,
 ἔλκων ἄρματα καλά, ἐλαύνων πρόσσοθεν ἵππους.
 Τὸν δὲ ἰδὼν ᾠκτεῖρε ποδάρκης δῖος Ἀχιλλεύς·
 στὰς δ' ἄρ' ἐν Ἀργείοις ἔπεα πτερόεντ' ἀγόρευεν·
 536 Λοῖσθος ἀνὴρ ὠρίστος ἐλαύνει μώνυχας ἵππους·
 ἄλλ' ἄγε δὴ οἱ δῶμεν ἀθλίον, ὥς ἐπιεικές,
 δεύτερό· ἀτὰρ τὰ πρῶτα φερέσθω Τυδεὸς υἱός.
 Ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἐπήνεον, ὥς ἐκέλευεν.
 540 Καί νύ κέ οἱ πόρεν ἵππον—ἐπήνησαν γὰρ Ἀχαιοί—
 εἰ μὴ ἄρ' Ἀντίλοχος, μεγαθύμον Νέστορος υἱός,
 Πηλεΐδην Ἀχιλῆα δίκη ἡμίψατ' ἀναστάς·
 Ὡ Ἀχιλεῦ, μάλα τοι κεχολώσομαι, αἶ κε τελέσσης
 544 τοῦτο ἔπος· μέλλεις γὰρ ἀφαιρήσεσθαι ἄθλον,
 τὰ φρονέων, ὅτι οἱ βλάβεν ἄρματα καὶ ταχέ' ἵππω,
 αὐτὸς τ' ἐσθλὸς ἐών· ἄλλ' ὥφελεν ἀθανάτοισιν
 εὐχεσθαι· τό κεν οὔτι πανύστατος ἦλθε διώκων.
 548 Εἰ δέ μιν οἰκτεῖρεις, καὶ τοι φίλος ἐπλετο θυμῷ,
 ἔστι τοι ἐν κλισίῃ χρυσὸς πολὺς, ἔστι δὲ χαλκός,
 καὶ πρόβατ', εἰσὶ δέ τοι δμῳαὶ καὶ μώνυχες ἵπποι·
 τῶν οἱ ἔπειτ' ἀνελὼν δόμεναι καὶ μείζον ἄθλον,
 552 ἢ καὶ αὐτίκα νῦν, ἵνα σ' αἰνήσωσιν Ἀχαιοί.
 Τὴν δ' ἐγὼ οὐ δώσω· περὶ δ' αὐτῆς πειρηθῆτω,
 ἀνδρῶν ὅς κ' ἐθέλῃσιν ἐμοὶ χεῖρεσσι μάχεσθαι.
 Ὡς φάτο· μείδησεν δὲ ποδάρκης δῖος Ἀχιλλεύς,
 556 χαίρων Ἀντίλοχῳ, ὅτι οἱ φίλος ἦεν ἐταῖρος·
 καὶ μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·
 Ἀντίλοχ', εἰ μὲν δὴ με κελεύεις οἴκοθεν ἄλλο
 Εὐμήλῳ ἐπιδοῦναι, ἐγὼ δέ κε καὶ τὸ τελέσω.
 560 Δώσω οἱ θῶρηκα, τὸν Ἀστεροπαῖον ἀπηύρων,

cept the adv. ἡκα, gently, slowly [App. V.].—533. πρόσσοθεν = πρόσ-
 ωθεν, by a displacing of the long syllables, which the verse requires.
 See 17, 637. ἔλκων, dragging; for, causing to walk with great difficulty.
 —538. δεύτερον is here rather an adv. or in apposition for δευτερεῖα.—
 542. Δικαίως, Sch.—545. = ἐβλάβησαν.—548. ὥφελεν ἀθανάτοισιν
 εὐχεσθαι: these words touch on one of the fundamental ideas of the
 Homeric poetry. Every thing they did without caring for the suc-
 cour of the gods was in vain: see 7, 447. "The poetry of H.
 (says Dugas Month.) is an essentially religious poetry."—561. χτύμα,

- 161 χάλκεον, ᾧ περί χεῦμα φαεινοῦ κασσιτέροιο
ἀμφιδεδίνηται· πολέος δέ οἱ ἄξιος ἔσται.
Ἡ ῥα, καὶ Αὐτομέδοντι φίλῳ ἐκέλευσεν ἐταῖρῳ,
164 οἰσέμεναι κλισίῃθεν· ὁ δ' ὥχετο καὶ οἱ ἔνεικεν.
[Εὐμήλῳ δ' ἐν χερσὶ τίθει· ὁ δ' ἐδέξατο χαίρων.]
Τοῖσι δὲ καὶ Μενέλαος ἀνίστατο, θυμὸν ἀχέων,
Ἀντιλόχῳ ἄμοτον κεχολωμένος· ἐν δ' ἄρα κήρυξ
68 χειρὶ σκῆπτρον ἔθηκε, σιωπῆσαι τ' ἐκέλευσεν
Ἀργείους· ὁ δ' ἔπειτα μετηύδα ἰσόθεος φώς·
Ἀντίλοχε, πρόσθεν πεπνυμένε, ποῖον ἔρεξας·
ἥσχυνας μὲν ἐμὴν ἀρετὴν, βλάψας δέ μοι ἵππους,
72 τοὺς σοὺς πρόσθε βαλὼν, οἳ τοι πολὺ χείρονες ἦσαν.
Ἄλλ' ἄγετ', Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
ἐς μέσον ἀμφοτέροισι δικάσατε, μηδ' ἐπ' ἀρωγῇ
μήποτε τις εἴπῃσιν Ἀχαιῶν χαλκοχιτώνων,
76 Ἀντίλοχον ψεύδεσσι βιησάμενος Μενέλαος
οἴχεται ἵππον ἄγων, ὅτι οἱ πολὺ χείρονες ἦσαν
ἵπποι, αὐτὸς δὲ κρείσσων ἀρετῇ τε βίῃ τε.
Εἰ δ' ἄγ', ἐγὼν αὐτὸς δικάσω, καὶ μ' οὔτινα φημί
10 ἄλλον ἐπιπλήξειν Δαναῶν· ἰθεῖα γὰρ ἔσται·
Ἀντίλοχ', εἰ δ' ἄγε δεῦρο, Διοτρεφές, ἡ θέμις ἐστίν,
στάς ἵππων προπάροιθε καὶ ἄρματος, αὐτὰρ ἱμάσ-
θλην
χερσὶν ἔχων ῥαδινὴν, ἥπερ τὸ πρόσθεν ἔλαυνες,
4 ἵππων ἀψάμενος, γαίηοχον Ἐννοσίγαιον
ὄμνυθι, μὴ μὲν ἐκὼν τὸ ἐμὸν δόλῳ ἄρμα πεδῆσαι.
Τὸν δ' αὖτ' Ἀντίλοχος πεπνυμένος ἀντίον ἦνδα·
Ἄνσχεο νῦν· πολλὸν γὰρ ἔγωγε νεώτερός εἰμι
8 σεῖο, ἄναξ Μενέλαε, σὺ δὲ πρότερος καὶ ἀρείων.
Οἴσθ', οἶαι νέον ἀνδρὸς ὑπερβασίαι τελέθουσιν·
κραιπνότερος μὲν γάρ τε νόος, λεπτή δέ τε μῆτις.

ist (for a cast plate) of tin.—565. Not found in the best MSS.—
1. Cf. 3, 218. Every orator speaking before the assembly held a
ἥ (σκῆπτρον, sceptrum, sceptre), which was given him by the
ald, and which he gave back when he had done speaking: 1,
Achilles in his anger throws away his staff, instead of giving
back to the herald.—574. ἐς μέσον means, impartially, with-
attaching himself to either one person or another. Ἐξ ἴσου,
.—580. Castigatorum esse; see 12, 211. With ἰθεῖα might be
plied δίκη, contained in δικάσω, were there not so many in-
ices of fem. adj. taken as substantives.—584. See note 307.—
.= ἀνάσχω, bear with (my fault), be patient with me; see

- 591 Τῷ τοι ἐπιτλήτω κραδίη· ἵππον δέ τοι αὐτὸς
 592 δώσω, τὴν ἀρόμην· εἰ καὶ νῦν κεν οἴκοθεν ἄλλο
 μείζον ἐπαιτήσῃας, ἄφαρ κέ τοι αὐτίκα δοῦναι
 βουλοίμην, ἣ σοίγε, Διοτρεφές, ἡματα πάντα
 ἐκ θυμοῦ πεσέειν, καὶ δαίμοσιν εἶναι ἀλιτρός.
 596 Ἡ ῥά, καὶ ἵππον ἄγων μεγαθύμου Νέστορος υἱὸς
 ἐν χεῖρεσσι τίθει Μεγέλαου. Τοῖο δὲ θυμὸς
 ἰάνθη, ὥς τε περὶ σταχύεσσιν ἔερση
 λήϊου ἀλδήσκοντος, ὅτε φρίσσουσιν ἄρουργαι·
 600 ὥς ἄρα σοί, Μενέλαε, μετὰ φρεσὶ θυμὸς ἰάνθη.
 Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 Ἀντίλοχε, νῦν μὲν τοι ἐγὼν ὑποείξομαι αὐτός,
 χωόμενος· ἐπεὶ οὔτι παρήγορος οὐδ' ἀεσίφρων
 604 ἦσθα πάρος· νῦν αὖτε νόον νίκησε νεοίη.
 Δεύτερον αὐτ' ἀλέασθαι ἀμείνονας ἡπεροπεύειν.
 Οὐ γάρ κέν με τάχ' ἄλλος ἀνὴρ παρέπεισεν Ἀχαιῶν·
 ἀλλὰ σὺ γὰρ δὴ πόλλ' ἔπαθες καὶ πόλλ' ἐμόγησας,
 608 σός τε πατὴρ ἀγαθὸς καὶ ἀδελφεός, εἵνεκ' ἐμεῖο·
 τῷ τοι λισσομένῳ ἐπιπείσομαι, ἣδὲ καὶ ἵππον
 δώσω, ἐμήν περ ἐοῦσαν· ἵνα γνῶωσι καὶ οἶδε
 ὥς ἐμὸς οὔποτε θυμὸς ὑπερφίαλος καὶ ἀπηνής.
 612 Ἡ ῥά, καὶ Ἀντιλόχοιο Νοήμονι δῶκεν ἐταίρω
 ἵππον ἄγειν· ὁ δ' ἔπειτα λέβηθ' ἔλε παμφανόωντα.
 Μηριόνης δ' ἀνάειρε δῶν χρυσοῖο τάλαντα,
 τέτρατος, ὥς ἔλασεν. Πέμπτον δ' ὑπελείπετ' ἄεθλον,
 616 ἀμφίθετος φιάλη· τὴν Νέστορι δῶκεν Ἀχιλλεύς,
 Ἀργείων ἀν' ἀγῶνα φέρων, καὶ ἔειπε παραστάς·
 Τῇ νῦν, καὶ σοὶ τοῦτο, γέρον, κειμήλιον ἔστω,
 Πατρόκλοιο τάφου μνημ' ἐμμεναι. Οὐ γὰρ ἔτ' αὐτὸν
 620 ὄψει ἐν Ἀργείοισι· δίδωμι δέ τοι τόδ' ἄεθλον
 αὐτῶς· οὐ γὰρ πύξ γε μαχήσῃαι, οὐδὲ παλαίσεις,
 οὐδέ τ' ἀκοντιστὸν ἐςδύσειαι, οὐδὲ πόδεσσιν
 θεύσειςαι· ἦδη γὰρ χαλεπὸν κατὰ γῆρας ἐπείγῃ.
 624 Ὡς εἰπὼν ἐν χερσὶ τίθει· ὁ δ' ἐδέξατο χαίρων,

591. — 595. Ἀποπισεῖν τῆς ψυχῆς, τουτίστι μισηθῆναι, Sch. [to fall from thy favour, Cp.] : to be banished from thy heart. See 1, 562.—598. See 15, 102. "His heart melted (with joy), as the dew (melts) on the ears of corn." It is thus that Apollonius Rhodius has enlarged this passage ; see iii. 1019, sqq.—599. *Spicea jam campis gravum messis inhorruit*, Virg. *Georg.* i. 314.—603. See 7, 156, and 20, 183.—604. νεοίη = νεότης, νηπιή, only found here.—605. δέτ. = *postea*.—618. τῇ, see 24, 287.—619. τάφος, funeral, here and 680.—

- 525 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 Ναὶ δὴ ταῦτά γε πάντα, τέκος, κατὰ μοῖραν ἔειπες.
 Οὐ γὰρ ἔτ' ἔμπεδα γυῖα, φίλος, πόδες, οὐδ' ἔτι χεῖρες
 528 ὤμων ἀμφοτέρωθεν ἐπαΐσσονται ἐλαφραί.
 Εἴθ' ὥς ἡβώοιμι βίη τέ μοι ἔμπεδος εἴη,
 ὥς ὁπότε κρείοντ' Ἀμαρυγκέα θάπτον Ἐπειοὶ
 Βουπρασίῳ, παῖδες δ' ἔθεσαν βασιλῆος ἄεθλα·
 532 ἔνθ' οὐτίς μοι ὁμοῖος ἀνὴρ γένηετ', οὐτ' ἄρ' Ἐπειῶν,
 οὐτ' αὐτῶν Πυλίων, οὐτ' Αἰτωλῶν μεγαθύμων.
 Πῦξ μὲν ἐνίκησα Κλυτομήδεα, Ἥνοπος υἱόν·
 Ἀγκαῖον δὲ πάλῃ Πλευρώνιον, ὅς μοι ἀνέστη.
 536 Ἴφικλον δὲ πόδεσσι παρέδραμον, ἐσθλὸν ἰόντα·
 δουρὶ δ' ὑπείρεβalon Φυλῆά τε καὶ Πολύδωρον.
 Οἰδίσιν μ' ἵπποισι παρήλασαν Ἀκτορίωνε,
 πλήθει πρόσθε βαλόντες, ἀγασσάμενοι περὶ νίκης,
 40 οὐνεκα δὴ τὰ μέγιστα παρ' αὐτόφι λείπετ' ἄεθλα.
 Οἱ δ' ἄρ' ἔσαν δίδυμοι· ὁ μὲν ἔμπεδον ἡνιόχευεν,
 ἔμπεδον ἡνιόχευ', ὁ δ' ἄρα μάλιστα κέλευεν.
 "Ὡς ποτ' ἔον· νῦν αὖτε νεώτεροι ἀντιοώντων
 44 ἔργων τοιούτων· ἐμὲ δὲ χρὴ γήραϊ λυγρῷ
 πείθεσθαι, τότε δ' αὖτε μετέπρεπον ἡρώεσσιν.
 Ἄλλ' ἴθι, καὶ σὸν ἐταῖρον ἀέθλοισι κτερέιζε.
 Τοῦτο δ' ἐγὼ πρόφρων δέχομαι, χαίρει δέ μοι ἦτορ,
 48 ὥς μεν αἰεὶ μέμνησαι ἐνῆος, οὐδέ σε λήθω
 τιμῆς ἥς τέ μ' ἔοικε τιτιμῆσθαι μετ' Ἀχαιοῖς.
 Σοὶ δὲ θεοὶ τῶνδ' ἀντὶ χάριν μενοεικέα δοῖεν.

The combat with the cestus. Epeus gains the prize. Euryalus is
 nquished, but gains the second prize.

Ἦς φάτο· Πηλείδης δὲ πολὺν καθ' ὁμίλον
 Ἀχαιῶν

- 2 ὥχετ', ἐπεὶ πάντ' αἶνον ἐπέκλυε Νηλεΐδαο.
 Αὐτὰρ ὁ πυγμαχίης ἀλεγεινῆς θῆκεν ἄεθλα·
 ἡμίονον ταλαεργὸν ἄγων κατέδησ' ἐν ἀγῶνι

O. Amarynceus, of a Thessalian family, was a powerful king of
 is, and had fought with Augias against Hēracles.—631. See 11,
 5.—635. Pleuron, metropolis of Ætolia.—638. The sons of Actor,
 rytus and Cteatus; see 11, 709.—639. *Prævertentes*, outstripping;
 572. πλῆθει, from their number. They were two, and conse-
 ntly could urge their horses with more vigour than Nestor, placed
 ne on his chariot. — 642. See 20, 371.—643. = ἀντιώττωσαν. —
 3. The gen. still dependent on μέμνησαι. Ἦς = ὃ by attraction.

- 655 ἐξέτε, ἀδμήτην, ἥτ' ἀλγίστην δαμάσασθαι·
 656 τῷ δ' ἄρα νικηθέντι τίθει δέπας ἀμφικύπελλον.
 Στῇ δ' ὀρθός, καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
 Ἀτρεΐδῃ τε καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοί,
 ἄνδρε δύω περὶ τῶνδε κελεύομεν, ὥπερ ἀρίστῳ,
 660 πῦξ μάλ' ἀνασχομένῳ πεπληγέμεν. Ὡι δέ κ' Ἀπόλ-
 λων
 δῶν καμμονίην, γνῶωσι. δὲ πάντες Ἀχαιοί,
 ἡμίονον ταλαεργὸν ἄγων κλισίῃνδε νέεσθω·
 αὐτὰρ ὁ νικηθεὶς δέπας οἴσεται ἀμφικύπελλον.
 664 Ὡς ἔφατ'· ὠρνυτο δ' αὐτίκ' ἀνὴρ ἧς τε μέγας τε,
 εἰδὼς πυγμαχίης, υἱὸς Πανοπῆος Ἐπειός·
 ἄψατο δ' ἡμίονον ταλαεργοῦ φώνησέν τε·
 Ἄσπον ἵτω, ὅστις δέπας οἴσεται ἀμφικύπελλον·
 668 ἡμίονον δ' οὐ φημί τιν' ἀξέμεν ἄλλον Ἀχαιῶν,
 πυγμῇ νικήσαντ'· ἐπεὶ εὐχομαι εἶναι ἄριστος.
 Ἥ οὐχ ἄλῃς ὅττι μάχης ἐπιδεύομαι; οὐδ' ἄρα
 πῶς ἦν
 ἐν πάντεσσ' ἔργοισι δαήμονα φῶτα γενέσθαι.
 672 Ὡδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 ἀντικρὺ χροά τε ῥήξω σὺν τ' ὅστέ' ἀράξω.
 Κηδεμόνες δέ οἱ ἐνθάδ' ἀολλέες αὖθι μενόντων,
 οἳ κέ μιν ἐξοίσουσιν, ἐμῆς ὑπὸ χερσὶ δαμέντα.
 676 Ὡς ἔφαθ'· οἳ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 Εὐρύαλος δέ οἱ οἶος ἀνίστατο, ἰσόθεος φῶς,
 Μηκιστέος υἱὸς Ταλαϊονίδαο ἄνακτος,
 ὅς ποτε Θήβαςδ' ἤλθε δεδουπότορ Οἰδιπόδῃα
 680 ἐς τάφον· ἐνθα δὲ πάντας ἐνίκα Καδμείωνας.
 Τὸν μὲν Τυδείδης δουρικλυτὸς ἀμφεπονείτο,

655. Columella says that mules begotten between a mare and a wild ass are "indomiti et servitio contumaces."—656. See I, 584.—

660. ἀνασχομένῳ, sc. τὰς χεῖρας, *elatis brachiis*. Virg. *Æn.* v. 384 :

"Nunc si cui virtus animusque in pectore præsens,
 Adsit et evinctis (sc. cestu) *attollat brachia palmis*."

—661. See 22, 257.—665. He who afterwards constructed the wooden horse.—670. Lit., that I am above the battle; i. e. that I distinguish myself in the combats of warriors. See 5, 636.—674. Ἐπιμεληταί, *Sch.*—679. *Σ.*, Mecisteus. *δεδουπότος*, having fallen (see 13, 426); *ἐν πολέμῳ ἀνγρημένον*, *Aristarch.* What we read of (Edipus in H. does not agree with what the Tragic poets say. We know not whether Aristarchus knew the ancient fable, or whether he has drawn his explanation solely from the invariable use of *δουπῆσαι* in H. — 681.

82 θαρσύνων ἔπαιον, μέγα δ' αὐτῷ βούλετο νίκην.

Ζῶμα δέ οἱ πρῶτον παρακάββαλεν, αὐτὰρ ἔπειτα

84 δῶκεν ἱμάντας ἐϋτμήτους βοὸς ἀγραύλοιο.

Τῷ δὲ ζωσαμένῳ βήτην ἐς μέσσον ἀγῶνα·

ἅντα δ' ἀνασχομένῳ χερσὶ στιβαρῶσιν ἄμ' ἄμφω,

σύν ῥ' ἔπαιον, σὺν δέ σφι βαρεῖαι χεῖρες ἔμιχθεν.

88 Δεινὸς δὲ χρομάδος γενύων γένετ', ἔρρεε δ' ἰδρῶς

πάντοθεν ἐκ μελέων· ἐπὶ δ' ὠρνυτο δῖος Ἑπειός,

κύψε δὲ παπτήναντα παρήϊον· οὐδ' ἄρ' ἔτι δὴν

ἑστήκειν· αὐτοῦ γὰρ ὑπήριπε φαίδιμα γυῖα.

92 Ὡς δ' ὅθ' ὑπὸ φρικτὸς Βορέῳ ἀναπάλλεται ἰχθὺς

θῖν' ἐν φυκιόεντι, μέλαν δέ ἐ κῦμα κάλυψεν·

ὥς πληγεὶς ἀνέπαλτ'. Αὐτὰρ μεγάλθυμος Ἑπειὸς

χερσὶ λαβῶν ὠρθωσε· φίλοι δ' ἀμφίσταν ἑταῖροι,

96 οἳ μιν ἄγον δι' ἀγῶνος ἐφελκομένοισι πόδεσσιν,

αἶμα παχὺ πτύοντα, κάρη βάλλονθ' ἐτέρωσε·

κὰδ δ' ἄλλοφρονέοντα μετὰ σφίσιν ἴσαν ἄγοντες

αὐτοὶ δ' οἰχόμενοι κόμισαν δέπας ἀμφικύπελλον.

Combat of wrestling. Odysseus (Ulysses) and Ajax Telamonius all twice together. Both receive equal prizes.

00 Πηλεΐδης δ' αἰψ' ἄλλα κατὰ τρίτα θῆκεν ἄεθλα,

δεικνύμενος Δαναοῖσι, παλαιμοσύνης ἀλεγεινῆς·

τῷ μὲν νικήσαντι μέγαν τρίποδ' ἐμπυριβήτην,

τὸν δὲ δυωδεκάβοιον ἐνὶ σφίσιν ἴον Ἀχαιοί·

14 ἀνδρὶ δὲ νικηθέντι γυναικ' ἐς μέσσον ἔθηκεν,

πολλὰ δ' ἐπίστατο ἔργα, τίον δέ ἐ τεσσαράβοιον.

Στῇ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·

ν, Euryalus, of whom Diomédès was a relation. Mecisteus was the brother of Adrastus, grandfather and father-in-law of Diomédès (I, 226). — 683. Euryalus was undressing; Diomédès threw down him (προκατίβαλε), or threw him a girdle with which he girded the lower part of his body. It is a great mistake to wish to change the verb into περικάββαλεν. In later times, from about 720 B.C., they contended in the public games without a girdle.—684. Thongs of leather, to encircle the fist. The combat with the caestus is described by Virg., V. 363, sqq. — 688. Κρότος τῶν σιαγόνων, Sch.; or χρέμων (χρεμετίζω). We must not understand this of the blows landing on the jaws of the person struck, but of the grinding or striking of the striker's teeth from the energy he puts into his blow: α γὰρ τριζουσιν (says the Scholiast) οἱ πύκται ἐπάγοντες τὰς ἡγὰς. [V. seems to have understood it otherwise: duro crepitat sub vulnere malæ, Æn. V. 435.]—698. Ἐξιστάμενον τῇ διανοίᾳ, i. e. having lost his senses; unconscious. Theocritus uses the verb in the same sense, Dioscuri, v. 128.

- 707 Ὀρυνυθ', οἳ καὶ τούτου αἶθλον πεيرهσέσθον.
 708 Ὡς ἔφατ'· ὦρτο δ' ἔπειτα μέγας Τελαμώνιος Αἴας·
 ἂν δ' Ὀδυσσεὺς πολὺμητις ἀνίστατο, κέρδεα εἰδώς.
 Ζωσαμένω δ' ἄρα τῷγε βάτην ἐς μέσσον ἀγῶνα,
 ἀγκὰς δ' ἀλλήλων λαβέτην χερσὶ στιβαρῆσιν·
 712 ὥς ὅτ' ἀμείβοντες, τούτε κλυτὸς ἦραρε τέκτων,
 δώματος ὑψηλοῖο, βίας ἀνέμων ἀλείνων.
 Τετρίγει δ' ἄρα νῶτα θρασιᾶων ἀπὸ χειρῶν,
 ἐλκόμενα στερεῶς· κατὰ δὲ νότιος ῥέεν ἰδρώς·
 716 πυκναὶ δὲ σμῶδιγγες ἀνὰ πλευράς τε καὶ ὤμους
 αἵματι φοινικέσσαι ἀνέδραμον· οἳ δὲ μάλ' αἰεὶ
 νίκης ἰέσθην, τρίποδος πέρι ποιητοῖο.
 Οὗτ' Ὀδυσσεὺς δύνατο σφῆλαι οὔδεις τε πελάσσαι,
 720 οὗτ' Αἴας δύνατο, κρατερῇ δ' ἔχεν Ἴς Ὀδυσῆος.
 Ἀλλ' ὅτε δὴ ῥ' ἀνιάζον ἐϋκνήμιδας Ἀχαιοὺς,
 δὴ τότε μιν προσέειπε μέγας Τελαμώνιος Αἴας·
 Διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
 724 ἦ ἔμ' ἀνάειρ', ἦ ἐγὼ σέ· τὰ δ' αὖ Διὶ πάντα μελήσει.
 Ὡς εἰπὼν ἀνάειρε· δούλου δ' οὐ λήθεις Ὀδυσσεύς·
 κόψ' ὅπιθεν κώληπα τυχών, ὑπέλυσε δὲ γυῖα·
 καδ' δ' ἔβαλ' ἐξοπίσω· ἐπὶ δὲ στήθεσιν Ὀδυσσεὺς
 728 κάππεσε· λαοὶ δ' αὖ θεῖντό τε θάμβησάν τε.
 Δεύτερος αὖτ' ἀνάειρε πολύτλας διὸς Ὀδυσσεύς,
 κίνησεν δ' ἄρα τυτθὸν ἀπὸ χθονός, οὐδέ τ' αἶρειν·
 ἐν δὲ γόνυ γνάμψεν· ἐπὶ δὲ χθονὶ κάππεσον ἄμφω
 732 πλησιοὶ ἀλλήλοισι, μίανθησαν δὲ κονίη.
 Καὶ νύ κε τὸ τρίτον αὖτις ἀναΐξαντ' ἐπάλαιον,
 εἰ μὴ Ἀχιλλεὺς αὐτὸς ἀνίστατο καὶ κατέρυκεν·
 Μηκέτ' ἐρείδουσιν, μηδὲ τρίβεσθε κακοῖσιν·

700. = κατίθηκε. — 703. 705. See 6, 236.—709. See 323. — 712. Supply λαμβάνουσιν ἀλλήλων. ἀμείβοντες, a term of ancient architecture, a design of beams or pieces of timber, which support each other, placed in the form of A. Eustathius says that in his time they called them by another metaphor, προσφιλοῦντες.—718. ποιεῖτο, see 5, 198. — 721. Tired, wearied. — 724. If the wrestlers were of equal strength or address, the struggle could not end. In this case one of them tried to lift his adversary, a method which must produce some result.—726. Ἐκρουσε τὴν ἰγνῶαν ὀπισθιν, *Scil.* ; [on the ham behind Chopp'd him. Cp.]—727. In pectus (*Ajaois*).—731. Ulysses had only been able to raise Ajax a very little ; but the moment he touched the ground again, and before he could plant his feet firmly, Ulysses bent his (Ajax's) knee : thus Ajax could not but fall and drag Ulysses with him.

736 νίκη δ' ἀμφοτέροισιν· ἀέθλια δ' ἴσ' ἀνελόντες
 ἔρχεσθ', ὅφρα καὶ ἄλλοι ἀθλεύωσιν Ἀχαιοί.
 Ὡς ἔφαθ'· οἱ δ' ἄρα τοῦ μάλα μὲν κλύουν, ἡδ'
 ἐπίθοντο,
 καὶ ῥ' ἀπομορξαμένω κονίην δύσαντο χιτῶνας.

The foot-race. Odysseus (Ulysses) is favoured by Athênê, who causes Ajax Oileus to slip. Antilochus receives the third prize.

40 Πηλεΐδης δ' αἶψ' ἄλλα τίθει ταχυτῆτος ἄεθλα,
 ἀργύρεον κρητῆρα, τετυγμένον· ἐξ δ' ἄρα μέτρα
 χάνδανεν, αὐτὰρ κάλλει ἐνίκα πᾶσαν ἐπ' αἶαν
 πολλόν· ἐπεὶ Σιδόνες πολυδαίδαλοι εὖ ἥσκησαν,
 44 Φοίνικες δ' ἄγον ἄνδρες ἐπ' ἥρωειδέα πόντον,
 στήσαν δ' ἐν λιμένεσσι, Θόαντι δὲ δῶρον ἔδωκαν·
 υἱὸς δὲ Πριάμοιο Λυκάονος ὦνον ἔδωκεν
 Πατρόκλῳ ἥρωϊ Ἰησονίδης Εὐνήος.
 48 Καὶ τὸν Ἀχιλλεὺς θῆκεν ἀέθλιον οὐ ἐτάριοιο,
 ὅστις ἐλαφρότατος ποσσὶ κραιπνοῖσι πέλοιτο·
 δευτέρῳ αὖ βοῦν θῆκε μέγαν καὶ πίονα δημῷ·
 ἡμιτάλαντον δὲ χρυσοῦ λισσθήϊ' ἔθηκεν.
 52 Στῆ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
 Ὅρνυσθ', οἱ καὶ τοῦτου ἀέθλου πειρήσεσθε.
 Ὡς ἔφατ'· ὥρνυτο δ' αὐτίκ' Οἰλῆος ταχὺς Αἴας,
 ἄν δ' Ὀδυσσεὺς πολέμητις, ἔπειτα δὲ Νέστορος υἱός,
 56 Ἀντίλοχος· ὁ γὰρ αὐτὲ νέους ποσὶ πάντας ἐνίκα.
 [Στὰν δὲ μεταστοιχί' σήμηνε δὲ τέρματ' Ἀχιλλεύς.]
 Τοῖσι δ' ἀπὸ νύσσης τέτατο δρόμος· ὧκα δ' ἔπειτα
 ἔκφερ' Οἰλιάδης· ἐπὶ δ' ὥρνυτο δῖος Ὀδυσσεὺς
 50 ἄγχι μάλ'· ὥς ὅτε τίς τε γυναικὸς ἐυζώνοιο
 στήθεός ἐστι κανών, ὄντ' εὖ· μάλα χερσὶ τανύσση,
 πηνίον ἐξέλκουσα παρὲκ μίτον, ἀγχύθι δ' ἴσχει

740, sqq. See Virg., V. 286—352. — 743. In the Old Testament the Sidonians enjoyed the same renown. See 6, 391. — 746. ἔστην, sc. τὰς νῆας (as in *Od.* 14, 258), = *προσώρμισαν, appulerunt*, which is used in the same way without *naves*. Thoas, king of Lemnos; see 14, 230.—746. υἱός, gen. See 21, 34, sqq.—747. Eunæus, son of son and Hypsipyle, daughter of Thoas; see 21, 41.—751. *Ultima*; see 536.—757. Rejected by the ancient critics; see 358.—759. See 6.—761. στήθους, supply ἄγχι. κανών, a small rod which served as a bobbin, round which was rolled the thread of the loom (πηνίον), make it pass into the warp (μίτος), placed vertically, and not horizontally, as now. — 762. πηνίον ἐξέλκουσα παρὲκ μίτον, lit., drawing (from the rod, κανών) the thread across the warp, i. e.

- 763 στήθεος· ὥς Ὀδυσσεὺς θέν ἐγγύθεν· αὐτὰρ ὅπισθεν
 764 ἵχνια τύπτε πόδεσσι, πάρος κόνιν ἀμφιχυθῆναι·
 καδ δ' ἄρα οἱ κεφαλῆς χεῖ' αὐτμένα διος Ὀδυσσεύς,
 αἰεὶ ρίμφα θέων· ἴαχον δ' ἐπὶ πάντες Ἀχαιοὶ
 νίκης ἱεμένω, μάλα δὲ σπεύδοντι κέλευον.
 768 Ἄλλ' ὅτε δὴ πύματον τέλειον δρόμον, αὐτίκ' Ὀδυσ-
 σεὺς
 εὖχετ' Ἀθηναίῃ γλαυκώπιδι δν κατὰ θυμόν·
 Κλῦθι, θεά, ἀγαθή μοι ἐπὶ ῥόθοις ἐλθὲ ποδοῦν.
 Ὅς ἔφατ'· εὐχόμενος τοῦ δ' ἔκλυε Παλλὰς
 Ἀθήνη·
 772 γυῖα δ' ἔθηκεν ἐλαφρά, πόδας, καὶ χεῖρας ὑπερθεν.
 Ἄλλ' ὅτε δὴ τάχ' ἐμελλον ἐπαΐξασθαι ἄεθλον,
 ἐνθ' Αἴας μὲν ὀλισθε θέων—βλάβειν γὰρ Ἀθήνη—
 τῇ ῥα βοῶν κέχυτ' ὄνθος ἀποκταμένων ἐριμύκων,
 776 οὐς ἐπὶ Πατρόκλῳ πέφνευ πόδας ὠκύς Ἀχιλλεύς,
 ἐν δ' ὄνθου βοέου πλήτο στόμα τε ρινὰς τε.
 Κρητῆρ' αὐτ' ἀνάειρε πολὺτλας διος Ὀδυσσεύς,
 ὥς ἦλθε φθάμενος· ὁ δὲ βοῦν ἔλε φαίδιμος Αἴας.
 780 Στῇ δὲ κέρας μετὰ χερσὶν ἔχων βοὸς ἀγραυλοιο,
 ὄνθον ἀποπτύων, μετὰ δ' Ἀργείοισιν ἔειπεν·
 ὦ πόποι, ἦ μ' ἐβλάψε θεὰ πόδας, ἦ τὸ πάρος περ,
 μήτηρ ὦς, Ὀδυσσῆϊ παρίσταται ἡδ' ἐπαρήγει.
 784 Ὅς ἔφαθ'· οἱ δ' ἄρα πάντες ἐπ' αὐτῷ ἡδὺ γέλασ-
 σαν.
 Ἀντίλοχος δ' ἄρα δὴ λοισθήϊον ἔκφερ' ἄεθλον,
 μειδιόων, καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
 Εἰδόσιν ὕμῃ ἐρέω πᾶσιν, φίλοι, ὥς ἔτι καὶ νῦν
 788 ἀθάνατοι τιμῶσι παλαιοτέρους ἀνθρώπους.
 Αἴας μὲν γὰρ ἐμεῖ' ὀλίγον προγενέστερός ἐστιν·
 οὗτος δὲ προτέρης γενεῆς, προτέρων τ' ἀνθρώπων·
 ὠμογέροντα δὲ μὴν φασ' ἔμμεναι· ἀργαλέον δὲ

passing it along the warp. — 764. "Ait igitur divinus poeta, ita proximum fuisse qui sequebatur, ut occuparet antecedentis vestigia, antequam pulvis eis superfunderetur." *Maurob.*, V. ch. 13. — 765. Ἀναπνοήν, ἄσθμα, *Sch.* — 767. *Ulyssi.*—773. = ἀΐξασθαι ἐν τῷ ἄθλῳ.—787, sqq. "Antilochus wittily forestals their raillery, by attributing the victory of his rivals to the protection which the gods bestow on old age. He has reason to take comfort: youth is better than the prize, and may one day aspire to the same protection, since it is a privilege of age." *Mad. Dacier.* — 791. *εἰμογέρων*, a hale old man. Virgil uses a similar expression, *cruda senectus*. It is unne-

92 ποσσὶν ἐριδῆσασθαι Ἀχαιοῖς, εἰ μὴ Ἀχιλλεῖ.

ᾧ φάτο· κύδηνεν δὲ ποδῶκεα Πηλείωνα.

Τὸν δ' Ἀχιλλεὺς μύθοισιν ἀμειβόμενος προσέειπεν·

Ἀντίλοχ', οὐ μὲν τοι μέλεος εἰρήσεται αἶνος,

96 ἀλλὰ τοι ἡμιτάλαντον ἐγὼ χρυσοῦ ἐπιθήσω.

The combat of armed warriors. Diomédès wounds Ajax the son Telamón and gains the prize.

ᾧ εἰπὼν ἐν χερσὶ τίθει· ὁ δ' ἐδέξατο χαίρων.

Αὐτὰρ Πηλείδης κατὰ μὲν δολιχόσκιον ἔγχος

θῆκ' ἐς ἀγῶνα φέρων, κατὰ δ' ἀσπίδα καὶ τρυφάλειαν,

0 τεύχεα Σαρπήδοντος, ᾧ μιν Πάτροκλος ἀπηύρα.

Στῇ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·

Ἄνδρε δῶ περὶ τῶνδε κελεύομεν, ὥπερ ἀρίστω,

τεύχεα ἑσταμένω, ταμεσίχροα χαλκὸν ἐλύοντε,

4 ἀλλήλων προπάραιθεν ὀμίλου πειρηθῆναι.

Ὅππότερός κε φθῆσιν ὑρεζάμενος χρὸς καλόν,

ψαύσῃ δ' ἐνδίνων διὰ τ' ἔντεα καὶ μέλαν αἷμα·

τῷ μὲν ἐγὼ δώσω τόδε φάσγανον ἀργυρόηλον,

3 καλόν, Θρηήκιον, τὸ μὲν Ἀστεροπαῖον ἀπηύρων.

Τεύχεα δ' ἀμφοτέρω ξυνήϊα ταῦτα φερέσθων

καὶ σφιν δαίτ' ἀγαθὴν παραθήσομεν ἐν κλισίῃσιν.

ᾧ φάτο· ὦρτο ἔπειτα μέγας Τελαμώνιος Αἴας,

ἃν δ' ἄρα Τυδείδης ὦρτο, κρατερὸς Διομήδης.

Οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὀμίλου θωρήχθησαν,

ἐς μέσον ἀμφοτέρω συνίτην, μεμαῶτε μάχεσθαι,

δεινὸν δερκομένω· θάμβος δ' ἔχε πάντας Ἀχαιοὺς.

Ἄλλ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,

τρὶς μὲν ἐπήϊξαν, τρὶς δὲ σχεδὸν ὠρμήθησαν.

try to say that Antilochus is jesting here : " Ajax is a little older I, but Ulysses belongs to another century : yet they say he is a hale old man."—792. Ἐμ ἐριδαίνω.—795. Μάταιος καὶ πρὸς ὅ, *Sch.* ; see 10, 480.

0. See 16, 663, sqq.—806. Aristarchus explains ἐνδῖνα (a word found here) τὰ ὄντα ἐντὸς τῶν ἰνῶν, what is within the muscles. general sense is, without doubt, what is under the skin, the . Achilles says, " he who touches the flesh through the ur and the blood," i. e. so that the spear shall pass not only igh the shield and the cuirass, but even into the blood, into flesh filled with blood. — 808. See 21, 169, sqq. — 809. Σίβι unto (*præmium*). He wishes them to share it. — 810. This at being the most difficult and most dangerous, Achilles adds

- 818 Ἐνθ' Αἴας μὲν ἔπειτα κατ' ἀσπίδα πάντοσ' ἔϊσθη
 νύξ', οὐδὲ χρύ' ἴκανεν· ἔρυτο γὰρ ἐνδοθι θώρηξ.
 820 Τυδείδης δ' ἄρ' ἔπειτα ὑπὲρ σάκεος μέγαλοιο
 αἶν ἐπ' αὐχένι κῦρε φαεινοῦ δουρὸς ἀκωκῆ.
 Καὶ τότε δὴ ῥ' Αἴαντι περιδδείςαντες Ἀχαιοὶ
 παυσαμένους ἐκέλευσαν ἀέθλια ἴσ' ἀνελέσθαι.
 824 Αὐτὰρ Τυδείδῃ δῶκεν μέγα φάσγανον ἥρωσ
 σὺν κολεῶ τε φέρων καὶ ἐϋτμήτῃ τελαμῶνι.

Contest of the discus. Polypætes gains the prize.

- Αὐτὰρ Πηλείδης θῆκεν σόλον αὐτοχόωνον,
 δν πρὶν μὲν ρίπτασκε μέγα σθένος Ἡετίωνος
 828 ἀλλ' ἦτοι τὸν ἔπεφνε ποδάρκης δῖος Ἀχιλλεύς,
 τὸν δ' ἄγετ' ἐν νήεσσι σὺν ἄλλοισι κτεάτεσσιν.
 Στῇ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
 "Ὅρνυσθ', οἳ καὶ τούτου ἀέθλου πειρήσεσθε·
 832 εἰ οἳ καὶ μάλα πολλὸν ἀπόπροθι πίονες ἀγροί,
 ἔξει μιν καὶ πέντε περιπλομένους ἐνιαυτοὺς
 χρεώμενος· οὐ μὲν γάρ οἱ ἀτεμβόμενός γε σιδήρου
 ποιμὴν οὐδ' ἀροτὴρ εἰς ἐς πόλιν, ἀλλὰ παρέξει.
 836 Ὡς ἔφατ'· ὥρτο δ' ἔπειτα μενεπτόλεμος Πολυ-
 ποίτης,
 ἄν δὲ Λεοντῆος κρατερὸν μένος ἀντιθέοιο,

to the prize a good repast.—817. "Heroes priusquam enses incutiant, experiundi causa ter concurrunt et se petunt invicem; tunc demum Ajax Tydidæ ferit clypeum, Diomedes autem cuspidem Telamonii intendit cervici. Veteres dicunt Ajacem pro more suo simplici et generosius pugnare, Diomedem arte doloque uti." *Sps.* — 821. ἐπ' αὐχένι, for the neck and the nape were not covered by the cuirass. But the Scholiasts explain this line by a fable: that Heracles, having landed at Salamis at the time of the Telamonian Ajax's birth, took the infant and wrapped him in his lion's skin, praying the gods that he might be invulnerable. Hence, when Ajax grew up, his body remained impenetrable, with the exception of his neck, which had not been surrounded by the lion's skin. It is a fact, at any rate, as the ancients remarked, that, in the Iliad, Ajax is not once wounded. — 824, 825. It is understood that the combatants divide the other arms.

826. σόλος, a round mass, a globe or ball, which served as a disc to Eetion. This mass had a hole in the middle, through which they passed the cord. αὐτοχόωνος (αὐτόχωνος = αὐτοχόανος), in prose αὐτοχόωνερος, what has only been cast, without other labour.—837. Father of Andromache; see 6, 395, sqq.; 416, sqq. — 832. ἀγροί, sc. εἰσιν. πολλὸν ἀπόπροθι, in longum spatium porrecti. Remark the simple description of the size of this mass.—835. εἰς, fut. signif.

- 38 ἂν δ' Αἴας Τελαμωνιάδης καὶ διος Ἑπειός.
 Ἐξείης δ' ἴσταντο σόλον δ' ἔλε διος Ἑπειός,
 10 ἦκε δὲ δινήσας· γέλασαν δ' ἐπὶ πάντες Ἀχαιοί.
 Δεύτερος αὐτ' ἀφέηκε Λεοντεύς, ὄζος Ἄρῃος·
 τὸ τρίτον αὐτ' ἔρριψε μέγας Τελαμώνιος Αἴας
 [χειρὸς ἅπο στιβαρῆς, καὶ ὑπέρβαλε σήματα πάν-
 των].
 14 Ἀλλ' ὅτε δὴ σόλον εἶλε μενεπτόλεμος Πολυποίτης,
 ὅσσον τίς τ' ἔρριψε καλαύροπα βουκόλος ἀνὴρ·
 ἡ δέ θ' ἐλίσσομένη πέτεται διὰ βοῦς ἀγελαίας·
 τόσσον παντὸς ἀγῶνος ὑπέρβαλε· τοὶ δ' ἐβόησαν.
 8 Ἀνστάντες δ' ἔταροι Πολυποίταο κρατεροῖο
 νῆας ἐπὶ γλαφυρὰς ἔφερον βασιλῆος ἄεθλον.

Contest of archery. Teucer unfastens the dove attached to the ark; Merion hits it flying, and receives the prize.

- Αὐτὰρ ὁ τοξευτῇσι τίθει ἰόεντα σίδηρον,
 καδ' δ' ἐτίθει δέκα μὲν πελέκεας, δέκα δ' ἡμιπέλεκκα·
 2 ἰστὸν δ' ἔστησεν νηὸς κυανοπρώροιο
 τηλοῦ ἐπὶ ψαμάθοις· ἐκ δὲ τρήρωνα πέλειαν
 λεπτῇ μηρίνθῳ δῆσεν ποδός, ἥς ἄρ' ἀνώγει
 τοξεύειν. Ὅς μὲν κε βάλῃ τρήρωνα πέλειαν,
 6 πάντας ἀειράμενος πελέκεας, οἰκόνδε φερέσθω·
 ὃς δέ κε μηρίνθοιο τύχῃ, ὄρνιθος ἀμαρτῶν—
 ἦσσαν γὰρ δὴ κείνος—ὁ δ' οἶσεται ἡμιπέλεκκα.
 Ὡς ἔφατ'· ὦρτο δ' ἔπειτα βίῃ Τεύκροιο ἄνακτος,
 1 ἂν δ' ἄρα Μηριόνης, θεράπων ἐὺς Ἰδομενῆος.
 Κλήρους δ' ἐν κυνέῃ χαλκῆρεϊ πάλλον ἐλόντες·
 Τεῦκρος δὲ πρῶτος κλήρῳ λάχεν. Αὐτίκα δ' ἰὼν
 ἦκεν ἐπικρατέως, οὐδ' ἠπείλησεν ἄνακτι
 ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην.

ἀ (αὐτὸς) παρέξει (σίδηρον τοῖς ἐργάταις ἐκ τούτου τοῦ σόλου). The heroic ages iron was still scarce. — 843. Taken from Od. 8, and rejected by the ancient critics.

50. *Nigrum*, like *λοιδῆς*, 11, 298. See in Virg., V. 485, sqq., an allusion of the description which follows.—851. The axes, according to the Scholiast, had two edges, the demi-axes only one.—857. The poets here remark that a pure effect of chance ought not to have been predicated of Achilles. — 864. See 4, 102. Eustathius here remarks this expression, ἀρνῶν ἑκατόμβην, a *hecatomb* of lambs, though the word *hecatomb*, derived (says he) from *ἑκατόν* and *βοῦς*, is, etymologically, a sacrifice of a hundred oxen. This etymo-

- 865 Ὀρνιθος μὲν ἄμαρτε· μέγηρε γάρ οἱ τόγ' Ἀπόλλων
αὐτὰρ ὁ μήρινθον βάλε παρ πόδα, τῇ δέδεται ὄρνις·
ἀντικρὺ δ' ἀπὸ μήρινθον τάμε πικρὸς οἰστός.
- 868 Ἡ μὲν ἔπειτ' ἤϊξε πρὸς οὐρανόν, ἥ δὲ παρείθη
μήρινθος ποτὶ γαῖαν· ἀτὰρ κελάδησαν Ἀχαιοί.
Σπερχόμενος δ' ἄρα Μηριόνης ἐξείρυσσε χειρὸς
τόξον· ἀτὰρ δὴ οἰστὸν ἔχεν πάλαι, ὥς ἰθύνοι.
- 872 Αὐτίκα δ' ἠπείλησεν ἐκηβύλῳ Ἀπόλλωνι
ἄρνῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην.
Ἵψι δ' ὑπὸ νεφέων εἶδε τρήρωνα πέλειαν·
τῇ ῥ' ὕγε δινεύουσαν ὑπὸ πτέρυγος βάλε μέσσην·
- 876 ἀντικρὺ δὲ διῆλθε βέλος· τὸ μὲν ἄψ' ἐπὶ γαίῃ
πρόσθεν Μηριόναο πάγῃ ποδός· αὐτὰρ ἡ ὄρνις
ἰστῷ ἐφεζομένη νηὸς κυανοπρώροιο,
αὐχέν' ἀπεκρέμασεν, σὺν δὲ πτερά πυκνὰ λίσσθεν.
- 880 Ὡκύς δ' ἐκ μελέων θυμὸς πτάτο, τῇλε δ' ἀπ' αὐτοῦ
κάππεσε· λαοὶ δ' αὖ θευντό τε θάμβησάν τε.
Ἄν δ' ἄρα Μηριόνης πελέκεας δέκα πάντας ἄειρεν,
Τεύκρος δ' ἠμιπέλεκκα φέρειν κοίλας ἐπὶ νῆας.

Contest of the javelin. Agamemnon presents himself to dispute the prize. Achilles yields it to him without a trial. Meriones receives the second prize.

- 884 Αὐτὰρ Πηλείδης κατὰ μὲν δολιχόσκιον ἔγχος,
καδ δὲ λέβητ' ἄπυρον, βοδὸς ἄξιον, ἀνθεμόεντα
θῆκ' ἐς ἀγῶνα φέρων· καὶ ῥ' ἤμονες ἄνδρες ἀν-
έστησαν·
- ἄν μὲν ἄρ' Ἀτρείδης εὐρυκρείων Ἀγαμέμνων,
888 ἄν δ' ἄρα Μηριόνης, θεράπων εὖς Ἰδομενῆος.
Τοῖσι δὲ καὶ μετέειπε ποδάρκης δῖος Ἀχιλλεύς·

logy is more than doubtful : the syllable βη, wanting the *o* essential in βοῦς, leads us rather to the root βαίνω, whence πρόβατον, πρόβασις, cattle : a sacrifice of 100 head of cattle. — 868. *Ἐκ παρίημι*, remittere, to unstring, to untie.—870. *χειρός*, sc. Τεύκρου. The two rivals used one bow ; but the Marseilles edition, as it is called, reads :

σπερχόμενος δ' ἄρα Μηριόνης ἐπεθήκατ' οἰστὸν
τόξῳ· ἐν γὰρ χερσὶν ἔχεν πάλαι, ὥς ἰθύνειν,

a change induced by the words ὥς ἰθύνειν, which are inexplicable in the ordinary reading. — 871. *ἰθύνοι*, a correction of I. H. Voss for ἰθύνειν.—878. *ἐφεζομένη*, perching on . . . —879. *λίσσασθσαν*, fell pendent.

885. *Διηρθισμένον ποικίλως*, *Apollo*. Ornamented with flowered

- 90 Ἀτρείδῃ ἴδμεν γάρ, ὅσον προβέβηκας ἀπάντων,
 ἥδ' ὅσον δυνάμει τε καὶ ἡμασιν ἐπλεῖ ἄριστος·
 92 ἀλλὰ σὺ μὲν τόδ' ἄεθλον ἔχων κοίλας ἐπὶ νῆας
 ἔρχευ, ἀτὰρ δόρυ Μηριόνη ἥρωϊ πύρωμεν,
 εἰ σύ γε σὺ θυμῷ ἐθέλοισ' κέλομαι γὰρ ἔγωγε.
 Ὡς ἔφατ'· οὐδ' ἀπίθησεν ἄναξ ἀνδρῶν Ἀγα-
 μέμνων.
 96 Δῶκε δὲ Μηριόνη δόρυ χάλκεον· αὐτὰρ ὃ γ' ἥρως
 Ταλθυβίῳ κήρυκι δίδου περικαλλὲς ἄεθλον.

arvings.—886. Οἱ ἀκοντισταί, *Sch.*: fm ἴημι, as well as ἡμα.—890.
 ee 7, 328. — 891. Ἀκοντίσμασιν, *Sch.*—897. The king was always
 followed by his herald.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Ω.

Achilles cannot sleep. Next day he drags Hector's body thrice round the tomb of Patroclus.

Λῦτο δ' ἄγών, λαοὶ δὲ θοὰς ἐπὶ νῆας ἕκαστοι
 ἐσκίδναντ' ἵεναι· τοὶ μὲν δόρποιο μέδοντο
 ὕπνου τε γλυκεροῦ ταρπήμεναι. Αὐτὰρ Ἀχιλλεὺς
 4 κλαῖε, φίλου ἑτάρου μεμνημένος, οὐδέ μιν ὕπνος
 ᾗρει πανδαμάτωρ, ἀλλ' ἐστρέφετ' ἔνθα καὶ ἔνθα,
 Πατρόκλου ποθέων ἀδροτῆτά τε καὶ μένος ἧ·
 ἡδ' ὀπύσα τολύπειυσε σὺν αὐτῷ, καὶ πάθεν ἄλγεα,
 8 ἀνδρῶν τε πτολέμους ἀλεγεινά τε κύματα πείρων·
 τῶν μιμνησκόμενος, θαλερόν κατὰ δάκρυον εἶβεν,
 ἄλλοτ' ἐπὶ πλευράς κατακείμενος, ἄλλοτε δ' αὐτε
 ὕπτιος, ἄλλοτε δὲ πρηνής· τότε δ' ὀρθὸς ἀναστὰς
 12 δινεύεσκ' ἀλύων παρὰ θιν' ἄλός. Οὐδέ μιν Ἥως
 φαινομένη λήθεσκεν ὑπεῖρ ἄλα-τ' ἡϊόνας τε.
 Ἄλλ' ὅγ' ἐπεὶ ζεύξειεν ὑφ' ἄρμασιν ὠκίας ἵππους,

1. λῦτο, pluperf. = λίλυτο or ἐλίλυτο, as we have seen 4, 518, βλήτο = βέβλητο or ἐβέβλητο. Some prefer to consider it aor. 2 mid. ἔλυτο, with passive signif. for ἐλύθη. In both the *υ* short becomes long, as standing at the beginning of the line; see 4, 155. ἄγών, as in Latin *theatrum*, the assembly of spectators. — 2. ἐσκίδναντο (ὥστε) ἵεναι ἐπὶ νῆας. — 3. = ταρπήναι, fm. τέρπω. — 4. ἐστρέφετο, turned and turned again, tossed or twisted about, in bed; see lines 10 to 12. — 5. ὀπύσα, relative to the demonstrative τῶν (τούτων) which follows at ver. 9. — 6. πείρω, to pierce, traverse. — 7. εἶβεν = λείβεν (κατέλειβεν). See 2, 266. — 8. δινεύεσκε, see 2, 189. This frequentative form of the imperf. has never any augment. καί (= ἐν) adds the shade of the Latin *ferè*. The delicate shades which the Greeks could give to language by means of their numerous particles can be but feebly reproduced in languages which have not the same facilities; but by carefully studying them we may succeed in appreciating their force. — 13. λήθειν or λανθάνειν τινά, as in Latin *latere*

- 15 Ἑκτορα δ' ἔλκεσθαι δησάσκετο δίφρου ὑπισθεν·
 16 τρίς δ' ἐρύπας περὶ σῆμα Μενoitιάδαο θανόντος,
 αὐτὶς ἐνὶ κλισίῃ παύεσκετο· τόνδε δ' ἔασκεν
 ἐν κόνι ἐκτανύσας προπρηνέα. Τοῖο δ' Ἀπόλλων
 πᾶσαν ἀεικίην ἄπεχέ· χροῖ, φῶτ' ἐλαίρων
 20 καὶ τεθνηότα περ· περὶ δ' αἰγίδι πάντα κάλυπτε
 χρυσεῖρ, ἵνα μή μιν ἀποδρύφοι ἔλκυστάζων.
 Ὡς ὁ μὲν Ἑκτορα δῖον ἀείκιζεν μενεαίνων.

Olympus is in an uproar at the conduct of Achilles ; but the gods
 hostile to Troy oppose Athênê's rescuing from him the body of Hector.
 Zeus sends for Thetis.

- Τὸν δ' ἐλαίρεσκον μάκαρες θεοὶ εἰσορόωντες,
 24 κλέψαι δ' ὑτρύνεσκον εὖσκοπον Ἀργειφόντην.
 Ἐνθ' ἄλλοις μὲν πᾶσιν ἐήνδανεν, οὐδὲ ποθ' Ἥρη,
 οὐδὲ Ποσειδάων, οὐδὲ γλαυκῶπιδι κόυρη·
 ἀλλ' ἔχον, ὥς σφιν πρῶτον ἀπήχθετο Ἴλιος ἱρή
 28 καὶ Πρίαμος καὶ λαός, Ἀλεξάνδρου ἔνεκ' ἄτης·
 ὃς νείκεσσε θεάς, ὅτε οἱ μέσσαυλον ἵκοντο,
 τὴν δ' ἦνυσ' ἥ οἱ πόρε μαχλοσύνην ἀλεγεινήν.
 Ἀλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτῃ γένετ' ἥώς,
 32 καὶ τότε ἄρ' ἀθανάτοισι μετηύδα Φοῖβος Ἀπόλλων·
 Σχέτλιοι ἐστε, θεοί, δηλήμονες· οὐ νύ ποθ' ὑμῖν

liquem. — 14. ἐπεὶ ζεύξαιεν, opt. of indefinite frequency, because the
 action is several times repeated, or habitual.—15. δησάσκετο, aor. 1
 δέω, ἰδησάμην, with the frequentative termination, δησασκόμην.
 κασθαι, for to be dragged.—16. *Ter circum Iliacos raptaterrat Hec-*
ta muros, Virg.; a mistake which Euripides had committed before
 Virgil. It was Hector, *when alive*, that Achilles pursued round the
 walls.—17. ἔαω has the same force as *sinere*, = *sinere jacere*, left him
 lying.—19. ἀεικίην, in prose αἰκίαν, *injuriam*, injury, harm. Ἀπ-
 εῖν would require the gen. χροός; the dat. χροῖ must then be referred
 ἀεικίῃ, hurt to his skin, for of; as πατήρ μοι for μου: at ver. 29
 μέσσαυλον = αὐτοῦ (τὸ) μέσσαυλον. For the word φῶς, see 4, 194.
 24. κλέψαι, to withdraw, remove, but without the odious idea of
 theft, which in H. does not belong to κλέπτειν. See 5, 390.—25. *Ἐνθ' ἄ-*
δάνω. οὐδὲ = ἀλλ' οὐχ (ἦνδανεν).—27. εἶχον, intrans. *se habe-*
re, διέκειντο (Sch.), were disposed.—28. ἄτη means here, and in
 the same words 6, 356, infatuation, wandering, blindness of mind,
 moral error. To translate it *injury* is completely to alter the sense.
 See 4, 104.—29. νείκεῖν, to dispute, to reproach; here, to outrage,
 ῥίζειν (*Hesych.*) Constr. ὅτε ἵκοντο (ἐς) μέσσαυλόν οἱ = αὐτοῦ, in
 habitation in the midst of sheepfolds, αὐλή (see 5, 142).—30.
 ὁρον (pres. πόρω obsolete), to give. μαχλοσύνην. Ἀκολασίαν,
voluntatem. — 31. ἐκ τοῦ or τούτου, since then, that time; since the

- 34 Ἐκτωρ μηρί' ἔκκε βοῶν αἰγῶν τε τελείων ;
 τὸν νῦν οὐκ ἔτλητε, νέκυν περ ἔοντα, σαῶσαι,
 36 ἧ τ' ἀλόχῳ ἰδέειν καὶ μητέρι καὶ τέκει ψ,
 καὶ πατέρι Πριάμῳ λαοῖσί τε, τοί κέ μιν ὦκα
 ἐν πυρὶ κήαιεν καὶ ἐπὶ κτέρεα κτερίσαιεν.
 Ἄλλ' ὀλοῦ' Ἀχιλῆϊ, θεοί, βούλεσθ' ἐπαρήγειν,
 40 ὦ οὗτ' ἄρ φρένες εἰσὶν ἐναίσιμοι οὔτε νόημα
 γναμπτόν ἐνὶ στήθεσσι· λέων δ' ὥς ἄγρια οἶδεν,
 ὅστ' ἐπεὶ ἄρ μεγάλη τε βίη καὶ ἀγήνορι θυμῷ
 εἷζας, εἷσ' ἐπὶ μῆλα βροτῶν, ἵνα δαῖτα λάβῃσιν·
 44 ὥς Ἀχιλεὺς ἔλεον μὲν ἀπώλεσεν, οὐδέ οἱ αἰδῶς
 γίγνεται, ἦτ' ἄνδρας μέγα σίνεταί ἢδ' ὀνίνησι.
 Μέλλει μὲν πού τις καὶ φίλτερον ἄλλον ὀλέσσαι,
 ἢ κασίγνητον ὁμογάστριον, ἢ καὶ υἷόν·

death of Hector.—33. οὐ νῦν, in prose οὐκ οὖν.—36. To save him for his wife, &c., in order that they may see him (ὥς τε ἰδεῖν).—38. κήαιεν. 3 pers. pl. opt. of ἔκκα, fm καίω. κτέρεα ἐπικτερίζειν, lit. to place upon the dead, and upon the pile, the funeral presents; for, to celebrate the funeral rites.—40. See 6, 519.—41. γναμπτόν, flexible: see 2, 14. ἄγρια εἰδέναι, to be of a ferocious character, 2, 213.—42. ἐπεὶ requires after it a personal verb, such as εἷζ. Eustathius arbitrarily supplies εἷη: εἷζας εἷη, = εἷξeis. These anacolutha (see 4, 433), pretty frequent in H., are mostly justified by the course of the idea. In the present passage, the fault of construction is rendered too palpable by the shortness of the sentence.—45. This line is also found in Hesiod (Works and Days, 318) with the distinction between good shame and bad, according as it hinders one from doing good or evil. The same thought is expressed in the words of Ecclesiasticus, iv. 24, 25: "Pro anima tua ne confundaris dicere verum. Est enim confusio adducens peccatum, et est confusio adducens gloriam et gratiam." These authorities go up to H.'s time; the passages may consequently be regarded as developments of the same idea. It is possible also that the line may have been borrowed from Hesiod, as was the opinion of an Alexandrian critic. Indeed, after οὐδέ οἱ αἰδῶς supply ἐστὶ (as one ought at 205), and the verb γίγνεται becomes useless. This γίγνεται, added perhaps by some copyist to complete the construction, giving only the beginning of a line, the recollection of the passage in Hesiod would have come very à propos to complete the Epic metre. I avow that this opinion seems to me as ingenious and as probable as it seemed to Spitzner, a very circumspect critic. However, I will mention another explanation, which has been given to this line,—shame, which is very hurtful, or very useful to men, according as they disregard or regard it. This is not inadmissible, but it opens a door to complicated discussions.—46. μέλλει, must, may have destroyed... See I, 564.—48. Fm μεθίημι, intrans. (6, 330, 523), = ἐπαύσατο, he left off weeping..., as of a thing that had really happened, instead of saying, he leaves off, as a general proposition. This use of the past tenses is often met with, especially in comparisons.

λλ' ἦτοι κλαύσας καὶ ὀδυράμενος μεθέκεν.
 Ἄλητ' ὃν γὰρ Μοῖραι θυμὸν θέσαν ἀνθρώποισιν.
 αὐτὰρ ὃγ' Ἔκτορα δῖον, ἐπεὶ φίλον ἦτορ ἀπηύρα,
 ππῶν ἐξάπτων, περὶ σῆμ' ἐτάροιο φίλοιο
 λκεῖ· οὐ μὲν οἱ τόγε κάλλιον οὐδέ τ' ἄμεινον.
 Μὴ ἀγαθῷ περ ἑόντι νεμεσσηθῶμεν οἱ ἡμεῖς·
 κωφὴν γὰρ δὴ γαῖαν ἀεικίζει μενεαίνων.

Τὸν δὲ χολωσαμένη προσέφη λευκώλενος Ἥρη·
 εἴη κεν καὶ τοῦτο τεὸν ἔπος, Ἀργυρότοξε,
 εἰ δὴ ὁμῆν Ἀχιλῆϊ καὶ Ἔκτορι θήσετε τιμὴν.

Ἐκτωρ μὲν θνητός τε γυναικὰ τε θήσατο μαζόν·
 αὐτὰρ Ἀχιλλεύς ἐστι θεᾶς γόνος, ἣν ἐγὼ αὐτῇ
 θρέψα τε καὶ ἀτίτηλα, καὶ ἀνδρὶ πόρον παράκοιτιν,
 Πηλεΐ, δς περὶ κῆρι φίλος γένετ' ἀθανάτοισιν·
 πάντες δ' ἀντιάσθε, θεοί, γάμον· ἐν δὲ σὺ τοῖσιν
 δαίνυ', ἔχων φόρμιγγα, κακῶν ἔταρ', αἰὲν ἄπιστε.

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα
 Ζεὺς·

Ἥρη, μὴ δὴ πάμπαν ἀποσκίδμαινε θεοῖσιν.
 Οὐ μὲν γὰρ τιμὴ γε μὴ ἔσσεται· ἀλλὰ καὶ Ἐκτωρ
 φίλτατος ἔσκε θεοῖσι βροτῶν οἱ ἐν Ἰλίῳ εἰσίν·
 ὥς γὰρ ἔμοιγ'· ἐπεὶ οὔτι φίλων ἡμάρτανε δώρων·
 οὐ γὰρ μοί ποτε βωμὸς ἐδέυετο δαιτὸς εἵσης,
 λοιβῆς τε κνίσσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς.
 Ἄλλ' ἦτοι κλέψαι μὲν ἔασομεν (οὐδέ πη ἔστιν

3. μή, let us not . . . , implies fear, as we have often seen, = οἰκα) μή. . . —54. κωφὴν γαῖαν, a senseless clod, the lifeless body (Hector). These words were thus understood by the ancients. The or explanations that have been attempted are more or less forced. s recalls the *Pulvis es* of Scripture. See 7, 99.—58. θήσατο. ἡλασεν, *Apollo*. Fm *θάω*. Θῆσθαι δὲ (says Athenæus) ἐστὶ θηλάζειν τὸ γάλα. Word for word, he has sucked a woman (to) the breast (of her). See what we have said on this double us. of H., 4, 350, and elsewhere. The explanation of some Schol- ts, γυναικὰ ἀντὶ τοῦ κτητικοῦ γυναικείου, involves a gross mistake. ey never said ἡ μαζός, and in this case only it would have been mitted to think of such an explanation.—60. See 5, 271.—61. n, see 4, 46.—62. ἀντιάσθε. Μετελαμβάνετε, *Sch*. All the ls were present at the nuptials of Thetis and Peleus.—63. δαίνυο ἐδαίνυσσο.—66. μία, una, = *eadem utrique*.—68 οὕτως γὰρ ἔμοιγε (φίλτατος). ἡμάρτανε δώρων, he did not fail (me) on the score gifts, δώρων ἕνεκα: an exceptional use of ἀμαρτάνειν τινός, which ans elsewhere, to miss a thing one has proposed to oneself as an ject.—69, 70. See 4, 48, 49.—71. κλέψαι, see 24.—73. See 4, 11.—

72 λάθρῃ Ἀχιλλῆος) θρασὺν Ἑκτορα· ἡ γάρ οἱ αἰεὶ
μήτηρ παρμέμβλωκεν ὁμῶς νύκτας τε καὶ ἡμῆρας.
Ἄλλ' εἴ τις καλέσειε θεῶν Θέτιν ἄσπον ἐμείοι,
ὄφρα τί οἱ εἴπω πυκινὸν ἔπος, ὥς κεν Ἀχιλλεὺς
76 δῶρων ἐκ Πριάμοιο λάχῃ, ἀπὸ θ' Ἑκτορα λύσῃ.

Iris descends to Thetis and brings her to Zeus, who desires that the body of Hector be restored to Priam. Thetis carries this order to her son, who obeys.

Ὡς ἔφατ'· ὦρτο δὲ Ἴρις ἀελλόπος ἀγγελεύουσα.
Μεσσηγὺς δὲ Σάμου τε καὶ Ἰμβρου παιπαλοέσσης
ἐνθορε μέλανι πόντῳ· ἐπεστονάχησε δὲ λίμνῃ.
80 Ἡ δὲ μολυβδαίνῃ ἰκέλη ἐς βυσσὸν ὄρουσεν,
ἦτε κατ' ἀγραύλοιο βοδὸς κέρας ἐμβεβανῖα,
ἔρχεται ὠμηστῆσιν ἐπ' ἰχθύσι Κῆρα φέρουσα.
Εὖρε δ' ἐνὶ σπηΐ γλαφυρῷ Θέτιν, ἀμφὶ δέ τ' ἄλλαι
84 εἶαθ' ὀμηγερέες ἄλλαι θεαί· ἡ δ' ἐνὶ μέσσηρ
κλαῖε μόρον οὐ παιδὸς ἀμύμονος, δὲ οἱ ἐμελλεν
φθίσεισθ' ἐν Τροίῃ ἐριβώλακι, τηλόθι πάτρης.
Ἀγχοῦ δ' ἵσταμένη προσέφη πύδας ὠκέα Ἴρις·
88 Ὅρσο, Θέτι, καλέει Ζεὺς ἄφθιτα μῆδεα εἰδώς.
Τὴν δ' ἡμείβετ' ἔπειτα θεὰ Θέτις ἀργυρόπεζα·
Τίπτε με κείνος ἄνωγε μέγας θεός; αἰδέομαι δὲ
μίσγεσθ' ἀθανάτοισιν, ἔχω δ' ἄχρ' ἄκριτα θυμῷ.
92 Εἶμι μὲν· οὐδ' ἄλιον ἔπος ἔσσεται, ὅττι κεν εἴπῃ.
Ὡς ἄρα φωνήσασα κάλυμμ' ἔλε δία θεῶων
κυάνεον, τοῦ δ' οὔτι μελάντερον ἔπλετο ἔσθος.
Βῆ δ' ἰέναι, πρόσθεν δὲ ποδῆνεμος ὠκέα Ἴρις
96 ἡγεῖτ'· ἀμφὶ δ' ἄρα σφι λιάζετο κύμα θαλάσσης.

74. We should still say, but if some one would call me . . ., in the sense of, I wish some one would ἄσπον fm ἀγχι.

77. = ἀελλόπους, swift as the wind. — 78. Σάμος, here Samothrace, Σάμος Θρηϊκίη, 13, 12.—79. Fm ἐνθρώσκω. μέλας expresses the black or sombre reflexion of that part of the sea, in this gulf of Thrace, which has hence preserved the name of Μίλας Πόντος. — 81. ἐμβεβανῖα, entering into . . ., inserted into . . . "It appears that the ancient Greeks encircled with a small horn tube the extremity of the cord to which were attached the bait and the hook; this precaution was taken that the fish might not gnaw through the line. To this little tube of horn they attached also a piece of lead to sink the bait, and this horn, being the colour of the sea, had also the advantage of better deceiving the fish." *Dugas Montb.*—83. Fm σπείος, σπείουσα.—84. εἶατο = ἦντο, fm ἦμαι. — 81. ἄκριτα, see 2, 796. — 83. κάλυμμα, a kind of woman's dress: see the ancient hymn to

Ακτὴν δ' ἐξαναβᾶσαι, ἐς οὐρανὸν αἰχθήτην.
 Ἕυρον δ' εὐρύοπα Κρονίδην, περὶ δ' ἄλλοι ἅπαντες
 ἰαθ' ὁμηγερέες μάκαρες θεοὶ αἰὲν ἰόντες.

Ἡ δ' ἄρα παρ Διὶ πατρὶ καθέζετο, εἶξε δ' Ἀθήνη.

Ἡρῃ δὲ χρύσειον καλὸν δέπας ἐν χειρὶ θῆκε,
 καὶ ῥ' εὐφρην' ἐπέεσσι· Θέτις δ' ὥρεξε πιούσα.

Τοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε·

* Ἥλυθες Οὐλυμπόνδε, θεὰ Θέτι, κηδομένη περ,
 πένθος ἄλαστον ἔχουσα μετὰ φρεσίν· οἶδα καὶ αὐτός·
 ἀλλὰ καὶ ὥς ἐρέω τοῦ σ' εἵνεκα δεῦρο κάλεσσα.

Ἐννῆμαρ δὴ κείνος ἐν ἀθανάτοισιν ὄρωρεν

Ἐκτορος ἀμφὶ νέκυνι καὶ Ἀχιλλῇ προλιπόρθω·

κλέψαι δ' ὀτρύνεσκον εὖσκοπον Ἀργεϊφόντην·

αὐτὰρ ἐγὼ τόδε κῦδος Ἀχιλλῇ προτιαπτω,

αἰδῶ καὶ φιλότῃ τετὴν μετόπισθε φυλάσσω.

Αἶψα μάλ' ἐς στρατὸν ἔλθέ, καὶ νίει σῶ ἐπίτειλον.

Σκύζεσθαί οἱ εἰπὲ θεούς, ἐμὲ δ' ἔξοχα πάντων

ἀθανάτων κεχολῶσθαι, ὅτι φρεσὶ μαινομένησιν

Ἐκτορ' ἔχει παρὰ νηυσὶ κορωνίσιν, οὐδ' ἀπέλυσεν·

αἶ κέν πως ἐμέ τε δείσῃ, ἀπὸ θ' Ἐκτορα λύσῃ.

Αὐτὰρ ἐγὼ Πριάμῳ μεγαλήτορι Ἴριν ἐφήσω,

λύσασθαι φίλον υἱόν, ἰόντ' ἐπὶ νῆας Ἀχαιῶν,

δῶρα δ' Ἀχιλλῇ φερέμεν, τὰ κε θυμὸν ἴηνῃ.

1) Ὡς ἔφατ'· οὐδ' ἀπίθῃσε θεὰ Θέτις ἀργυρόπεζα·
 βῆ δὲ κατ' Οὐλύμπιοι καρήνων αἴξασα.

Ἰξεν δ' ἐς κλισίην οὗ υἱέος· ἐνθ' ἄρα τόνγε

εὖρ' ἀδινὰ στενάχοντα· φίλοι δ' ἀμφ' αὐτὸν ἐταῖροι

4 ἔσσυμένως ἐπένοντο καὶ ἐντύνοντο ἄριστον·

τοῖσι δ' οἷς λάσιος μέγας ἐν κλισίῃ ἱέρευτο.

res, v. 42. — 95. See 2, 183.—96. ἐλίσσεται, see 1, 349.—97. Ἐμίσω. — 100. εἶξε, retired, yielded him her place. Athênê was seated at the right hand of Zeus, a place which they had also given her in the temples; e. g. in the Capitol. — 102. εὐφραίνειν, see 5, 8. ὀρέγειν, to reach; hence, to offer, give, or render. — 106. τοῦ τινός. — 107. ἐννῆμαρ seems to indicate a tolerably long, but interminate, time, since at ver. 31 the same space of time is carried to twelve days. The same remark will apply to 1, 53. — 109. ῥύνεσκον (ἀθάνατοι). — 110. = προσάπτω, I attach, I reserve to chill this glory (of restoring Hector). — 111. *Reverentia atque pietas tua memoriam servans in posterum*, Bth. — 116. Tell him this (so see) if he will fear me . . ., a frequent ellipse before εἰ πως and forte. — 118. (Ὡς τε αὐτὸν) λύσασθαι ἰόντα . . . — 121. See 2, 167. — 124. ἄριστον, the morning meal; see *Od.* 16, 2.—127. See 1, 361.—

- 126 Ἡ δὲ μάλ' ἄγχ' αὐτοῖο καθίζετο πότνια μήτηρ,
χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
128 Τέκνον ἐμόν, τέο μέχρις ὀδυρόμενος καὶ ἀχεύων
σὴν ἔδδει κραδίην, μεμνημένος οὔτε τι σίτου
οὔτ' εὐνῆς ; ἀγαθὸν δὲ γυναικί περ ἐν φιλότῃ
μίσγεσθ'· οὐ γάρ μοι δηρὸν βέη, ἀλλὰ τοι ἤδη
132 ἄγχι παρέστηκεν θάνατος καὶ Μοῖρα κραταίῃ.
'Αλλ' ἐμέθεν ξύνες ὦκα, Διὸς δέ τοι ἄγγελός εἰμι·
σκύζεσθαί σοί φησι θεοὺς, ἔε δ' ἔξοχα πάντων
ἀθανάτων κεχολῶσθαι, ὅτι φρεσὶ μαινομένησιν
136 Ἔκτορ' ἔχεις παρὰ νηυσὶ κορωνίσιν, οὐδ' ἀπέλυσας.
'Αλλ' ἄγε δὴ λύσον, νεκροῖο δὲ δέξαι ἄποινα.
Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς
'Αχιλλεύς·
Τῇδ' εἴη· ὃς ἄποινα φέροι καὶ νεκρὸν ἄγοιτο,
140 εἰ δὴ πρόφρονι θυμῷ Ὀλύμπιος αὐτὸς ἀνώγει.

Zeus sends Iris to Troy to desire Priam to go to Achilles, who will restore him the body. Hecuba tries to dissuade him, but Zeus sends a favorable omen, and he goes.

- Ὡς οἷγ' ἐν νηῶν ἀγύρῃ μήτηρ τε καὶ υἱὸς
πολλὰ πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον.
'Ιριν δ' ὠτρυνε Κρονίδης εἰς Ἴλιον ἱήν·
144 Βάσκ' ἴθι, Ἴρι ταχεῖα, λιποῦσ' ἔδος Οὐλύμπιοι,
ἄγγελον Πριάμῳ μεγαλήτορι Ἴλιον εἴσω
λύσασθαι φίλον υἱόν, ἰόντ' ἐπὶ νῆας Ἀχαιῶν,
δῶρα δ' Ἀχιλλῇ φερέμεν, τά κε θυμὸν ἱήνη,
148 οἶον, μηδὲ τις ἄλλος ἅμα Τρώων ἴτω ἀνὴρ.
Κῆρυξ τίς οἱ ἔποιτο γεραίτερος, ὃς κ' ἰθύνει
ἡμιόνους καὶ ἅμαξαν εὐτροχον, ἥ δὲ καὶ αὐτὶς
νεκρὸν ἄγοι προτὶ ἄστυ, τὸν ἔκτανε Διὸς Ἀχιλλεύς.
152 Μηδὲ τί οἱ θάνατος μελέτω φρεσὶ, μηδὲ τι τάρβος·
τοῖον γάρ οἱ πομπὸν ὀπάσσομεν Ἀργειφόντην,
ὃς ἄξει, εἴως κεν ἄγων Ἀχιλλῇ πελάσση.
Αὐτὰρ ἐπὴν ἀγάγησιν ἔσω κλισίην Ἀχιλλῆος,

128. = *μέχρι τίνος*; — 129. Second pers. of *ἰδομαι*, fut. of *ἰσθίω*. So also in Latin, *cor suum edere*. See 6, 201. — 131. βέη, fm *βέομαι*, poet. fut. of *βαίνω*; word for word, thou wilt go no further for me; thou wilt live no longer. — 133. See 2, 26. — 139. τῇδε = *οὕτως*. δε *ἄποινα φέροι*, (οὗτος) καὶ (τὸν) νεκρὸν ἄγοιτο, *scum ducat* (by the middle force).

141. νηῶν ἀγυρις, "the assembly of the ships;" for, the camp of

οὐτ' αὐτὸς κτενέει, ἀπὸ τ' ἄλλους πάντας ἐρύξει.
Οὔτε γάρ ἐστ' ἄφρων, οὐτ' ἄσκοπος, οὐτ' ἀλιτῆμων·
ἀλλὰ μάλ' ἐνδυκέως ἰκέτω πεφιδήσεται ἀνδρός.

ᾠς ἔφατ'· ὦρτο δὲ Ἴρις ἀελλόπος ἀγγελέουσα.
Ἰξεν δ' ἐς Πριάμοιο· κίχεν δ' ἐνοπὴν τε γόον τε.
Παῖδες μὲν πατέρ' ἀμφὶ καθήμενοι ἐνδοθεν αὐλῆς
δάκρυσιν εἴματ' ἔφυρον· ὃ δ' ἐν μέσσοισι γεραίος
ἐντυπὰς ἐν χλαίνῃ κεκαλυμμένος· ἀμφὶ δὲ πολλῇ
κόπρος ἦν κεφαλῇ τε καὶ αὐχένι τοῖο γέροντος,
τὴν ῥα κυλινδόμενος καταμήσατο χερσὶν ἔρσιν.
Θυγάτερες δ' ἀνὰ δώματ' ἰδὲ νυοὶ ὠδύροντο,
τῶν μιμνησκόμεναι, οἳ δὴ πολέες τε καὶ ἐσθλοὶ
χερσὶν ὑπ' Ἀργείων κέατο ψυχὰς ὀλέσαντες.
Στῇ δὲ παρὰ Πριάμον Διὸς ἄγγελος, ἡδὲ προσηύδα,
τυτθὸν φθεγξαμένη· τὸν δὲ τρόμος ἔλλαβε γυῖα·

Θάρσει, Δαρδανίδη Πρίαμε, φρεσί, μηδέ τι τάρβει·
οὐ μὲν γάρ τοι ἐγὼ κακὸν ὅσσομένη τόδ' ἰκάνω,
ἀλλ' ἀγαθὰ φρονέουσα· Διὸς δέ τοι ἄγγελός ἐμι,
ὃς σευ, ἀνευθεν ἑών, μέγα κήδεται ἡδ' ἐλαίρει.
Δύσασθαί σε κέλευσεν Ὀλύμπιος Ἑκτορα δῖον,
δῶρα δ' Ἀχιλλῇ φερέμεν, τά κε θυμὸν ἰήνη,
οἶον, μηδέ τις ἄλλος ἅμα Τρώων ἴτω ἀνὴρ.
Κῆρυξ τίς τοι ἔποιτο γεραίτερος, ὃς κ' ἰθύνοι
ἡμιόνους καὶ ἅμαξαν ἐύτροχον, ἡ δὲ καὶ αὐτὶς
νεκρὸν ἄγοι προτὶ ἄστυ, τὸν ἔκτανε δῖος Ἀχιλλεύς.
Μηδέ τί τοι θάνατος μελέτω φρεσί, μηδέ τι τάρβος·
τοῖος γάρ τοι πομπὸς ἅμ' ἔψεται Ἀργειφόντης,
ὅς σ' αἶξει, εἴως κεν ἄγων Ἀχιλλῇ πελάσση.
Αὐτὰρ ἐπὴν ἀγάγησιν ἔσω κλισίῃν Ἀχιλλῆος,
οὐτ' αὐτὸς κτενέει ἀπὸ τ' ἄλλους πάντας ἐρύξει.
Οὔτε γάρ ἐστ' ἄφρων, οὐτ' ἄσκοπος, οὐτ' ἀλιτῆμων·

e Greeks.—144. See 2, 8. — 156. αὐτός, Achilles.—157. ἄσκοπος. νόητος, τὸ εἶναι μὴ σκοπῶν, Apollo. — 158. = ἰκέτου φείσεται. — 160. ἐς Πριάμον (δόμον), a common ellipse, especially for temples, ἐς σεοἰδῶνος. So we say, to St. Paul's, &c.—161. ἐνδοθεν αὐλῆς, see 6, 17.—163. ἐντυπὰς, adv., so as to exhibit the form or outlines of the body: οὐκ ἀπλῶς ὥδε περικεκαλυμμένος, ἀλλ' ὡς τετυπῶσθαι τὸ πρόσωπον καὶ τὸ ὅλον σῶμα, Apollo. The old man's despair gave to his limbs a movement of nervous contraction, which made him draw in his mantle close round his body.—164. κόπρος. Νῦν (in this passage), κόνις, Sch.—168. κέατο = ἔκειντο. — 170. τυτθόν, in a low voice, not to frighten the old man," add the Scholiasts.—172. ὅσσομένη,

- 187 ἀλλὰ μάλ' ἐνδυκέως ἰκέτω πεφιδήσεται ἀνδρός.
 188 Ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἴρις.
 Αὐτὰρ ὄγ' υἷας ἄμαξαν ἐύτροχον ἡμιονεῖην
 ὀπλίσαι ἡνώγει, πείρινθα δὲ δῆσαι ἐπ' αὐτῆς.
 Αὐτὸς δ' ἐς θάλαμον κατεβήσето κηώντα,
 192 κέδρινον, ὑψόροφον, ὃς γλήνεα πολλὰ κεχάνδει
 ἐς δ' ἄλοχον Ἑκάβην ἐκαλέσσατο, φώνησέν τε·
 Δαιμονίη, Διόθεν μοι Ὀλύμπιος ἄγγελος ἦλθεν,
 λῦσασθαι φίλον υἷον, ἰόντ' ἐπὶ νῆας Ἀχαιῶν,
 196 δῶρα δ' Ἀχιλῆϊ φερέμεν, τά κε θυμὸν ἰήνῃ.
 Ἄλλ' ἄγε μοι τόδε εἰπέ, τί τοι φρεσὶν εἶδεται εἶναι;
 αἰνῶς γάρ μ' αὐτόν γε μένος καὶ θυμὸς ἀνώγει
 κεῖσ' ἵεναι ἐπὶ νῆας ἔσω στρατὸν εὐρὺν Ἀχαιῶν.
 200 Ὡς φάτο· κώκυσεν δὲ γυνή, καὶ ἀμείβετο μύθῳ·
 ὦ μοι, πῇ δὴ τοι φρένες οἴχονθ', ἧς τοπάρος περ
 ἔκλε' ἐπ' ἀνθρώπους ξείνους, ἡδ' οἷσιν ἀνάσσεις;
 πῶς ἐθέλεις ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν οἶος,
 204 ἀνδρὸς ἐς ὀφθαλμούς, ὃς τοι πολέας τε καὶ ἐσθλοὺς
 υἷας ἐξενάριξε; σιδήρειόν νύ τοι ἦτορ.
 Εἰ γάρ σ' αἰρήσει καὶ ἐσόψεται ὀφθαλμοῖσιν
 ὠμηστῆς καὶ ἄπιστος ἀνὴρ ὕδε, οὗ σ' ἐλεήσει,
 208 οὐδέ τί σ' αἰδέσεται. Νῦν δὲ κλαίωμεν ἀνενυθεν
 ἦμενοι ἐν μεγάρῳ· τῷ δ' ὥς ποθὶ Μοῖρα κραταίῃ
 γεινομένῳ ἐπένησε λίνῳ, ὅτε μιν τέκον αὐτῇ,
 ἀργίποδας κύνας ἄσαι, ἐὼν ἀπάνευθε τοκῆων,
 212 ἀνδρὶ πάρα κρατερῷ, τοῦ ἐγὼ μέσον ἦπαρ ἔχοιμι
 ἐσθέμεναι προσφῦσα· τότ' ἀντίτα ἔργα γένοιτο
 παιδὸς ἐμοῦ· ἐπεὶ οὐ ἐκακίζόμενόν γε κατέκτα,

see 1, 105.—189. We have seen, 5, 723, the body of the chariot was dismounted from its carriage, when it was placed in the coach-house.—190. πείρινς, the carriage-body.—192. γλήνεα, in prose *κειμήλια*, ἀγάλματα. κεχάνδει, fm *χανδάνω*, to contain.—194. δαιμονίη, because Hecuba is, so to speak, beside herself with sorrow and sadness; so of Andromache, 6, 486.—197. εἶδεται, pass. *videtur*.—202. ἐκλεο = ἐκλεο, fm *κλέομαι* (subst. *κλῆος*), = *δοξάζομαι* (subst. *δόξα*), *famá ferri*, to be renowned.—205. ἦτορ (*ἑστί*).—209. τῷ δέ, to Hector. ὥς = οὕτως: "Fate spun thus for him with the thread at his birth," i. e. assigned to him at his birth this destiny, to glut . . ., ἄσαι κύνας.—211. ἀργίποδας, see 1, 50.—212. τοῦ ἔχοιμι, whose liver would that I might hold to . . .—213. προσφύναι, to attach oneself firmly; a word used by the Greek physicians to express the action of leeches and cupping-glasses. ἀντίτα = ἀντίτιτα, fm *ἀντίτι*, to requite. Ἀντίποινα, ἀντιτιμώρητα, ἀντίσηκα, Sch.—214. κακίζόμενον. Δει-

ἀλλὰ πρὸ Τρώων καὶ Τρωϊάδων βαθυκόλπων
ἑσταότ', οὔτε φόβου μεμνημένον οὔτ' ἀλεωρῆς.

Τὴν δ' αὖτε προσέειπε γέρων Πρίαμος θεοειδής·
Μή μ' ἐθέλοντ' ἵεναι κατερύκανε, μηδὲ μοι αὐτὴ
ὄρνις ἐνὶ μεγάροισι κακὸς πέλεν· οὐδέ με πείσεις.
Εἰ μὲν γάρ τίς μ' ἄλλος ἐπιχθονίων ἐκέλευεν,
ἧ οἱ μάντιές εἰσι, θυοσκόοι, ἧ ἱερῆς,
ψευδὸς κεν φαῖμεν, καὶ νοσφίζοίμεθα μᾶλλον·
νῦν δ' (αὐτὸς γὰρ ἄκουσα θεοῦ, καὶ ἐσέδρακον
ἄντην)

εἴμι, καὶ οὐχ ἄλιον ἔπος ἔσsetαι. Εἰ δέ μοι αἶσα
τεθνάμεναι παρὰ νηυσὶν Ἀχαιῶν χαλκοχιτώνων,
βούλομαι· αὐτίκα γάρ με κατακτείνειεν Ἀχιλλεύς,
ἀγκὰς ἐλόντ' ἐμὸν υἱόν, ἐπὴν γόου ἐξ ἔρον εἶην.

3 Ἡ, καὶ φωριαμῶν ἐπιθήματα κάλ' ἀνέωγεν.
Ἔνθεν δώδεκα μὲν περικαλλέας ἔξελε πέπλους,
δώδεκα δ' ἀπλοῖδας χλαῖνας, τόσσους δὲ τάπητας,
τόσσα δὲ φάρεα καλά, τόσους δ' ἐπὶ τοῖσι χιτῶνας.

2 Χρυσοῦ δὲ στήσας ἔφερεν δέκα πάντα τάλαντα·
ἐκ δὲ δὺ αἰθωνας τρίποδας, πίσυρας δὲ λέβητας,
ἐκ δὲ δέπας περικαλλές, ὃ οἱ Θρῆκες πόρον ἄνδρες,
ἐξεσίην ἐλθόντι, μέγα κτέρας· οὐδέ νυ τοῦπερ

6 φείσατ' ἐνὶ μεγάροις ὁ γέρων· πέρι δ' ἤθελε θυμῷ
λύσασθαι φίλον υἱόν. Ὁ δὲ Τρῶας μὲν ἅπαντας
αἰθούσης ἀπέεργεν, ἔπεσσ' αἰσχροῖσιν ἐνίσπων·

Ἔρρετε, λωβητῆρες, ἐλεγχείες· οὐ νυ καὶ ὑμῖν
10 οἶκοι ἐνεστί γόος, ὅτι μ' ἤλθετε κηδήσοντες ;
ἧ οὐνεσθ', ὅτι μοι Κρονίδης Ζεὺς ἄλγε' ἔδωκε,

ῶντα, Sch. — 216. οὐ φόβου μεμνημένον is only a periphrasis of φοβῶν : thinking neither of fear (i. e. of flight), nor of the ramparts, behind which he might find security. ἀλεωρή, *perforium* = *locus perfugii*. He had refused to re-enter the city, despite the entreaties of Priam and Hecuba (see bk. 22). — 221. θυοσκόοι, those who read the future in the flame or the smoke of the sacrifices. — 222. See 2, 1. — 223. νῦν δέ : these two particles served in every epoch of the Greek language to oppose a reality to a supposition or a fiction. 27. See 1, 469. — 228. φωριαμῶν ἐπιθήματα. Κιβωτίων πώματα, Sch. — 232. ἰστάναι means also, to weigh, *appendere*. Hence the word *statera*. πάντα, adj., we express this idea by the adv. in *all*. φέρον is put for ἐξίφερον, as we see by the two following lines which commence with ἐκ δέ (sc. ἐφέρειν). — 233. πίσυρες, Æolic, = *τίσσαιρες*. — 235. ἐξεσίην, in prose *πρεσβείαν*. For the construction, see 4, 184. — 236. πέρι, see 4, 46. — 238. αἰθούσα, see 6, 243. — 240. κηδείαν,

- 242 παῖδ' ὀλέσαι τὸν ἄριστον ; ἀτὰρ γνῶσεσθε καὶ
 ὕμμες·
 ῥήϊτεροι γὰρ μᾶλλον Ἀχαιοῖσιν δὴ ἔσεσθε,
 244 κείνου τεθνηῶτος, ἐναιρέμεν. Αὐτὰρ ἔγωγε,
 πρὶν ἀλαπαζομένην τε πόλιν κεραϊζομένην τε
 ὀφθαλμοῖσιν ἰδεῖν, βαίην δόμον Ἀϊδος εἴσω.
 Ἦ, καὶ σκηπανίῳ διέπ' ἀνέρας· οἱ δ' ἴσαν ἔξω,
 248 σπερχομένοιο γέροντος. Ὁ δ' υἷάσιν οἷσιν ὁμόκλα,
 νεικεῖων Ἑλενόν τε Πάριν τ' Ἀγάθωνά τε δῖον,
 Πάμμονά τ' Ἀντίφονόν τε, βοὴν ἀγαθόν τε Πο-
 λίτην,
 Δηϊφοβόν τε καὶ Ἰππόθοον καὶ Δῖον ἀγανόν·
 252 ἐννέα τοῖς ὁ γεραιὸς ὁμοκλήσας ἐκέλευεν·
 Σπεύσατέ μοι, κακὰ τέκνα, κατηφόνες. Αἶθ' ἅμα
 πάντες
 Ἑκτορος ὠφέλετ' ἀντὶ θοῆς ἐπὶ νηυσὶ πεφάσθαι !
 ὦ μοι ἐγὼ πανάποτμος, ἐπεὶ τέκον υἷας ἀρίστους
 256 Τροίῃ ἐν εὐρείῃ, τῶν δ' οὔτινά φημι λελεῖφθαι·
 Μήστορά τ' ἀντίθεον καὶ Τρωῖλον ἵππιοχάρμην,
 Ἑκτορά θ', ὃς θεὸς ἔσκε μετ' ἀνδράσιν, οὐδὲ ἐψέκει
 ἀνδρὸς γε θνητοῦ πάϊς ἔμμεναι, ἀλλὰ θεοῖο·
 260 τοὺς μὲν ἀπώλεσ' Ἀρης· τὰ δ' ἐλέγχεα πάντα
 λέλειπται,
 ψεῦσταί τ' ὀρχησταί τε, χοροῖτυπῆσιν ἄριστοι,
 ἀρνῶν ἢ δ' ἐρίφων ἐπιδήμιοι ἀρπακτῆρες.
 Οὐκ ἂν δὴ μοι ἅμαξαν ἐφοπλίσσαιτε τάχιστα,
 264 ταῦτά τε πάντ' ἐπιθεῖτε, ἵνα πρήσσωμεν ὁδοῖο ;
 Ὡς ἔφαθ'· οἱ δ' ἄρα πατρὸς ὑποδδείσαντες ὁμο-
 κλὴν,

in prose ἀνιᾶν, to annoy, afflict. — 241. σῦνεσθε, imperf. of *ὄνομαι*, ἐμέμψασθε, ἐξεφανλίσσατε, *Apollon.*: do you reproach me as though it were not enough, as too little ; think you that it is too little that . . . ? — 243. ῥήϊτεροι ἐναιρεῖν, *faciliores interfecit*. μᾶλλον, like *magis* in Latin, is sometimes found added to comparatives to give them more force. — 247. σκηπάνιον, a by-form of σκήπτρον. διέπει, arranged, caused them to arrange themselves, i. e. to retire before him. See 2, 207. — 252. *Nine*, and Polydorus in Thrace ; all that remained of Priam's fifty sons. — 253. κατηφόνες. Κατηφείας (see 3, 51) ἄξια πράττοντες, *Apollon.* Men at whom one ought to blush. — 254. ἀντὶ Ἑκτορος πεφάσθαι (fm φάω and φένω, presents obsolete, 2 aor. ἐπεφνον, see 5, 531). — 262. ἐπιδήμιοι ἀρκ. Τὰ τῶν πολιτῶν ἀρπάζοντες, καὶ οὐ τὰ τῶν πολεμίων, *Sch.* — 264. = ἐπιθεῖτε. πρήσσωμεν ὁδοῖο, as in French, *faire du chemin*. It is here the

ἐκ μὲν ἄμαξαν ἄειραν ἐντροχον ἡμιονεῖν,
καλήν, πρωτοπαγέα· πείρινθα δὲ δῆσαν ἐπ' αὐτῆς·
καὶ δ' ἀπὸ πασσαλόφι ζυγὸν ἤρεον ἡμιόνειον,
πύξινον, ὀμφαλόεν, εὖ οἰήκεσσιν ἀρηρός·
ἐκ δ' ἔφερον ζυγόδεσμον ἄμα ζυγῷ ἐννεάπηχυ.
Καὶ τὸ μὲν εὖ κατέθηκαν ἐϋξέστω ἐπὶ ῥυμῷ,
πέζῃ ἐπὶ πρώτῃ, ἐπὶ δὲ κρίκον ἔστορι βάλλον·
τρὶς δ' ἐκάτερθεν ἔδησαν ἐπ' ὀμφαλόν· αὐτὰρ ἔπειτα
ἐξείης κατέδησαν, ὑπὸ γλωχίνα δ' ἔκαμψαν.
Ἐκ θαλάμου δὲ φέρουντες, ἐϋξέστης ἐπ' ἀπήνης
νῆεν Ἐκτορέης κεφαλῆς ἀπερείσι' ἄποινα·
ζευξαν δ' ἡμιόνους κρατερώνυχας, ἐντεσιεργούς,
τούς ῥά ποτε Πριάμῳ Μυσοὶ δόσαν, ἀγλαὰ δῶρα.
Ἴππους δὲ Πριάμῳ ὕπαγον ζυγόν, οὓς ὁ γεραίος
αὐτὸς ἔχων ἀτίταλλεν ἐϋξέστω ἐπὶ φάτνῃ·
τὼ μὲν ζευγνύσθην ἐν δώμασιν ὑψηλοῖσι
κῆρυξ καὶ Πριάμος, πυκινὰ φρεσὶ μήδε' ἔχοντες.
Ἀγχιμόλον δὲ σφ' ἦλθ' Ἐκάβῃ τετιηότι θυμῷ,
οἷνον ἔχουσ' ἐν χειρὶ μελίφρονα δεξιτερῇφι,

1. *partitive*, which must not be confounded with the gen. of place, which mention was made in note 2, bk 2.—268. καὶ δὲ = κατὰ δὲ οὐ = καθήρουν δὲ πασσάλου. The later form was ὁ ζυγός, masc. 269. ὀμφαλόεν, “surmounted with a button” (*Dugas Montb.*), or projection, to which they fastened the strap called ζυγόδεσμον, i.e. they fixed the yoke to the pole. οἷαξ (a long), lit. a rudder; re οἷαιες are the rings (κρίκοι) through which the reins were passed to keep them in a fixed direction. We cannot now tell whether this term is a poetic metaphor, or whether οἷαιες was really the name of these rings.—272. πέζα, the anterior extremity of the pole in opposition to that which was attached to the chariot, so named, says Eustathius, “because it falls to the ground, or to the feet, when it is fastened to the yoke.” ἐπέβαλον δὲ κρίκον ἔστορι, they placed a ring upon the peg [*the ring-bolt*, Cp.]. This peg (ἔστωρ) of wood or iron, was fastened into the pole, and passed through the yoke; the ring (κρίκος) was also fastened to the pole, and fitted to the end of the strap which passed through, and was there fixed by means of the yoke-strap (ζυγόδεσμον) which was wound round the peg and the ὀμφαλός (ver. 269).—273. ἔδησαν ἐπ' ὀμφαλόν, fastened outside to the button; ver. 274, κατέδησαν, knotted underneath. ὑπέκαμψαν γλωχίνα, *subinflerunt*, folded back the end of the strap underneath (to conceal in the knot).—276. νῆέν, νήθω, to pile up, to load.—277. ἐντεσιεργούς, i. e. ἐν τεσίν ἐργαζόμενοι, which worked beneath the harness, unpressed.—279. = ἦγον ὑπὸ (τὸ) ζυγόν, led under the yoke.—281. ζευγνύσθην, yoked for themselves, or yoked to *their* chariot; whereas the sons ζευξαν (ver. 277), because they did it for their father.—283. ἐπιημένος and τετιηός, afflicted. Only the perf. of this verb is

- 285 χρυσέῳ ἐν δέπαϊ, ὄφρα λείψαντε κιοίτην·
 στή δ' ἵππων προπάροιθεν, ἔπος τ' ἔφατ' ἕκ τ' ὀνό-
 μαζεν·
 Τῇ, σπεῖσον Δὶ πατρί, καὶ εὖχεο οἴκαδ' ἰκέσθαι
 288 ἄψ ἐκ δυσμενέων ἀνδρῶν· ἐπεὶ ἄρ σέγε θυμὸς
 ὀτρύνει ἐπὶ νῆας, ἐμεῖο μὲν οὐκ ἐθελούσης.
 Ἄλλ' εὖχευ σύγ' ἔπειτα κελαινεφεί Κρονίωνι,
 Ἰδαίῳ, ὅστε Τροίην κατὰ πᾶσαν ὁράται·
 292 αἶτει δ' οἰωνόν, ταχὺν ἄγγελον, ὅστε σὶ αὐτῷ
 φίλτατος οἰωνῶν, καὶ εὖ κράτος ἐστὶ μέγιστον,
 δεξιόν· ὄφρα μιν αὐτὸς ἐν ὀφθαλμοῖσι νοήσας,
 τῷ πίσυνος ἐπὶ νῆας ἴης Δαναῶν ταχυπώλων.
 296 Εἰ δέ τοι οὐ δώσει ἐὼν ἄγγελον εὐρύοπα Ζεὺς,
 οὐκ ἂν ἔγωγέ σ' ἔπειτα ἐποτρύνουσα κελοίμην
 νῆας ἐπ' Ἀργείων ἰέναι, μάλα περ μεμαῶτα.
 Τὴν δ' ἀπαμειβόμενος προσέφη Πρίαμος θεοειδής·
 300 ὦ γύναι, οὐ μὲν τοι τόδ' ἐφιεμένη ἀπιθήσω·
 ἐσθλὸν γὰρ Δὶ χεῖρας ἀνασχέμεν, αἶ κ' ἐλεήσω.
 Ἦ ρά, καὶ ἀμφίπολον ταμῖν ὦτρυν' ὁ γεραίός,
 χερσὶν ὕδωρ ἐπιχεῖναι ἀκήρατον· ἡ δὲ παρέστη,
 304 χέρνιβον ἀμφίπολος πρόχοόν θ' ἄμα χερσὶν ἔχουσα.
 Νισάμενος δὲ κύπελλον ἐδέξατο ἥς ἀλόχοιο·
 εὖχετ' ἔπειτα στὰς μέσῳ ἔρκει, λείβε δὲ οἶνον,
 οὐρανὸν εἰσανιδῶν· καὶ φωνήσας ἔπος ἤνδα·
 308 Ζεῦ πάτερ, Ἰδὲθεν μεδέων, κύδιστε, μέγιστε,
 δός μ' ἐς Ἀχιλλῆος φίλον ἔλθειν ἢδ' ἐλεεινόν·
 πέμψον δ' οἰωνόν, ταχὺν ἄγγελον, ὅστε σοι αὐτῷ
 φίλτατος οἰωνῶν, καὶ εὖ κράτος ἐστὶ μέγιστον,
 312 δεξιόν· ὄφρα μιν αὐτὸς ἐν ὀφθαλμοῖσι νοήσας,
 τῷ πίσυνος ἐπὶ νῆας ἴω Δαναῶν ταχυπώλων.

found (τίσω).—285. Fm λείβω, *libare*. — 287. τῇ, an old imperative, take, hold. “Τέ, in Italian, and in southern patois, means the same thing.” *M. Theil*. σπεῖσον, fm. σπίνδω. — 291. Ἰδαίῳ, see 3, 276 καθορᾶσθαι = act. καθορᾶν. Sophocles uses ὁρᾶσθαι in the same way. — 293. εὖ = *eo* (enclitic) or *oû* pron. of 3rd pers. for *αὐτοῦ*. The construction is explained in the notes 79 and 218 of the first book.—297. ἔπειτα, then ; in consequence of that.—300. ἐφιεμένη. *Ἐντελλομένη, ἡ ὑποτιθεμένη, Sch.*—304. χέρνιβον, a form of which there is no other example, probably a heteroclit for χέρνιβα, fm χερνίψ, a hand-basin (fm χεῖρ and νίπτω). πρόχοος, *guttarium*, a jug to pour water from ; ewer.—306. ἔρκος, the enclosure of the court. *Ἦρκος* was the altar of Zeus ἑρκείος, near which Priam was killed after the

‘Ως ἔφατ’ εὐχόμενος· τοῦ δ’ ἔκλυε μητίετα Ζεὺς·
 αὐτίκα δ’ αἰετὸν ἦκε, τελειότατον πετεηνῶν,
 μόρφνον, θηρητῆρ’, δν καὶ περκνὸν καλέουσιν.
 Ὅσση δ’ ὑφορόφοιο θύρῃ θαλάμοιο τέτυκται
 ἀνέρος ἀφνειοῖο, εὐκλήϊς, ἀραρυῖα·
 τόσσο’ ἄρα τοῦ ἐκάτερθεν ἔσαν πτερά· εἴσατο δέ σφιν
 δεξιὸς αἴξας ὑπὲρ ἄστεος. Οἱ δὲ ἰδόντες
 γήθησαν, καὶ πᾶσιν ἐνὶ φρεσὶ θυμὸς ἰάνθη.

ríam sets out with Idæus. Hermès re-assures and comforts
 , and conducts him to the quarters of Achilles.

Σπερχόμενος δ’ ὁ γεραῖος ἐοῦ ἐπεβήσεται δίφρου·
 ἐκ δ’ ἔλασε προθύροιο καὶ αἰθούσης ἐριδούπου.
 Πρόσθε μὲν ἡμίονοι ἔλκον τετράκυκλον ἀπήνην,
 τὰς Ἰδαῖος ἔλαυνε δαίφρων· αὐτὰρ ὅπισθεν
 ἵπποι, τοὺς ὁ γέρων ἐφέπων μᾶστιγι κέλευε
 καρπαλίμως κατὰ ἄστυ· φίλοι δ’ ἅμα πάντες ἔποντο,
 3 πόλλ’ ὀλοφυρόμενοι, ὥς εἰ θανάτῳδε κίοντα.
 Οἱ δ’ ἐπεὶ οὖν πόλιος κατέβαν, πεδίον δ’ ἀφίκοντο,
 οἱ μὲν ἄρ’ ἄψορροι προτὶ Ἴλιον ἀπονέοντο,
 παῖδες καὶ γαμβροί. Τῷ δ’ οὐ λάθον εὐρύοπα Ζῆν’,
 2 ἐς πεδίον προφάνεντε· ἰδὼν δ’ ἐλέησε γέροντα·
 αἶψα δ’ ἄρ’ Ἑρμείαν, νῖδον φίλον, ἀντίον ἦδα·
 Ἑρμεία· σοὶ γάρ τε μάλιστά γε φίλτατόν ἐστιν
 ἀνδρὶ ἑταιρίσσαι, καὶ τ’ ἔκλυες ᾧ κ’ ἐθέλῃσθα·
 16 βᾶσκ’ ἴθι, καὶ Πρίαμον κοίλας ἐπὶ νῆας Ἀχαιῶν,
 ὥς ἄγαγ’ ὥς μήτ’ ἄρ τις ἴδῃ μήτ’ ἄρ τε νοήσῃ
 τῶν ἄλλων Δαναῶν, πρὶν Πηλεΐωνάδ’ ἰκέσθαι.

apture of Troy.—309. ἐς Ἀχιλλέως (σκηνήν). See ver. 160.—316.
 ἴρφνος, adj. of uncertain origin, and meaning, perhaps, sable, of a
 ark colour, fm ὄρφνη. Like many Homeric epithets, μόρφνος after-
 wards became a noun appellative. Aristotle (*Nat. Hist.*, IX. ch. 32)
 designates a species of eagle under the names of πλάγγος, νηττοφόνος,
 ὀρφνος. As to περκνός, blackish, this epithet cannot relate, as has
 een thought, to the περκνόπτερος of Aristotle, as the philosopher
 istinguishes this eagle from the μόρφνος. In H., there are two
 ames of the same bird.—319. εἴσατο, *apparuit*. The right side
 as always of good omen.

323. Ἐξελαύνειν, intrans. — 325. Idæus, the herald of Priam. —
 326. ἐφέπων, *incitave*. μᾶστιγι κελεύειν is found also 23, 642. —
 329. = (ἐκ) πόλεως, as in *Od.* 24, 205 : οἱ δ’ ἐπεὶ ἐκ πόλιος κατέβαν.
 —335. ἑταιρίσσαι. Ἑταίρω γενέσθαι καὶ συνεργεῖν, *Apollo*. κλύειν,
 o hear prayer, sometimes with the dative, like *auscultare alicui*. —
 338. = πρὸς Πηλεΐωνα. This affix δε = εἰς is generally attached

339 Ὡς ἔφατ'· οὐδ' ἀπίθησε διάκτορος Ἀργειφόντης.

340 Αὐτίκ' ἔπειθ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,
ἀμβρόσια, χρύσεια, τὰ μιν φέρον ἡμὲν ἐφ' ὑγρὴν,
ἢ δ' ἐπ' ἀπείρονα γαῖαν, ἅμα πνοιῆς ἀνέμοιο·
εἴλετο δὲ ράβδον, τῇτ' ἀνδρῶν ὄμματα θέλγει,

344 ὣν ἐθέλει, τοὺς δ' αὐτε καὶ ὑπνῶντας ἐγείρει·
τὴν μετὰ χερσὶν ἔχων πέτετο κρατὺς Ἀργειφόντης.
Αἴψα δ' ἄρα Τροίην τε καὶ Ἑλλήσποντον ἵκανεν
βῆ δ' ἰέναι, κούρω αἰσυνμητῇρι ἑοικώς,

348 πρῶτον ὑπηνήτη, τοῦπερ χαριεστάτη ἦβη.

Οἱ δ' ἐπεὶ οὖν μέγα σῆμα παρέξ Ἴλοιο ἔλασαν,
στῆσαν ἄρ' ἡμιόνους τε καὶ ἵππους, ὄφρα πίοιεν,
ἐν ποταμῷ· δὴ γὰρ καὶ ἐπὶ κνέφας ἤλυθε γαῖαν.

352 Τὸν δ' ἐξ ἀγχιμόλοιο ἰδὼν ἐφράσσατο κῆρυξ
Ἑρμείαν, ποτὶ δὲ Πρίαμον φάτο φώνησέν τε·
Φράζεο, Δαρδανίδῃ φραδέος νόου ἔργα τέτυκται
ἄνδρ' ὁρώω· τάχα δ' ἅμμε διαρραϊσέσθαι ὁτῶ.

356 Ἀλλ' ἄγε δὴ φεύγωμεν ἐφ' ἵππων, ἣ μιν ἔπειτα
γούνων ἀψάμενοι λιτανεύσομεν, αἱ κ' ἐλέησῃ.

Ὡς φάτο· σὺν δὲ γέροντι νόος χύτο, δαΐδιε δ'
αἰνῶς·

ὄρθαι δὲ τρίχες ἔσταν ἐνὶ γναμπτοῖσι μέλεσσιν·

360 στῆ δὲ ταφών· αὐτὸς δ' Ἐριούνιος ἐγγύθεν ἐλθὼν,
χεῖρα γέροντος ἐλὼν, ἐξείρετο καὶ προσέειπε·

Πῇ, πάτερ, ὧδ' ἵππους τε καὶ ἡμιόνους ἰθύνεις

to names of places only. — 341. ὑγρὴ, as a subst., *the sea*. Very many substantives are properly nothing more than the fem. of adjectives. — 342. *With the blast of the wind*, as rapidly as the wind. — 343, sqq. For the caduceus of Hermēs, see the *Hymn to Mercury*, ver. 529—532; Virg., *Æn.* iv. 242, sqq.—347. αἰσυνμητήρ, a prince, as an adj., *juveni regi = regio*. — 349. Ilus's tomb was between the city and the Scamander; see 10, 415. — 351. = ἐπῆλθε, came upon . . . — 352. See 4, 529. φράζεσθαι, mid., to direct one's attention to any thing, to perceive. — 354. The adj. φραδής, *prudent*, only found here. The negat. ἀφραδής is more used. *Adest opus mentis cautæ*, = *jam opus est mente cautâ*. — 355. διαρραϊσέσθαι, = διαρραϊθίσεσθαι. We have seen the act. διαρραΐσαι, 2, 473. — 356. = ἐφ' ἄρματος, see 2, 1. — 357. = λιτανεύσωμεν. — 358. = συνέχυτο, was confounded, troubled. — 359. τρίχες, “which all the Latin translations wrongly render *comæ*, means the French *poil*, a word which may be hazarded in the lofty style on the authority of our greatest writers. Racine says, ‘Calchas s’est avancé, l’œil farouche, l’air sombre et le poil hérissé.’” Dugas Month. [*erect the hair Bristled his limbs*, Cp.] — 360. ταφών, fm θάπω or θήπω, see 4, 243. Ἐριούνιος, a surname of Hermēs, the great helper; fm ἐρι (very) and ὀνύμη,

νύκτα δι' ἀμβροσίην, ὅτε θ' εὖδουσι βροτοὶ ἄλλοι ;
 οὐδὲ σύγ' ἔδδειςας μένεα πνειόντας Ἀχαιοῦς,
 οἷ τοι δυσμενέες καὶ ἀνάρσιοι ἐγγὺς ἔασιν ;
 γῶν εἴ τις σε ἴδοιτο θοὴν διὰ νύκτα μέλαιναν
 γοσσάδ' ὀνειάτ' ἄγοντα, τίς ἂν δὴ τοι νόος εἴη ;
 οὐτ' αὐτὸς νέος ἐσσί, γέρων δέ τοι οὗτος ὀπηδεῖ,
 ἄνδρ' ἀπαμύνασθαι, ὅτε τις πρότερος χαλεπήνῃ.
 Ἀλλ' ἐγὼ οὐδέν σε ῥέξω κακά, καὶ δέ κεν ἄλλον
 σεῦ ἀπαλεξήσαιμι· φίλῳ δέ σε πατρὶ ἔϊσκω.

Τὸν δ' ἡμίβετ' ἔπειτα γέρων Πρίαμος θεοειδής·
 Οὕτω πη τάδε γ' ἐστί, φίλον τέκος, ὥς ἀγορεύεις.
 Ἀλλ' ἔτι τις καὶ ἐμεῖο θεῶν ὑπερέσχεθε χεῖρα,
 ὅς μοι τοιόνδ' ἤκεν ὁδοιπόρον ἀντιβολῆσαι,
 αἴσιον, οἷος δὴ σὺ δέμας καὶ εἶδος ἀγητός,
 πέπνυσαι τε νόψ, μακάρων δ' ἐξ ἐσσι τοκῶν.

Τὸν δ' αὖτε προσέειπε διάκτορος Ἀργειφόντης·
 Ναὶ δὴ ταυτὰ γε πάντα, γέρον, κατὰ μοῖραν ἔειπες·
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
 ἥέ πη ἐκπέμπεις κειμήλια πολλὰ καὶ ἐσθλὰ
 ἄνδρας ἐς ἄλλοδαπούς, ἵνα περ τάδε τοι σόα μίμνῃ ;
 ἢ ἤδη πάντες καταλείπετε Ἴλιον ἱρὴν
 4 δειδιότες ; τοῖος γὰρ ἀνὴρ ὤριστος ὄλῳλεν
 σὸς παῖς· οὐ μὲν γάρ τι μάχης ἐπεδεύετ' Ἀχαιῶν.

Τὸν δ' ἡμίβετ' ἔπειτα γέρων Πρίαμος θεοειδής·
 Τίς δὲ σὺ ἐσσί, φέριστε, τέων δ' ἐξ ἐσσι τοκῶν,
 8 ὅς μοι καλὰ τὸν οἶτον ἀπότμου παιδὸς ἐνισπες ;

Τὸν δ' αὖτε προσέειπε διάκτορος Ἀργειφόντης·
 Πειρᾷ ἐμεῖο, γεραιέ, καὶ εἴρῃαι Ἐκτορα δῖον.

Τὸν μὲν ἐγὼ μάλα πολλὰ μάχῃ ἐνὶ κυδιανείρῃ
 12 ὀφθαλμοῖσιν ὄπωπα, καὶ εὖτ' ἐπὶ νηυσὶν ἐλάσσας
 Ἀργείους κτείνεσκε, δαΐζων ὀξεί χαλκῷ·

το. — 365. ἀνάρσιοι. Ἐχθροί, Sch. — 367. ὀνειάτα (fm ὀνίνημι),
 valuable objects. — 370. οὐδέν, in nothing, = οὐδαμῶς. — 371. Ἀπο-
 γρίψαιμι, Sch. — 374. = ὑπερεῖχε. — 375. Perf. of ἔημι. — 377. πέπνυ-
 αι (συνετός εἰ, πεπαίδευσαι, Sch.), found only here ; but the particp.
 ἐπνυμένος is frequently used. — 382. ἵνα, ubi. — 384. = ὁ ὀριστος.
 — 385. See 5. 636. ἐπιδύεσθαι has here two governed cases (put, as
 the grammarians say, ἐκ παραλλήλου), one for the person, another
 for the thing : as *rogare aliquem aliquid* ; e. g. *rogo te pacem*. — 387.
 τέων (τῶν) = τίνων. — 388. = καλῶς, εὖ. So, πολλά, ver. 391,
 = πολλάκις. — 390. πειρᾷ = πειρᾶσαι, thou prove me. The verb
 is closely connected with εἴρῃαι : πειρώμενος ἐμοῦ εἴρῃαι, me tentans

- 394 ἡμεῖς δ' ἑσταότες θαυμάζομεν· οὐ γὰρ Ἀχιλλεὺς
εἶα μάρνασθαι, κεχολωμένος Ἀτρείωνι.
396 Τοῦ γὰρ ἐγὼ θεράπων, μία δ' ἦγαγε νηὺς εὐεργής.
Μυρμιδόνων δ' ἔξ εἰμι, πατὴρ δέ μοι ἐστί Πολύτωρ.
Ἀφνειὸς μὲν ὅδ' ἐστί, γέρον δὲ δῆ, ὥς σύπερ ὦδε
ἔξ δέ οἱ νῆες ἕασιν, ἐγὼ δέ οἱ ἔβδομος εἰμι.
400 Τῶν μέτα παλλόμενος, κλήρῳ λάχον ἐνθάδ' ἐπε-
σθαι.
Νῦν δ' ἦλθον πεδίονδ' ἀπὸ νηῶν· ἠῶθεν γὰρ
θήσονται περὶ ἄστρ' μάχην ἐλίκωπες Ἀχαιοί.
Ἀσχαλῶσι γὰρ οἶδε καθήμενοι, οὐδὲ δύνανται
404 ἴσχειν ἐσσυμένους πολέμου βασιλῆες Ἀχαιῶν.
Τὸν δ' ἡμείβετ' ἔπειτα γέρον Πρίαμος θεοειδής·
Εἰ μὲν δὴ θεράπων Πηληϊάδεω Ἀχιλῆος
εἷς, ἄγε δὴ μοι πᾶσαν ἀληθείην κατάλεξον,
408 ἥ ἔτι παρ νήεσσιν ἐμὸς παῖς, ἥ μιν ἦδη
ῆσι κυσὶν μελείσσι ταμῶν προῦθηκεν Ἀχιλλεύς.
Τὸν δ' αὖτε προσέειπε διάκτορος Ἀργεϊφόντης·
ὦ γέρον, οὐπὼ τόνγε κύνες φάγον οὐδ' οἰωνοί·
412 ἀλλ' ἔτι κείνος κείται Ἀχιλλῆος παρὰ νηϊ
αὐτῶς ἐν κλισίῃσι· δυωδεκάτῃ δέ οἱ ἠὼς
κειμένῳ, οὐδὲ τί οἱ χρῶς σήπεται, οὐδὲ μιν εὐλαὶ
ἔσθουσ', αἶψά τε φῶτας Ἀρηϊφάτους κατέδουσιν.
416 Ἡ μὲν μιν περὶ σῆμα ἰοῦ ἐτάροιο φίλοιον
ἔλκει ἀκηδέστωρ, ἠὼς ὅτε διὰ φανήν·
οὐδὲ μιν αἰσχύνη· θηοῖό κεν αὐτὸς ἐπελθὼν,
οἶον ἐρσῆεις κείται, περὶ δ' αἶμα νένιπται,
420 οὐδὲ ποθι μιαιρός· σὺν δ' ἔλκεα πάντα μέμυκεν,
ὅσσ' ἐτύπη· πολέες γὰρ ἐν αὐτῷ χαλκὸν ἔλασσαν.

de Hectore sciscitatus. — 396. εἶα (ἡμᾶς). *Hermès gives himself out for one of the Myrmidons.* — 396. μία, see 66. — 400. μετὰ τούτων παλλόμενος, *sortitus*, casting lots with these. — 402. ἐλίκω, see 1, 98. — 403. καθήμενοι, with the implied meaning of *being unemployed* [*sitting inactive*, Cp.], as ἦσθαι at 1, 134. — 404. ἴσχειν, to hold in. πολέμου is governed by ἐσσύμενος, perf. partep. of σείσμαι, to be eagerly carried towards a thing; *oupius*. — 413. αὐτῶς, *sic*, still in the same way. — 415. ἀρηϊφάτος, killed in battle; see 254. — 417. = φανῆ, 2 aor. pass. of φαίνω. — 418. αἰσχύνη, physically, disfigures. *θηόμαι*, Ionic = *θείσμαι*. — 419. ἐρσῆεις, fm *έρση*, the dew; like the Latin *rosidus*, metaphorically for *fresh* (in Greek *πρόσφατος*, see ver. 757); the opposite of faded, withered. — 420. μιαιρός. *Μεμισαμένος*, Sch. *συμμύειν*, *claudi*, to shut. This was also an effect of the intervention of Apollo: for (according to Aristotle's remark) the vital energy, which closes the wounds of a

Ὡς τοι κήδονται μάκαρες θεοὶ υἱὸς ἔηος,
καὶ νέκυσ' περ ἔοντος· ἐπεὶ σφι φίλος πέρι κῆρι.

Ὡς φάτο· γήθησεν δ' ὁ γέρων, καὶ ἀμείβετο
μύθῳ·

ὦ τέκος, ἦ ῥ' ἀγαθὸν καὶ ἐναίσιμα δῶρα διδοῦναι
ἀθανάτοις· ἐπεὶ οὐποτ' ἐμὸς παῖς, εἴποτ' ἔην γε,
λήθητ' ἐνὶ μεγάροισι θεῶν, οἳ Ὀλυμπον ἔχουσιν·
τῷ οἱ ἀπεμνήσαντο καὶ ἐν θανάτιό περ αἴσῃ.
Ἄλλ' ἄγε δὴ τόδε δέξαι ἐμεῦ πάρα καλὸν ἄλειςον·
αὐτόν τε ῥῦσαι, πέμψον δέ με, σὺν γε θεοῖσιν,
ὄφρα κεν ἐς κλισίην Πηληϊάδεω ἀφίκωμαι.

Τὸν δ' αὖτε προσέειπε διάκτορος Ἀργεϊφόντης·
Πειρᾷ ἐμεῖο, γεραιέ, νεωτέρου· οὐδέ με πείσεις·
ὅς με κέλειαι σέο δῶρα παρέξ Ἀχιλῆα δέχεσθαι.
Τὸν μὲν ἐγὼ δαίδοικα καὶ αἰδέομαι πέρι κῆρι
συλεύειν, μή μοί τι κακὸν μετόπισθε γένηται·
Σοὶ δ' ἂν ἐγὼ πομπὸς καὶ κε κλυτὸν Ἄργος ἰκοίμην,
ἐνδυκέως ἐν νηὶ θοῇ ἢ πεζὸς ὁμαρτέων·
οὐκ ἂν τίς τοι, πομπὸν ὀνοσσάμενος, μαχέσαιτο.

1) Ἡ, καὶ ἀναΐξας Ἐριούνιος ἄρμα καὶ ἵππους,
καρπαλίμως μάστιγα καὶ ἡνία λάζετο χερσίν·
ἐν δ' ἔπνευσ' ἵπποισι καὶ ἡμιόνοις μένος ἡῦ.
Ἄλλ' ὅτε δὴ πύργους τε νεῶν καὶ τάφρον ἴκοντο,
4 οἱ δὲ νέον περὶ δόρπα φυλακτῆρες πονέοντο·
τοῖσι δ' ἐφ' ὕπνον ἔχευε διάκτορος Ἀργεϊφόντης,
πᾶσιν· ἄφαρ δ' ὥϊξε πύλας καὶ ἀπῶσεν ὀχῆας,
ἐς δ' ἄγαγε Πριάμόν τε καὶ ἀγλαὰ δῶρ' ἐπ' ἀπήνης.
9 Ἄλλ' ὅτε δὴ κλισίην Πηληϊάδεω ἀφίκοντο,
ὑψηλήν, τὴν Μυρμιδόνες ποίησαν ἄνακτι,
δοῦρ' ἐλάτης κέρσαντες· ἀτὰρ καθύπερθεν ἔρεψαν,

ring body, operates no longer in a corpse. — 421. *ἔλκη τύπτειν*, see 504.—422. *ἔηος*, see 1, 393.—425. *ἐναίσιμα*. *Καθήκοντα*, Sch.; = *δόναι*.—426. See 3, 180. — 427. *λανθάνεσθαι*, *oblitiscisci*, governs the m. (θεῶν).—430. (ἐμὲ) *αὐτόν ῥῦσαι*, imperf. *πέμπτειν* = *προπέμειν*, *prosequi*.—434. *παρέξ*, *seorsum*, = *clam*. — 437. Ἄργος (τὸ Πηλεϊκόν), the country of the Myrmidons; see 2, 681. — 439. *ὀνοσσάμενος*. *Καταφρονήσας*, Sch. See 241.—440. = *αἴξας ἀνά ἄρμα*,aving dashed (sprung lightly) upon...—444. *νέον, modo*, a moment go. The same at ver. 475.—446. *ἐκ οἴγνυμι* and *ἀπώθει*.—450. *οὔρα* = *ξύλα*. We have here the description of a rich man's house, r of a palace. Hence it is not incorrect to translate *κλισίαι*, in the liad, by *tents*. *κέρσαντες*. *Περικόψαντες*, Sch.; *ἐκ κείρω, tondeo*.

- 451 λαχνήεντ' ὄροφον λειμωνόθεν ἀμήσαντες·
 452 ἀμφὶ δέ οἱ μεγάλην αὐλήν ποιήσαν ἄνακτι
 σταυροῖσιν πυκινούσι· θύρην δ' ἔχε μῦνος ἐπιβλήs
 εἰλάτινος, τὸν τρεῖς μὲν ἐπιρρήσσεσκον Ἀχαιοί,
 τρεῖς δ' ἀναοίγεσκον μεγάλην κληῖδα θυραῶν,
 456 τῶν ἄλλων· Ἀχιλεὺς δ' ἄρ' ἐπιρρήσσεσκε καὶ οἷος·
 δῆ ῥα τόθ' Ἑρμείας ἐριούνιος ᾤξε γέροντι,
 ἐs δ' ἄγαγε κλυτὰ δῶρα ποδώκεϊ Πηλείωνι,
 ἐξ ἵππων δ' ἀπέβαινεν ἐπὶ χθονί, φώνησέν τε·
 460 ὦ γέρον, ἦτοι ἐγὼ θεὸς ἄμβροτος εἰλήλουθα,
 Ἑρμείας· σοὶ γάρ με πατὴρ ἅμα πομπὸν ὄπασσεν·
 ἀλλ' ἦτοι μὲν ἐγὼ πάλιν εἶσομαι, οὐδ' Ἀχιλῆος
 ὀφθαλμοὺς εἴσειμι· νεμεσσητὸν δέ κεν εἴη
 464 ἀθάνατον θεὸν ὧδε βροτοὺς ἀγαπαζέμεν ἄντην.
 Τύνη δ' εἰσελθὼν λαβὲ γούνατα Πηλείωνος,
 καὶ μιν ὑπὲρ πατρὸς καὶ μητέρος ἠυκόμοιο
 λίσσεο καὶ τέκεος, ἵνα οἱ σὺν θυμὸν ὀρίνηs.

Priam reaches Achilles, and prays him, by his father Peleus, to give him back the body of Hector. Achilles bids him be seated, to which he at length assents. Achilles prepares the body, praying pardon of the Manes of Patroclus.

- 468 ὦs ἄρα φωνήσας, ἀπέβη πρὸς μακρὸν Ὀλυμπον
 Ἑρμείας· Πρίαμος δ' ἐξ ἵππων ἄλτο χαμάζε,
 Ἰδαῖον δὲ κατ' αὐθι λίπεν· ὁ δὲ μίμνεν ἐρύκων
 ἵππους ἡμιόνους τε· γέρων δ' ἰθὺς κίεν οἶκου,
 472 τῇ ῥ' Ἀχιλεὺς ἶζεσκε, Διὶ φίλος. Ἐν δέ μιν αὐτὸν
 εὖρ' ἔταροι δ' ἀπάνευθε καθεῖατο· τῷ δὲ δύ' οἴω,
 ἥρως Αὐτομέδων τε καὶ Ἀλκιμος, ὄζος Ἄρῃος,
 ποίπνυον παρεόντε· νέον δ' ἀπέληγεν ἐδωδῆs,
 476 ἔσθων καὶ πίνων, ἔτι καὶ παρέκειτο τράπεζα.

ἔρηναν, see 1, 39. — 451. ὄροφος, a roof of thatch and reeds. — 453. ἐπιβλήs, a bolt, formed by a great bar. — 454. ἐπιρρήσω, *infingo*, to push by force, as if to break it. As we saw at 5, 751, the compounds ἐπιθεῖναι and ἀνακλῖναι = to shut, open; in the same way here ἐπιρρήσειν, to shut; ἀνοιγνύναι, to open. — 455. μεγάλη κλειs is nothing more than the great transverse bar (ἐπιβλήs) just spoken of. Construe τρεῖς τῶν ἄλλων (Μυρμιδόνων). — 459. ἀπέβαινεν (ἐπὶ χθόνα καὶ ἔστηκεν) ἐπὶ χθονί. Everywhere else, however, H. puts ἐπὶ χθόνα in this phrase. — 462. πάλιν εἶσομαι (fut. of εἶμι), *redibo*. — 464. ἀγαπάζειν, to treat in a friendly manner. — 465. τύνη, see 5, 485. — 466. ὑπὲρ . . ., in Latin, *per patrem*. — 467. = συνορίνης. — 471. ἰθὺς, see 5, 849. — 472. ἐν, adv. = ἐνδοῦ. — 473. = ἐκάθηνα

Γοὺς δ' ἔλαθ' εἰσελθὼν Πρίαμος μέγας, ἄγχι δ' ἄρα
στὰς

χερσὶν Ἀχιλλῆος λάβε γούνατα, καὶ κύσε χεῖρας
δεινὰς, ἀνδροφόνους, αἳ οἱ πολέας κτάνον υἱας.

Ὡς δ' ὅτ' ἂν ἄνδρ' ἄτη πυκινὴ λάβῃ, ὅςτ' ἐνὶ
πάτρῃ

φῶτα κατακτείνας, ἄλλων ἐξίκετο δῆμον,
ἀνδρὸς ἐς ἀφνειοῦ, θάμβος δ' ἔχει εἰσορόωντας·
ὥς Ἀχιλεὺς θάμβησεν, ἰδὼν Πρίαμον θεοειδέα·
θάμβησαν δὲ καὶ ἄλλοι, ἐς ἀλλήλους δὲ ἴδοντο.
Τὸν καὶ λισσόμενος Πρίαμος πρὸς μῦθον ἔειπεν·

Μνησai πατρὸς σοῖο, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
τηλίκου, ὥςπερ ἐγὼν, ὀλοῶ ἐπὶ γήραος οὐδῶ.

Καὶ μὲν που κεῖνον περιναίεται ἀμφὶς ἑόντες
τείρουσ', οὐδέ τίς ἐστιν ἀρὴν καὶ λοιγὸν ἀμῦναι·
ἀλλ' ἦτοι κεῖνός γε, σέθεν ζῶοντος ἀκούων,
χαίρει τ' ἐν θυμῷ, ἐπὶ τ' ἔλπεται ἡματα πάντα
ὄψεσθαι φίλον υἱὸν ἀπὸ Τροίηθε μολόντα.

Αὐτὰρ ἐγὼ πανάποτμος, ἐπεὶ τέκον υἱας ἀρίστους
Τροίῃ ἐν εὐρείῃ, τῶν δ' οὔτινά φημι λελεῖσθαι.

Πεντήκοντά μοι ἦσαν, ὅτ' ἤλυθον υἱες Ἀχαιῶν·
ἐννεακαίδεκα μὲν μοι ἱῆς ἐκ νηδύος ἦσαν,
τοὺς δ' ἄλλους μοι ἔτικτον ἐνὶ μεγάροισι γυναῖκες.
Τῶν μὲν πολλῶν θυῖρος Ἄρης ὑπὸ γούνατ' ἔλυσεν·
ὃς δέ μοι οἶος ἔην, εἴρυτο δὲ ἄστν καὶ αὐτούς,
τὸν σὺ πρώην κτείνας, ἀμυνόμενον περὶ πάτρης,
Ἐκτορα· τοῦ νῦν εἵνεχ' ἱκάνω νῆας Ἀχαιῶν,
λυσόμενος παρὰ σείο, φέρω δ' ἀπερείσι' ἄποινα.
Ἄλλ' αἰδεῖο θεούς, Ἀχιλεῦ, αὐτόν τ' ἐλέησον,
μνησάμενος σοῦ πατρός· ἐγὼ δ' ἐλεεινότερός περ,
ἔτλην δ' οἷ' οὔπω τις ἐπιχθόνιος βροτὸς ἄλλος,
ἀνδρὸς παιδοφόνιοιο ποτὶ στόμα χεῖρ' ὀρέγεσθαι.

15. See 444. — 480. ἄτη, see 28, and 2, 111, and 23, 84, sqq. —
sqq. "This admirable speech of Priam has been regarded in
ages as a master-piece of pathetic eloquence." *Dugas Month.*
; translator gives some details of the numerous imitations of this
e.—487. ὥςπερ = ἡλίκος.—488. που, perchance.—496. ἱῆς =
; unius = ejusdem (see 66), of Hecuba.—497. γυναῖκες, the παλ-
αί. — 499. αὐτούς, the persons (themselves); here, the inhabit-
. Αὐτός, when opposed to the name of any thing or things, must
translated by the name of the person or persons meant. — 503. =
εἰς αἰδοῦ, revere. — 506. Many commentators explain the
age, after the Scholiast, "to kiss the hand of the man who has

- 507 Ὡς φάτο· τῷ δ' ἄρα πατὴρ ὕφ' ἱμερον ὤρσε γόοιο·
 508 ἀψάμενος δ' ἄρα χειρὸς ἀπώσατο ἦκα γέροντα.
 Τῷ δὲ μνησαμένω, ὁ μὲν Ἑκτορὸς ἀνδροφόνιοι,
 κλαῖ' ἀδινά, προπάροιθε ποδῶν Ἀχιλλῆος ἐλυσθείς·
 αὐτὰρ Ἀχιλλεὺς κλαῖεν ἐὼν πατέρ', ἄλλοτε δ' αὐτε
 512 Πάτροκλον· τῶν δὲ στοναχὴ κατὰ δώματ' ὀρώρει.
 Αὐτὰρ ἐπεὶ ῥα γόοιο τετάρπετο διὸς Ἀχιλλεύς,
 [καὶ οἱ ἀπὸ πρᾶπιδων ἦλθ' ἱμερος ἡδ' ἀπὸ γυίων,]
 αὐτίκ' ἀπὸ θρόνου ὤρτο, γέροντα δὲ χειρὸς ἀνίστη,
 516 οἰκτεῖρων πολιὸν τε κάρη πολιὸν τε γένειον·
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 Ἄ δειλ', ἣ δὴ πολλὰ κάκ' ἄνσχεο σὸν κατὰ θυμόν.
 Πῶς ἔτλης ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν οἶος,
 520 ἀνδρὸς ἐς ὀφθαλμούς, ὅς τοι πολέας τε καὶ ἐσθλοὺς
 νίεας ἐξενάριξα; σιδήρειόν νύ τοι ἦτορ.
 Ἄλλ' ἄγε δὴ κατ' ἄρ' ἔζευ ἐπὶ θρόνου· ἄλγεα ἔ
 ἔμπης
 ἐν θυμῷ κατακεῖσθαι ἐάσομεν, ἀχνύμενοί περ.
 524 Οὐ γάρ τις προῆξις πέλεται κρουεοῖο γόοιο.
 Ὡς γὰρ ἐπεκλώσαντο θεοὶ δειλοῖσι βροτοῖσιν,
 ζῶειν ἀχνυμένοις· αὐτοὶ δέ τ' ἀκηδέες εἰσίν.
 Δοιοὶ γάρ τε πίθοι κατακέλεται ἐν Διὸς οὐδὲι
 528 δῶρων, οἷα δίδωσι, κακῶν, ἔτερος δὲ ἑών·

slain my son." This is a double error; suppliants touched the *chias* of those whom they addressed, e. g. Thetis, addressing Zeus, 1, 501. This is what Priam does here, and the commentators I have spoken of offend both against the truth of ancient manners, and of Greek syntax. In fact, *ὀρέγισθαι χεῖρα*, in the mid., cannot mean anything but to extend his hand, "admovere suam manum ad os viri," and not "admovere manum viri ad os (suum)." [Better, *ὀρέγ. στόμα ποτι χεῖρε* (δυνικῶς Sch. Vict.) ἀνδρ. παιδ. *Ors admoverti manibus viri ejus, qui filium occiderit*, Bth., Sptz. Cf. 478.] — 507. πατὴρ, on the subject of his father (Peleus), see 68.—510. ἐλυσθείς. Κυλισθείς, Sch. — 513. *Ἐν τέρπω*, aor. 2 mid. with redupl. governing gen. on account of the particular meaning it has here, *to fill one's self with*. — 514. Rejected by Dionysius of Thrace and other critics, because *γυῖα*, i. e. the hands and the feet, have nothing to do here. — 515. *χειρὸς*, by the hand; see 1, 197.—518. = ἀνίσχιο = ἀνίσχον, *fm ἀνέχομαι, sustinuiisti*.—522. = καθίζεο ἄρα.—524. *πρᾶξις*. Ἀνεσις, Sch. *οὐτις πρᾶξις πέλεται* (= *ἐστι*), *nulla actio est*, means *οὐδὲν πράττεται, ἀνύεται, nihil agitur*: lamentation has no action, i. e. no valuable result; is of no avail. See also ver. 550.—525. *ἐπιελάσθαι, adnēre, nendo asferre, imponere*, to give, destined by the thread (of the Parca). See 209.—527. = *κατακλίνναι*. Compare with this myth that of Pandora in Hesiod (*Works and Days*, v. 94, sqq.).—528. Before *κατὸν*

- 9 ὦ μὲν κ' ἀμμίξας δοίῃ Ζεὺς τερπικέραννος,
 ἄλλοτε μὲν τε κακῷ ὄγε κύρεται, ἄλλοτε δ' ἐσθλῷ·
 ὦ δέ κε τῶν λυγρῶν δῶή, λωβητὸν ἔθηκεν·
 2 καὶ ἐ κακῇ βούβρωστις ἐπὶ χθόνα διὰν ἐλαύνει·
 φοιτᾷ δ', οὔτε θεοῖσι τετμένος οὔτε βροτοῖσιν.
 Ὡς μὲν καὶ Πηλῆϊ θεοὶ δόσαν ἀγλαὰ δῶρα
 ἐκ γενετῆς· πάντας γὰρ ἐπ' ἀνθρώπους ἐκέαστο
 6 ὄλβω τε πλούτῳ τε, ἀνασσε δὲ Μυρμιδόνεσσιν·
 καὶ οἱ θνητῷ ἔοντι θεὰν ποίησαν ἄκοιτιν·
 ἀλλ' ἐπὶ καὶ τῷ θῆκε θεὸς κακόν, ὅττι οἱ οὔτι
 παίδων ἐν μεγάροισι γονὴ γένετο κρείόντων.
 10 Ἄλλ' ἕνα παῖδα τέκεν παναώριον· οὐδέ νυ τόνγε
 γηράσκοντα κομίζω· ἐπεὶ μάλα τηλόθι πάτρης
 ἤμαι ἐνὶ Τροίῃ, σέ τε κήδων ἡδὲ σὰ τέκνα.
 Καὶ σέ, γέρον, τὸ πρὶν μὲν ἀκούομεν ὄλβιον εἶναι·
 14 ὅσσον Λέσβος ἄνω, Μάκαρος ἔδος, ἐντὸς ἔργει,
 καὶ Φρυγίῃ καθύπερθε καὶ Ἑλλήσποντος ἀπείρων,
 τῶν σε, γέρον, πλούτῳ τε καὶ νιάσει φασὶ κεκάσθαι.
 Αὐτὰρ ἐπεὶ τοι πῆμα τόδ' ἤγαγον Οὐρανίωνες,
 18 αἰεὶ τοι περὶ ἄστν μάχαι τ' ἀνδροκτασῖαι τε·
 ἄνσχεο, μηδ' ἀλλαστον ὀδύρεο σὸν κατὰ θυμόν.
 Οὐ γάρ τι πρήξεις ἀπαχήμενος υἱὸς ἔηος,
 οὐδέ μιν ἀνστήσεις, πρὶν καὶ κακὸν ἄλλο πάθῃσθα.
 52 Τὸν δ' ἡμίβητ' ἔπειτα γέρων Πριάμος θεοειδής·
 Μή μέ πω ἐς θρόνον ἴξε, Διοτρεφές, ὄφρα κεν Ἐκτωρ

we must supply ἕτερος μὲν. *ἰάων*, *donorum* (subst.), found only in the *en*. The nom. is probably *ἰαί* = *ἰεῖαι*, *fm* *ἰός*, *donus* (adv. *ἐδ*) ; the *im*. has become a subst. : see note ver. 341.—529. = *ἀναμίξας*.—30. *κύρεται*. *συντυγχάνει*, *ἐντυγχάνει*, *Sch.* (see 3, 23) : to encounter ; receives.—531. *δοῖναι* with the gen. partitive, to give (some-
 hat) of evil. *ἔθηκε*, *reddidit*, renders him. — 532. *βούβρωστις*, properly, dog-like hunger ; here, extreme distress, misery. — 535. See , 530.—539. = *κρείόντων*, i. e. *κρατούντων*, reigning, destined to reign.—540. *παναώριον*. *παντελῶς ἄωρον ἀποθανοῦμενον*, *Sch.*—41. *κομίζω*. to care for ; to solace ; see 1, 594.—542. *κήδω*, like *κηδῖω*, *er*. 240.—544. *ῶσον*, *quantum*, relates to the men who inhabit these countries (*ὅσον ἀνθρώπων*), as may be seen by *τῶν (τούτων)* at ver. 546. *νω*, in *alio*, on the high sea. *Μάκαρ* or *Μακαρεύς*, grandson of Zeus, *r*, as others say, a descendent of Helios, founded the city of Lesbos. *ἐντὸς ἔργει*, see 2, 616. — 545. *καθύπερθε*, beyond the mountains.—49. See 518. — 550. See 507, and 5, 24.—551. = *ἀναστήσεις*, *thou wilt resuscitate*. *πρὶν*, adv., *antea*, as 1, 29. *πάθῃσθα* (= *πάθης*), *thou wilt probably undergo*. On this sense of the subj. see 1, 262, and 6, 59. It is the thought “thou wilt rather die thyself,” that Achilles expresses with great delicacy.—553. *ὄφρα*, *dum*. *κῆραι* (subj.), a

- 554 κῆται ἐνὶ κλισίῃσιν ἀκηδής· ἀλλὰ τάχιστα
 λῦσον, ἴν' ὀφθαλμοῖσιν ἴδω· σὺ δὲ δέξαι ἄποινα
 556 πολλά, τὰ τοι φέρομεν· σὺ δὲ τῶνδ' ἀπόναιο, καὶ
 ἔλθοις
 σὴν ἐς πατρίδα γαῖαν, ἐπεὶ με πρῶτον ἔασας
 [αὐτόν τε ζῶειν καὶ ὄρᾱν φάος Ἥελιοιο].
 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς
 Ἀχιλλεύς·
 560 Μηκέτι νῦν μ' ἐρέθιζε, γέρον· νοέω δὲ καὶ αὐτὸς
 Ἕκτορά τοι λῦσαι· Διόθεν δέ μοι ἄγγελος ἦλθε
 μήτηρ, ἥ μ' ἔτεκεν, θυγάτηρ Ἀλίοιο γέροντος.
 Καὶ δέ σε γιγνώσκω, Πρίαμε, φρεσίν, οὐδέ με λήθεις,
 564 ὅττι θεῶν τίς σ' ἦγε θεὰς ἐπὶ νῆας Ἀχαιῶν.
 Οὐ γάρ κε τλαίῃ βροτὸς ἐλθέμεν, οὐδὲ μάλ' ἠβῶν,
 ἐς στρατόν· οὐδὲ γὰρ ἂν φυλάκους λάθοι, οὐδέ κ'
 ὀχῆας
 ῥεῖα μετοχλίσσειε θυράων ἡμετεράων·
 568 τῷ νῦν μὴ μοι μᾶλλον ἐν ἄλγεσι θυμὸν ὀρίνῃς·
 μὴ σε, γέρον, οὐδ' αὐτὸν ἐνὶ κλισίῃσιν ἔασω,
 καὶ ἱκέτην περ ἰόντα, Διὸς δ' ἀλίτῳμαι ἐφετμάς.
 Ὡς ἔφατ'· ἔδδεισεν δ' ὁ γέρων, καὶ ἐπέθετο μύθη.
 572 Πηλείδης δ' οἴκοιο, λέων ὥς, ἄλτο θύραζε,
 οὐκ οἶος· ἅμα τῷγε δῶν θεράποντες ἔποντο,
 ἦρως Αὐτομέδων ἠδ' Ἀλκιμος, οὓς ῥα μάλιστα
 τῷ Ἀχιλλεύς ἐτάρων, μετὰ Πάτροκλόν γε θανόντα.
 576 Οἱ τόθ' ὑπὸ ζυγόφιν λύον ἵππους ἡμιόνους τε,
 ἐς δ' ἄγαγον κήρυκα καλήτορα τοῖο γέροντος·
 καδ δ' ἐπὶ δίφρου εἶσαν· εὐξέστου δ' ἀπ' ἀπῆνης
 ἦρεον Ἕκτορέης κεφαλῆς ἀπερείσι' ἄποινα.
 580 Καδ δ' ἔλιπον δύο φάρε', εὐννητόν τε χιτῶνα,
 ὄφρα νέκυν πυκάσας δῶη οἰκόνδε φέρεσθαι.

correction of Hermann for κῆται. — 556. *Ἐμ ἀπονίνῃμι, perfui.* — 557. = *ἔασας*, which means here *dimisiisti*, not *sivisti*. The poor line which follows (but should be rejected) shows that some interpreters wished to retain the meaning *sivisti* here. There are six ancient texts of H. in which it is not found. — 560. *Do not irritate me.* Achilles interrupts Priam with these words, lest the old man should say something to recall Patroclus, and kindle anew his anger against the murderer of his friend. See lines 568, 570, 584, sqq. — 563. *σί, de te.* — 566. *φύλακοι*, Ionic = *φύλακες*. *ὀχεύς* = *κλείς* and *ἐπιβλής*, ver. 455, 453. — 570. *ἀλιταίνειν*, to fail in, violate. — 577. *καλήτωρ, ἀπο τοῦ βοῶν καὶ συγκαλεῖν τὸν ὄχλον, Sch.* Below, *ἀστυβοώτης*, ver.

- Δμῳὰς δ' ἐκκαλέσας, λοῦσαι κέλετ' ἀμφὶ τ' ἀλείψαι,
 νόσφιν ἀειράσας, ὥς μὴ Πρίαμος ἴδοι νιόν·
 μὴ ὁ μὲν ἀχυνμένῃ κραδίῃ χόλον οὐκ ἐρύσαιτο,
 παῖδα ἰδὼν, Ἀχιλῆϊ δ' ὀρινθείῃ φίλον ἦτορ,
 καὶ ἐ κατακτείνειε, Διὸς δ' ἀλίτῃται ἐφετμάς.
 Τὸν δ' ἐπεὶ οὖν δμῳαὶ λοῦσαν καὶ χρίσαν ἐλαίῳ,
 ἀμφὶ δέ μιν φᾶρος καλὸν βάλλον ἠδὲ χιτῶνα,
 αὐτὸς τόνγ' Ἀχιλεὺς λεχέων ἐπέθηκεν αἰέρας,
 σὺν δ' ἔταροι ἥειραν εὐξέστην ἐπ' ἀπήνην.
 Ὡμωξέν τ' ἄρ' ἐπειτα, φίλον δ' ὀνόμηνεν ἐταῖρον·
 2 Μή μοι, Πάτροκλε, σκυδμαινέμεν, αἶ κε πύθῃται,
 εἰν Ἀϊδὸς περ ἑών, ὅτι Ἐκτορα δῖον ἔλυσα
 πατρὶ φίλῳ· ἐπεὶ οὐ μοι αἰεκέα δῶκεν ἄποινα.
 Σοὶ δ' αὖ ἐγὼ καὶ τῶνδ' ἀποδάσσομαί ὅσσ' ἐπέοικεν.

Achilles begs Priam to take some refreshment. After the repast, iam wishes to retire to rest. Achilles prepares him a couch der the portico. He grants a truce for the celebration of Hector's aeral.

- 16 Ἡ ῥα, καὶ ἐς κλισίην· πάλιν ἦε δῖος Ἀχιλλεύς.
 Ἔζετο δ' ἐν κλισίῳ πολυδαιδάλῳ, ἔνθεν ἀνέστη,
 τοίχου τοῦ ἐτέρου, ποτὶ δὲ Πρίαμον φάτο μῦθον·
 Υἱὸς μὲν δὴ τοι λέλυται, γέρον, ὥς ἐκέλευες,
 10 κέῃται δ' ἐν λεχέσσ'· ἅμα δ' ἡοῖ φαινομένην φιν
 ὄψεαι αὐτὸς ἄγων· νῦν δὲ μνησώμεθα δόρπον.
 Καὶ γάρ τ' ἠύκομος Νιόβη ἐμνήσατο σίτου,
 τῇπερ δώδεκα παῖδες ἐνὶ μεγάροισιν ὄλοντο,
 14 ἑξ μὲν θυγατέρες, ἑξ δ' υἱέες ἡβῶντες.
 Τοὺς μὲν Ἀπόλλων πέφνεν ἀπ' ἀργυρέοιο βιοῖο,
 χῳόμενος Νιόβῃ, τὰς δ' Ἀρτεμις ἰοχάειρα,

11 ; ἡπύτης, 7, 384. — 584. ἐρύσαιτο, *retraheret*, = *reprimeret*, icked.—592. σκυδμαίνειν = *imperat*.—593. εἰν Ἀϊδὸς (ἐν ᾧδον), er. 160. — 594, 595. Many annotators and translators of H. have ishly proposed to omit these lines, as containing (according to them) calculation equally unworthy of the poet and the hero. In the eroic times, the murder of a relation, even of a brother, *could be deemed*, and the surviving relations would have feared the vengeance f the gods had they not accepted reparation, when it could be deemed fficient. See, for example, 9, 632, sqq. Thus those who see in this assage words dictated by a vile interest do not *realize* the ideas of ntiquity — 595. ἀποδάσσομαι. Ἀπομερίσω, Sch.

598. τοίχου τοῦ ἐτέρου, gen. of place. See 9, 219.—602, sqq. See ivid, *Met.* vi. 146, sqq.—605. ἀπὸ βιοῖο, more picturesque than the ative would be (*casus instrumentalis*): one sees the arrow *leave* the

607 οὐνεκ' ἄρα Λητοῖ ἰσάσκετο καλλιπαρήνῃ
 608 φῇ δοιῶ τεκέειν, ἥ δ' αὐτὴ γείνατο πολλοὺς
 τῷ δ' ἄρα, καὶ δοιῶ περ ἑόντ', ἀπὸ πάντας ὄλεσ-
 σαν.

Οἱ μὲν ἄρ' ἐννήμαρ κέατ' ἐν φόνῃ, οὐδέ τις ἦεν
 καθάψαι· λαοὺς δὲ λίθους ποίησε Κρονίων·
 612 τοὺς δ' ἄρα τῇ δεκάτῃ θάψαν θεοὶ Οὐρανίωνες.
 Ἡ δ' ἄρα σίτου μνήσατ', ἐπεὶ κάμε δακρυχέουσα.
 Νῦν δέ που ἐν πέτρῃσιν, ἐν οὖρεσιν οἰσπόλοισιν,
 ἐν Σιπύλῳ, ὅθι φασὶ θεάων ἔμμεναι εὐνάς
 616 Νυμφάων, αἷτ' ἄμφ' Ἀχελώϊον ἐρρώσαντο,
 ἔνθα, λίθος περ ἑοῦσα, θεῶν ἐκ κήδεα πύσσει.
 Ἄλλ' ἄγε δὴ καὶ νῦν μεδώμεθα, διὲ γεραίε,
 σίτου, ἔπειτά κεν αὐτε φίλον παῖδα κλαίοισθα,
 620 Ἴλιον εἰσαγαγών· πολυδάκρυτος δέ τοι ἔσται.
 Ἥ, καὶ ἀναΐξας οἶν ἄργυφον ὥκυς Ἀχιλλεύς
 σφάξ'· ἔταροι δ' ἔδερόν τε καὶ ἄμφεπον εὖ κατὰ
 κόσμον,
 μίστυλλον τ' ἄρ' ἐπισταμένως, πεῖράν τ' ὀβελοῖσιν,
 624 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 Αὐτομέδων δ' ἄρα σῖτον ἔλῶν ἐπένειμε τραπέζῃ
 καλοῖς ἐν κανέοισιν· ἀτὰρ κρέα νείμεν Ἀχιλλεύς.
 Οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκειμένα χεῖρας ἱαλλον.
 628 Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 ἦτοι Δαρδανίδης Πρίαμος θαύμαζ' Ἀχιλλῆα,
 ὅσσοις ἔην οἴος τε· θεοῖσι γὰρ ἅντα ἐψέει.

bow. As to the silver bow, see the note on l. 37.—607. *ισάσκετο*, often compared himself.—608. *ἔφη* (*ἐκείνην*) *τεκεῖν* *δοιῶ*.—610. *ἐννήμαρ*, see the observation at ver. 107. = *ἐκείνῳ*.—611. = *καταθάψαι*. See the same construction at ver. 489.—613. *ἔκαμε*, *fessa est*.—616. There were several rivers of this name in Greece; the most celebrated is that which traverses Acarnania. But ancient authors affirm that there was no Achelotis in Lydia, round the mount or the city of Sipylus. For this reason they read here Ἀχελῷον or Ἀχελήσιον; Lydia had indeed a river named Ἀχέλης, and a very old poet, Panyasis, mentions some Νύμφαι Ἀχελήτιδες. Before adopting such a change, however, we must remember that the face of these countries has more than once been changed by earthquakes; and also that the word Ἀχελώος passed very early into common use (see Æschylus and Pindar) as an appellative simply expressing *river-water*, which seems to indicate that this name applied to several rivers. *πέσσει*, *to move with rapidity*, to dance, *saliare* (= *salutare*, frequentative of *salire*).—617. = *ἐκ θεῶν*, *divinitus*, *diis auctoribus*. *πέσσει*, *coquit*, *digesta*, *devours*.—621. *ἄργυφος*, like *ἀργός*, white; a pleasing colour and of

Αὐτὰρ ὁ Δαρδανίδην Πρίαμον θαύμαζεν Ἀχιλλεύς,
εἰσορόων ὅψιν τ' ἀγαθὴν καὶ μῦθον ἀκούων.

Αὐτὰρ ἐπεὶ τάρπησαν ἐς ἀλλήλους ὀρώωντες,
τὸν πρότερος προσέειπε γέρον Πρίαμος θεοειδής·

Δέξον νῦν με τάχιστα, Διοτρεφές, ὅφρα κεν ἤδη
ὑπνῷ ὑπο γλυκερῷ ταρπώμεθα κοιμηθέντες.

Οὐ γάρ πω μύσαν ὅσσε ὑπὸ βλεφάροισιν ἐμοῖσιν
ἐξ οὗ σῆς ὑπὸ χερσὶν ἐμὸς παῖς ὤλεσε θυμόν·

ἀλλ' αἰεὶ στενάχω καὶ κήδεα μυρία πέσσω,
αὐλῆς ἐν χόρτοισι κυλινδόμενος κατὰ κόπρον.

Νῦν δὴ καὶ σίτου πασάμην, καὶ αἶθοπα οἶνον
λαυκανίης καθέηκα· πάρος γε μὲν οὔτι πεπάσμην.

Ἡ ρ', Ἀχιλλεύς δ' ἐτάροισιν ἰδὲ δμῳῇσι κέλευσε
δέμνι ὑπ' αἰθούσῃ θέμεναι, καὶ ῥήγεια καλὰ

πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας,
χλαίνας τ' ἐνθέμεναι οὐλας καθύπερθεν ἵασθαι.

Αἱ δ' ἴσαν ἐκ μεγάρου, δάος μετὰ χερσὶν ἔχουσαι·
αἶψα δ' ἄρα στόρεσαν δοιῷ λέχε' ἐγκονέουσαι.

Τὸν δ' ἐπικερτομένων προσέφη πόδας ὠκὺς Ἀχιλλεύς·

Ἐκτός μὲν δὴ λέξο, γέρον φίλε, μήτις Ἀχαιῶν
ἐνθάδ' ἐπέλθῃσιν βουλευφόρος, οἶτε μοι αἰεὶ

2 βουλὰς βουλεύουσι παρήμενοι, ἡ θέμις ἐστὶ
τῶν εἴ τις σε ἴδοιτο θοὴν διὰ νύκτα μέλαιναν,

αὐτὶκ' ἂν ἐξείποι Ἀγαμέμνονι ποιμένι λαῶν,
καὶ κεν ἀνάβλησις λύσιος νεκροῖο γένηται.

6 Ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
ποσσῆμαρ μέμονας κτερεῖζέμεν Ἐκτορα δῖον,

ὅφρα τέως αὐτός τε μένω καὶ λαὸν ἐρύκω.

od omen.—623, 624. See 1, 465—469.—630. “*δοος* relates to the
ze, *οἶος* to the beauty.” *Theil*. *ἄντα*, in prose *ἀντικρύς*, face to
ce.—635. *λέγειν*, to lay horizontally, to put to bed—German *legen* ;
tender in the mid., to go to rest.—641. *πασάμην*. *Ἐγυσάμην*, *Sch*.
642. = κατὰ λαυκανίης ἔηκα, *per guttur demisi*.—644. See 238, and
1. 3, 399 ; 15, 5.—647. *δάος*, elsewhere *δαῖδα* (*δαῖδα*).—648. *ἐγκο*
νοῦσαι. *Σπυῖδουσαι*, *Sch*.—649. *ἐπικερτομένων*, rallying. The sar
ism strikes, not Priam, but the Greek chiefs, the *γέροντες*. The
ery Achilles, a man of action, says to Priam, “Sleep outside ; if
ne of the chiefs saw thee in my abode, they would again hold endless
onsultations.” These words of Achilles have, moreover, caused in
riam’s mind a disquietude, which, developing itself still more in
leep, occasions the apparition, and the haste of his departure, ver.
85—688.—650. *λέξο* (*λίγγο*), imper. aor. 2 mid. See 635.—652.
έμῃ may be rendered by *customary*.—655. See 2, 380.—657.

- 659 Τὸν δ' ἡμίβει' ἔπειτα γέρων Πρίαμος θεοειδής·
 660 Εἰ μὲν δὴ μ' ἐθέλεις τελέσαι τάφον Ἑκτορι δῖω,
 ὧδέ κε μοι ῥέζων, Ἀχιλεῦ, κεχαρισμένα θείης.
 Οἶσθα γάρ, ὥς κατὰ ἄστν ἐέλμεθα, τηλόθι δ' ὕλη
 ἀξέμεν ἐξ ὄρεος· μάλα γὰρ Τρῶες δεδίασιν.
 664 Ἐννῆμαρ μὲν κ' αὐτὸν ἐνὶ μεγάροις γοάοιμεν,
 τῇ δεκάτῃ δέ κε θάπτοιμεν, δαινυτό τε λαός·
 ἐνδεκάτῃ δέ κε τύμβον ἐπ' αὐτῷ ποιήσαιμεν,
 τῇ δὲ δυωδεκάτῃ πολεμίζομεν, εἴπερ ἀνάγκη.
 668 Τὸν δὲ αὐτε προσέειπε ποδάρκης διος Ἀχιλλεύς·
 "Ἔσται τοι καὶ ταῦτα, γέρον Πρίαμ', ὥς σὺ κελεύεις·
 σχήσω γὰρ τόσσον πόλεμον χρόνον ὅσσον ἄνωγας.
 Ὡς ἄρα φωνήσας, ἐπὶ καρπῷ χεῖρα γέροντος
 672 ἔλλαβε δεξιτερὴν, μήπως δείσει ἐνὶ θυμῷ.
 Οἱ μὲν ἄρ' ἐν προδόμῳ δόμον αὐτόθι κοιμήσαντο,
 κῆρυξ καὶ Πρίαμος, πυκινὰ φρεσὶ μῆδ' ἔχοντες.
 Αὐτὰρ Ἀχιλλεὺς εὐδε μυχῶ κλισίης εὐπήκτου·
 676 τῷ δ' ἄρ Βρισηῖς παρελέξατο καλλιπάρους.

Hermès appears to Priam in a dream, reawakens his fears, and removes him far from the Grecian camp. At the cries of Cassandra all Troy rushes out to meet Hector's remains. Priam makes way through the crowd.

- "Ἄλλοι μὲν ῥα θεοὶ τε καὶ ἄνδρες ἵπποκορυσται
 εὐδον παννύχιοι, μαλακῷ δεδμημένοι ὕπνῳ·
 ἀλλ' οὐχ Ἑρμείαν ἐριούνιον ὕπνος ἔμαρπτεν,
 680 ὀρμαίνοντ' ἀνὰ θυμόν, ὅπως Πρίαμον βασιλῆα
 νηῶν ἐκπέμψειε, λαθὼν ἱεροὺς πυλαωρούς.
 Στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, καὶ μιν πρὸς μῦθον ἔειπεν·
 "ὦ γέρον, οὐ νύ τι σοίγε μέλει κακόν, οἶον ἔθ'
 εὐδεις

μέμονα, apparently 2 perf. of μένω, holds, by its meaning, to μένος (mens) and μεναιίνω, cogito, intendo, to think, intend.—658. τέως, during that time. ἐρύκω, to restrain (from the combat).—660. τάφος, the burial and all the funeral ceremonies, otherwise ταφή.—662. ἐέλμεθα. Εἰλούμεθα, συγκλειόμεθα, Sch.—663. ("Ὡς τε) ἄξαι (αὐτήν).—664. "The same custom afterwards prevailed among the Romans, who therefore called the funeral games *novendiales ludi*. Horace (*Epod.* xvii. 48) says in the same sense *novendiales pulveres* to express the ashes that had just received sepulture." Dugas Montb.—665. = δαινύοιτο. — 670. fm ἔχω, continere. — 673. πρόδομος = αἶθουσα. Compare the two passages of the *Od.* quoted at ver. 644.

677. See 2, 1. — 679. μάρπτω, to seize, take. — 681. So at 10, 56, φυλάκων ἰερὸν τέλος.—682. See 2, 20.—683. οἶον = ὅτι τοῖον

ἰδράσιν ἐν δηΐοισιν, ἐπεὶ σ' εἶασεν Ἀχιλλεύς.
αἱ νῦν μὲν φίλον υἷὸν ἐλύσαο, πολλὰ δ' ἔδωκας.
ἴο δέ κε ζωοῦ καὶ τρεῖς τόσα δοῖεν ἄποινα
αἶδες τοὶ μετόπισθε λελειμμένοι, αἱ κ' Ἀγαμέμνων
νώῃ σ' Ἀτρείδης, γνώωσι δὲ πάντες Ἀχαιοί.
ᾠς ἔφατ'· ἔδδεισεν δ' ὁ γέρων, κήρυκα δ' ἀνίστη.
οἷσιν δ' Ἑρμείας ζευξ' ἵππους ἡμιόνους τε·
ἴμφα δ' ἄρ' αὐτὸς ἔλαυνε κατὰ στρατόν, οὐδὲ τις
ἔγνω.

Ἄλλ' ὅτε δὴ πόρον Ἴξον ἐϋρρέϊος ποταμοῖο,
Ξάνθου δινήεντος, δν ἀθάνατος τέκετο Ζεὺς,]
Ἑρμείας μὲν ἔπειτ' ἀπέβη πρὸς μακρὸν Ὀλυμπον.
Ἡὼς δὲ κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν·
ἰ δ' εἰς ἄστν ἔλων οἰμωγῇ τε στοναχῇ τε
ππους, ἡμιόνοι δὲ νέκυν φέρον. Οὐδέ τις ἄλλος
γνω πρόσθ' ἀνδρῶν καλλιζώνων τε γυναικῶν·
ἰλλ' ἄρα Κασσάνδρῃ, ἱκέλῃ χρυσῇ Ἀφροδίτῃ,
Πέργαμον εἰσαναβᾶσα, φίλον πατέρ' εἰσενόησεν
ἵσταότ' ἐν δίφρῳ, κήρυκά τε ἄστνυβοώτῃν·
τὸν δ' ἄρ' ἐφ' ἡμιόνων ἴδε κείμενον ἐν λεχέεσσιν·
κώκυσέν τ' ἄρ' ἔπειτα, γέγωνέ τε πᾶν κατὰ ἄστν·
Ὅψεσθε, Τρῶες καὶ Τρῳάδες, Ἐκτορ' ἰόντες,
εἴποτε καὶ ζῶοντι μάχης ἐκ νοστήσαντι
χαίρει· ἐπεὶ μέγα χάρμα πόλει τ' ἦν παντί τε
δήμῳ.

ᾠς ἔφατ'· οὐδέ τις αὐτόθ' ἐνὶ πτόλει λίπετ' ἀνὴρ,
οὐδὲ γυνή· πάντας γὰρ ἀάσχετον ἵκετο πένθος·
ἀγχοῦ δὲ ξύμβληντο πυλάων νεκρὸν ἄγοντι.
Πρῶται τόνγ' ἄλοχός τε φίλῃ καὶ πότνια μήτηρ
τιλλέσθην, ἐπ' ἄμαξαν εὐτροχον αἰξασαί,
ἀπτόμεναι κεφαλῆς· κλαίων δ' ἀμφίσταθ' ὄμιλος.

84. εἶασεν. see 557.—688. = γνῶ, γνῶσι. — 692. = ἐϋρρέϊος, ὑρρέϊος.—693. Wanting in the three best MSS.—696. ἔλων, imp. ἔλω, primitive of ἐλαύνω.—706. = ἐχαίρει.—708. See 5, 892.—
= συνεβίβληντο. Συνέτνχον, ἀπήντησαν, Sch. πυλῶν de-
ls on ἀγχοῦ. — 711. The verbs τιλλέσθαι, to tear one's hair, τῶ-
σθαι, κόπτεισθαι, to beat one's breast, properly denote outward
s of grief, but, the sign being taken for the thing signified, denote,
mplication, the grief itself; in which (virtually) transitive mean-
they govern an accus. indicating the object of grief; as in Latin
gere aliquem, and in French pleurer, both of which are, in them-
es, intransitive. — 712. Touching, raising their hands to their

- 713 Καί νύ κε δὴ πρόπαν ἡμαρ ἐς ἥλιον καταδύντα
 "Εκτορα δακρυχέοντες ὀδύροντο πρὸ πυλάων,
 εἰ μὴ ἄρ' ἐκ δίφροιο γέρων λαοῖσι μετῆδ' α'
 716 Εἴξατέ μοι οὐρεῦσι διελθέμεν· αὐτὰρ ἔπειτα
 ἄσσεσθε κλαυθμοῖο, ἐπὴν ἀγάγωμι δόμονδε.

The obsequies of Hector ; lamentations of Andromache, Hecuba, and Helen. The funeral feast.

- ὦς ἔφαθ'· οἱ δὲ διέστησαν, καὶ εἶξαν ἀπήνῃ.
 Οἱ δ' ἐπεὶ εἰσάγαγον κλυτὰ δώματα, τὸν μὲν ἔπειτα
 720 τρητοῖς ἐν λεχέεσσι θέσαν, παρὰ δ' εἶσαν ἀοιδούς,
 θρήνων ἐξάρχους, οἷτε στονόεσσαν ἀοιδὴν**
 οἱ μὲν ἄρ' ἐθρήνεον, ἐπὶ δὲ στενάχοντο γυναιῖκες.
 Τῇσιν δ' Ἀνδρομάχη λευκώλενος ἤρχε γόοιο,
 724 Ἐκτορος ἀνδροφόνιοι κάρη μετὰ χερσὶν ἔχουσα·
 Ἄνερ, ἀπ' αἰῶνος νέος ὦλεο, καὶ δέ με χήρην
 λείπεις ἐν μεγάροισι· πάϊς δ' ἐτι νήπιος αὐτῶς,
 ὃν τέκομεν σύ τ' ἐγὼ τε, δυσάμμοροι, οὐδέ μιν οἶω
 728 ἦβην ἔξεσθαι· πρὶν γὰρ πόλις ἦδε κατ' ἄκρης
 πέρσεται. Ἥ γὰρ ὄλωλας ἐπίσκοπος, ὅς τε μιν αὐτὴν
 ῥύσκει, ἔχεις δ' ἀλόχους κεδνὰς καὶ νήπια τέκνα·
 αἱ δ' ἦτοι τάχα νηυσὶν ὀχήσονται γλαφυρῇσι,

heads.—716. Lit., make *me* room for the mules to pass : *me* is redundant,—a construction by no means uncommon in Greek, and in other languages ; “quid *mihi* Celsus agit !” *Hor.* So *La Fontaine* : “Prends ton pic et romps-moi ce caillou qui te nuit.” (So ver. 749.)—717. ἄσσεσθε, you shall fill yourselves with.

720. τρητοῖς, see 3, 448. — 721. θρήνων ἐξάρχαι, *qui praeuunt* or *praeuincunt cantus lugubres*. The words which follow, οἷτε στονόεσσαν ἀοιδὴν, form but a portion of a clause. Heyne cuts out the line, regarding it as a mere gloss on the word ἀοιδούς. This opinion is hardly probable, as the style is, from the unusual expressions contained in the line, above that of an explanatory gloss. I quite agree with Spitzner, who believes either that a line is lost, which I have indicated by asterisks, or that we must read—

Θρήνους (after five MSS.) ἐξάρχους ἢ δὲ στονόεσσαν ἀοιδὴν.

ἐξάρχους = ἐξάρχοντας, and thence governing the accus., *praeuincientes luctuosa carmina*. . . There are many instances of substs. and adjjs. governing the verbs from the same root ; instances which prove that the Greeks found neither harshness nor difficulty in this mode of speech. So we find in Latin, *admirabundi speciem, celatum indagationem*. — 725. ἀπώλεο αἰῶνος, *periisti a vitâ*, i. e. *peruendo a vitâ separatus es*. Compare with these *threni* those of 22, 429, sqq.—729. πέρσεται, fm *πέρθω*, fut. mid. with pass. signif. ἐπίσκοπος, a guardian.—730. Frequentative imperf. of ῥύσμαι, *tutari, defendere*. ἔχειν, to hold, here in

αὶ μὲν ἐγὼ μετὰ τῇσι· σὺ δ' αὖ, τέκος, ἡ ἐμοὶ αὐτῇ
 ψεαι, ἔνθα κεν ἔργα ἀεικέα ἐργάζοιο,
 θλεύων πρὸ ἄνακτος ἀμειλίχου· ἢ τις Ἀχαιῶν
 ἴψει, χεῖρὸς ἐλών, ἀπὸ πύργου, λυγρὸν ὄλεθρον,
 ῥωόμενος, ᾧ δὴ πον ἀδελφεὸν ἔκτανεν Ἐκτωρ,
 ἢ πατέρ' ἥε καὶ υἷόν· ἐπεὶ μάλα πολλοὶ Ἀχαιῶν
 Ἐκτορος ἐν παλάμῃσιν ὕδαξ ἔλον ἄσπετον οὐδας.
 Οὐ γάρ μελιχὸς ἔσκε πατὴρ τεὸς ἐν δαΐ λυγρῇ
 τῇ καὶ μιν λαοὶ μὲν ὀδύρονται κατὰ ἄστν.

Ἀρητὸν δὲ τοκεῦσι γόον καὶ πένθος ἔθηκας,
 Ἐκτορ· ἐμοὶ δὲ μάλιστα λελείψεται ἄλγεα λυγρά.
 Οὐ γάρ μοι θνήσκων λεχέων ἐκ χεῖρας ὄρεξας
 οὐδὲ τί μοι εἶπες πυκινὸν ἔπος, οὔτε κεν αἰεὶ
 μεμνήμην νύκτας τε καὶ ἡμέματα δακρυχέουσα.

Ὡς ἔφατο κλαίουσ'· ἐπὶ δὲ στενάχοντο γυναῖκες.
 Τῇσιν δ' αὖθ' Ἐκάβη ἀδινού ἐξῆρχε γόοιο·

Ἐκτορ, ἐμῷ θυμῷ πάντων πολὺν φίλτατε παίδων,
 ἡ μὲν μοι ζωὸς περ ἐών, φίλος ἦσθα θεοῖσιν·
 οἱ δ' ἄρα σεῦ κήδοντο καὶ ἐν θανάτοιο περ αἴσῃ.
 Ἄλλους μὲν γὰρ παῖδας ἐμοὺς πόδας ὥκυν Ἀχιλ-
 λεύς

ἵππερασχ', ὄντιν' ἔλεσκε, πέρην ἀλὸς ἀτρυνγέτοιο,
 ἔς Σάμον, ἔς τ' Ἴμβρον καὶ Λῆμνον ἀμιχθαλύεσ-
 σαν·

σεῦ δ' ἐπεὶ ἐξέλετο ψυχὴν ταναήκει χαλκῷ,
 πολλὰ ῥυστάζεσκεν ἐοῦ περὶ σῆμ' ἐτάροιο,
 5 Πατρόκλου, τὸν ἔπεφνες· ἀνέστησεν δὲ μιν οὐδ' ὥς.
 Νῦν δέ μοι ἐρσήεις καὶ πρόσφατος ἐν μεγάροισιν
 κείσαι, τῷ ἵκελος ὄντ' ἀργυρότοξος Ἀπόλλων
 οἷς ἀγανοῖς βελέεσσιν ἐποιχόμενος κατέπεφνεν.

ε sense of, sustain, protect. — 734. ἀναξ, here master, *διοπότης*,
 us. πρὸ, *coram*. The following verse indicates the fate which the
 the Astyanax really underwent. Euripides has made a very touching
 cture of it in his *Troades*. — 735. λυγρὸν ὄλεθρον, an apposition qua-
 ying the whole sentence. — 741. See 17. 37. — 744, sqq. See Plutarch,
 isolation to *Apollonius*. — 745. μεμνήμην, optat. — 752. πέρνασκε,
 us in the habit of selling (as slaves). — 753. Σάμον, Samothrace, see
 l. The ancients explain ἀμιχθαλύεσσαν by ἀπρόσμικτον, inaccessi-
 ble, inhospitable, which I believe very doubtful. — 755. ῥυστάζω,
 π ῥύειν = ἐρύειν = ἔλκειν, to drag. — 757. Ἐμ ἔρση, Ion. ἑέρση, see
 x. 419. — 758, sqq. i. e. to him who has been cut off by a sudden
 eath. This is also the meaning concealed by the fable of Niobe and

- 760 Ὡς ἔφατο κλαίονσα, γόνον δ' ἀλίσστον ὄρινεν.
 Τῇσι δ' ἐπειθ' Ἑλένη τριτάτη ἐξήρχε γόοιο·
 Ἐκτορ, ἐμῷ θυμῷ δαέρων πολὺ φίλτατε πάντων,
 ἥ μὲν μοι πόσις ἐστὶν Ἀλέξανδρος θεοειδής,
 764 ὃς μ' ἄγαγε Τροίηνδ'· ὥς πρὶν ὠφελλον ὀλέσθαι!
 ἦδη γὰρ νῦν μοι τόδ' εἰκοστὸν ἔτος ἐστὶν
 ἐξ οὗ κεῖθεν ἔβην, καὶ ἐμῆς ἀπελήλυθα πάτρης·
 ἀλλ' οὐπω σευ ἄκουσα κακὸν ἔπος, οὐδ' ἀσύφλητον
 768 ἀλλ' εἴ τίς με καὶ ἄλλος ἐνὶ μεγάροισιν ἐνίπτοι
 δαέρων, ἢ γαλόων, ἢ εἰνατέρων εὐπέπλων,
 ἢ ἐκυρή (ἐκυρὸς δέ, πατήρ ὧς, ἥπιος αἰεὶ),
 ἀλλὰ σὺ τόνγ' ἐπέεσσι παραιφάμενος κατέρυκες,
 772 σῇ τ' ἀγανοφροσύνῃ καὶ σοῖς ἀγανοῖς ἐπέεσσιν.
 Τῷ σέ θ' ἅμα κλαίω καὶ ἐμ' ἄμμορον, ἀχνυμένη κῆρ·
 οὐ γὰρ τίς μοι ἔτ' ἄλλος ἐνὶ Τροίῃ εὐρείῃ
 ἥπιος οὐδὲ φίλος· πάντες δέ με πεφρίκασιν.
 776 Ὡς ἔφατο κλαίονσα· ἐπὶ δ' ἔστενε δῆμος ἀπείρων.
 Λαοῖσιν δ' ὁ γέρων Πρίαμος μετὰ μῦθον ἔειπεν·
 Ἀξετε νῦν, Τρῶες, ξύλα ἄστυδε, μηδέ τι θυμῷ
 δείσῃτ' Ἀργείων πυκινὸν λόχον· ἡ γὰρ Ἀχιλλεύς
 780 πέμπων μ' ὧδ' ἐπέτελλε μελαινάων ἀπὸ νηῶν,
 μὴ πρὶν πημανεῖν, πρὶν δωδεκάτῃ μόλῃ Ἡώς.
 Ὡς ἔφαθ'· οἱ δ' ὑπ' ἀμάξῃσιν βόας ἡμιόνους τε
 ζεύγνυσαν· αἵψα δ' ἔπειτα πρὸ ἄστεος ἡγερέθυντο.
 784 Ἐνυῆμαρ μὲν τρίγε ἀγίνεον ἄσπετον ὕλην·
 ἀλλ' ὅτε δὴ δεκάτῃ ἐφάνη φαεσίμβροτος ἠώς,
 καὶ τότε ἄρ' ἐξέφερον θρασὺν Ἐκτορα δακρυχέοντες,
 ἐν δὲ πυρὴ ὑπάτῃ νεκρὸν θέσαν, ἐν δ' ἔβαλον πῦρ.
 788 Ἥμος δ' ἡριγένεια φάνη ρόδοδάκτυλος Ἡώς,
 τῆμος ἄρ' ἀμφὶ πυρὴν κλυτοῦ Ἐκτορος ἔγρετο λαός·
 [αὐτὰρ ἐπεὶ ῥ' ἡγερθεν, ὁμηγερέες τ' ἐγένοντο,]
 πρῶτον μὲν κατὰ πυρκαϊὴν σβέσαν αἴθοπι οἴνῳ
 792 πᾶσαν, ὁπόσσον ἐπέσχε πυρὸς μένος· αὐτὰρ ἔπειτα

her children, 605, sqq.—768. ἐνίπτοι, see 2, 245 ; 5, 492.—769. See 6, 378, 383.—775. πεφρίκασιν, shudder, with the accus. of the object of dread ; just as in Latin *horre* (an exact translation of φρίσσειν) may govern the accus. See 711.—779. πυκινὸν λόχον, see 4, 392.—780. πέμπων, *dimittens me*. ἐπέτελλε is not = ὑπέσχετο, ‘promised me.’ It has its usual meaning, *injunct, edixit*, he has given this order (to his people).—789. ἔγρετο, see 2, 41.—790. Wanting in many MSS., and probably brought from 1, 57.—791. = κατίσβισαν.

793 ὅστέα λευκὰ λέγοντο κασίγνητοί θ' ἔταροί τε,
 μυρόμενοι, θαλερὸν δὲ κατεΐβετο δάκρυ παρειῶν.
 Καὶ τάγε χρυσεῖην ἐς λάρνακα θῆκαν ἐλόντες
 796 πορφυρέοις πέπλοισι καλύψαντες μαλακοῖσιν·
 αἶψα δ' ἄρ' ἐς κοίλην κάπετον θέσαν· αὐτὰρ ὕπερθε
 πυκνοῖσιν λάεσσι κατεστόρεσαν μεγάλοισι·
 ῥίμφα δὲ σῆμ' ἔχεαν, περὶ δὲ σκοποὶ εἶατο πάντα,
 800 μὴ πρὶν ἐφορμηθεῖεν ἑυκνήμιδες Ἀχαιοί.
 Χεύαντες δὲ τὸ σῆμα, πάλιν κίον' αὐτὰρ ἔπειτα
 εὖ συναγειρόμενοι δαίνυντ' ἐρικυδέα δαῖτα
 δώμασιν ἐν Πριάμοιο, Διοτρεφέος βασιλῆος.
 Ὡς οἷγ' ἀμφίεπον τάφον Ἕκτορος ἵπποδάμοιο.

—792. *ἑπέσχε, obtinuit, occupaverat.*—794. See 2, 266. = *κατελείβετο.*—797. *κάπετον.* Ὀρυγμα, *Sch.*; grave.—798. *Instraverunt.*—799. *ἔχεαν*, see 6, 419. *εἶατο*, were placed. — 804. *ἀμφίεπον.* *Περιεῖπον, Sch.* See 2, 525. To this line, as the ingenious investigations of Welcker have proved, was attached the *Æthiopid* (*Αἰθιοπίς*), one of the poems which formed part of the *Cycle*, or body of ancient Greek Epic poems. This poem celebrated the expeditions undertaken to succour Troy, by Queen Penthesilea and Memnon, king of *Æthiopia*. It commenced thus :

Ὡς οἷγ' ἀμφίεπον τάφον Ἕκτορος ἦλθε δ' Ἀμαζῶν
 Ἄρης θυγάτηρ μεγάλητορος ἀνδροφόνοιο.



APPENDIX I.

LIST OF WORDS WITH DIGAMMA (*from Hartung*).

ἄγνυμι, <i>frango</i>	ἔργον, work, ἔρδω or ἔργω
ἄλις, <i>satis</i>	ἐργῶ, <i>arceo</i> , ἔρκος, fence
ἀλῶναι, to be taken	ἐρεῖν (fut.), say
ἄναξ, king	ἐρύω, <i>seruo</i>
ἄπτειν, <i>aptare</i>	ἔσπερος, <i>vesper</i>
ἄρνος, <i>agni</i>	ἔτης, <i>socius</i>
ἄστν, <i>oppidum</i>	ἐτώσιος, ἔτος, in vain
ἔαρ, <i>ver</i>	ἡδύς, <i>suavis</i> , ἡδομαι, <i>gaudeo</i>
ἔθειραι, mane	ἥθος, custom
ἔθνος, people, <i>gens</i>	ἡκα, gently
ἔπος, <i>vox</i> , with εἰπεῖν	ἡνοψ, glittering
ἐκάς, <i>seus</i>	ἡρα φέρειν, to bring what is pleasant
εἷς, <i>unus</i> , with ἕκαστος, <i>quisque</i>	
ἐκῶν (willing =) willingly, ἔκητι,	Ἥρη, <i>Héré</i> (Juno)
ἔροντε	ἡχή, sound
ἔκυρος, <i>socer</i>	ἰαχή, cry, shout
εἵκοσι, <i>viginti</i>	ἰδεῖν, <i>videre</i> , with εἶδος, οἶδα
ἔδνα, nuptial gifts	Ἴλιος, <i>Ilium</i> (Troy)
εἵλιν (ἐλσαι, ἀλῆναι), <i>stipare</i> ,	ἰὼν, <i>viola</i>
with οὖλος and οὐλαμός	ἶς, <i>vis</i> , with ἴφι
εἶρειν, <i>serere</i>	ἴσος, equal
ἐλδομαι or ἐέλδομαι	Ἴρις, <i>Iris</i>
ἐλεῖν, to take, ἔλωρ, booty	ἵνυς, fellow of a wheel
ἐλίσσειν, <i>volvere</i>	οἶκος, (<i>vicius</i>), house
ἐλπής, hope, with ἐολπᾶ	οἶνος, <i>vinum</i>
ἐννυμι, <i>induo</i> , with ἐσθής, <i>vestis</i>	οὐ, οἶ, ἔ, <i>sui</i> , <i>sibi</i> , <i>se</i> , ἔος or ὅς,
ἐοικα, I am like, ἔκελος, like	<i>suus</i> , ἔθεν, <i>ex se</i> , ὦλλξ, <i>sulcus</i> .

☞ In some of these words, the digamma appears to be wanting in some passages. We must explain this either by considering it a moveable letter, as the initial consonant in γαῖα = αἶα ; μία = ἰα ; λείβω = εἰβω ; σῦς = ὕς ; or that it was so weakened, that its force was reduced to that of a breathing (*Hartung*).

APPENDIX II.

HOMERIC SUBSTANTIVES WITH SOME PECULIARITY.

∞ denotes that the form to which it is prefixed is a *collateral form* that is either actually found, or (if enclosed in crotchets) *implied* by some existing case.

ἀγορή, *assembly*. ∞ ἡ ἀγορῖς.

Ἄϊδης, *orcus*. ∞ [Ἄϊς.] G. Ἄϊδᾶο and Ἄϊδος. ∞ Ἀϊδωνεύς.

Αἰθίοψ, an *Ethiopian*. ∞ Αἰθιοπέυς. Acc. pl. Αἰθιοπῆας.

ἄκραι, *heights*. ∞ [ἄκρις.] N. pl. ἄκριες (Hymn. Cer. 383). Acc. ἄκριας (for the convenience of coming into the fourth foot).

ἀλκή, *strength*. ∞ [ἀλξ.] D. ἀλκί (especially in ἀλκί πεποιθώς); also ἀλκῆ.

ἄλφιτον, *barley-meal*. ∞ τὸ ἄλφι; perhaps G. τος, like μέλι.

ἀνδράποdon, *spare*. ∞ [ἀνδραπους]; in dat. pl. ἀνδραπόδεσαι.

ἄor, τό, *sword*. Acc. pl. ἄορας.

* Ἀρης, *Mars*.

N.	* Ἀρης,		
G.		* Ἀρρος,	* Ἀρεος,
D.	* Ἀρῃ,	* Ἀρηϊ,	* Ἀρει,
Acc.	* Ἀρην,	* Ἀρηα,	
V.		{ Ἀρες,	
		{ Ἀρες,	

ἄρνες, οἱ, *lambs*. ∞ ἀρνειός.

Sing.	N.	.....	ἀρνειός (orig. adj.)
	G.	.....	ἀρνειοῦ,
	D.	.....	ἀρνειῷ,
	Acc.	ἄρνα,	ἀρνειόν.
Dual.	Acc.	ἄρνε,	
Plur.	N.	ἄρνες,	.....
	G.	ἀρνῶν,	ἀρνειῶν,
	D.	ἄρνεσιν,	ἀρνειοῖς,
	Acc.	ἄρνας.	ἀρνειούς.

ἀστήρ, *star*; acc. ἀστέρα. ∞ [ἄστρον]; in N. pl. ἄστρα.

αὐλή, *court*. ∞ [αὐλῖς]; Acc. αὐλιν and αὐλήν.

αὐτμή, *breath*; *blast*. ∞ [αὐτμήν, ἐνος]; Acc. αὐτμένα.

βίoτος, *life*; *livelihood*. ∞ ἡ βιοτή. ∞ ἡ βιότης, τητος, Hymn. 6, 10.

γίλως (ὁ, *laughter*). ∞ [γέλως.] Dat. γέλῳ, and the Acc. γέλον, but with the various reading γίλω. Acc. γέλων.

If γίλω is the right reading, then γέλως, like ἰδρώς, *sweats*, drops the τ, and contracts γέλῳι, γέλῳ; γίλωα, γίλω; as D. ἰδρῳ, Acc. ἰδρῳ.

γόνυ, τό, *knee*.

SINGULAR.	DUAL.	PLURAL.
γόνυ,	N. Acc.	N. γούνα, γούνατα,
γουνός, γούνατος,		G. γούνων,
.....		D. γούνεσσι, { γούνασι,
γόνυ.		Acc. γούνα, γούνατα.

ης, *old woman* : is sometimes monosyllabic, sometimes not ; and some cases are only from ∞ γραῖα.

N. γρηθς, γρηῦς. G. γραίης. D. γρητ. Acc. γραῖαν.

V. γρηῖ, or γρηῦ.

, ή, *δαιτός, meal, banquet*. ∞ δαίτη and δαιτύς.

N. δαίς, δαίτες,

G. δαιτός, δαίτης, δαιτύος, δαιτῶν,

D. δαιρί, δαίτησι,

Acc. δαίρα, δαίτην, δαίτας.

ρυ, τό, *tear* : hence δάκρυσι ; and ∞ τὸ δάκρυον.

ι, *fear*. Nom. Acc. δέος. Gen. (δέιος) δείους. Compare σπείος,

G. σπείους. These are the only genitives in *ους* in the Homeric dialect.

υα, τό, *ατος, fetter* ; ∞ ὁ δεσμός.

υ, τό, *spear*.

SINGULAR.	DUAL.	PLURAL.
.δόρυ,	N. Acc. δούρε.	N. δούρα, δούρατα,
δουρός, δούρατος,		G. δούρων,
δουρί, δούρατι,		D. δούρεσσι, δούρασι,
c. δόρυ.		Acc. δούρα. δούρατα.

μα, τό, *house* ; with ∞ ὁ δόμος ; and the abridged form, δῶ (τό) ¹.

υν. See εὔς in list of adjectives.

ζος, τό, *spear*. ∞ ἡ ἐγχεΐη.

ιτύς, ή, *food, meat* (only in Gen.). ∞ ἡ ἰδωδή and τὸ εἶδαρ.

ος, τό, *wool*. ∞ τὸ εἶριον and ἔριον.

πίς, ή, *hope*. ∞ ἡ ἐλπωρή.

υρ, τό, *prey, booty*. ∞ τὸ ἐλώριον.

ιος, τό, *fence, hedge, wall*. ∞ τὸ ἐρκίον.

ος, ὁ, *desire, love* : whence ἐρωτος (comp. Hymn to Hermes, 449).

∞ ἐρος ; whence Acc. ἔρον.

γός, ὁ, *cross-bar ; yoke* (Hymn 4, 217). ∞ τὸ ζυγόν.

ἡρη, day. ∞ τὸ ἡμαρ.

ίοχος, *charioteer*. ∞ ἡνιοχεύς. G. ἦος.

ια, a defective Accus. (*gratification, kind service*).

· Ἡρακλῆς (Hes. 8. 318), G. Ἡρακλῆος, D. Ἡρακλῆϊ, Acc. Ἡρακλῆα, Ἡρακλία (Hes. 1, 448).

ά, ή, *goddess*. ∞ ἡ θεός, and in pl. also θείαναι.

μς (θέμιδος, θέμιτος) takes for the strengthening of its weak syllable σ before τ : θέμιστος, θέμιστι, θέμιστα, θέμιστες, θέμιστας.

¹ It is incorrect to consider such forms as arbitrarily abbreviated by the ancient poets from forms in use, since they are rather remnants of the old language before it was analogically polished ; more perfect forms were subsequently adopted in lieu of them. *Buttmann*.

θήρ, ὁ, *wild beast*. ∞ τὸ θηρίον.

θηρητήρ, ὁ, *hunter*. ∞ [θηρήτωρ.] Acc. pl. θηρήτορας.

θύρη, ἡ, *door*. ∞ ὁ θυρεός, *door-stone*. ∞ τὰ θύρετρα (only in pl.).
ιδρώς, ὦτος, ὁ, *sweat*; has D. ιδρῶ for ιδρῶτι, and Acc. ιδρῶ for ιδρώτα.

ἰητρός, ὁ, *physician*. ∞ ὁ ἰητήρ.

ἰός, ὁ, *arrow*; has in pl. ἰοί and ἰά.

ἶχνος, τό, *footstep*; *trace*. ∞ τὸ ἶχνιον.

ἰχώρ, *ichor* (the quasi-blood of the gods), has Acc. ἰχῶ (for ἰχώρα).

ἰωκή, ἡ, *the battle-din*. ∞ [ἰωξ.] Acc. ἰώκα.

κάρ, τό, *head*, with the formal syllables ατ and ητ, *καρατ*, *καρητ*; from the former come *κρατ* by the ejection, and *κραατ* by the transposition, of α; from the latter comes the Nom. *κάρη* by the abjection of τ; whence by a new addition of ατ, *καρηατ*, and of ν, *καρην*, which gives *κάρηνον*.

Roots,	καρατ-,	κρατ-,	κραατ-,	καρητ-,	καρηατ-,	καρην-,
N.
G.	κρατός,	κράατος,	κάρητος,	καρήατος	.....
D.	κρατί,	κράατι,	κάρητι,	καρήατι,	.....
Acc.	κράτα,	.....	καρη,	.....	.....

PLURAL.

N.	κάρᾱ,	.....	.....	καρήατα,	καρηνα,
G.	.....	κράτων,	.....	.....	καρήνων,
D.	.....	κράσιν,	.....	.....	.....
Acc.	.....	.....	κράατα,	.....	κάρηνα.

κέλευθος, ἡ, *way*: has in pl. also τὰ κέλευθα; κέλευθοι.

κλάδος, ὁ, *young branch*; *slip*. ∞ [κλας.] D. κλαδί, D. pl. κλάδεσι.

κλισίη, ἡ, *tent*. ∞ τὸ κλίσιον.

κοίτη, ἡ, *couch*; *bed*. ∞ ὁ κοῖτος.

κονίη, ἡ, *dust*. ∞ ἡ κόνις and ὁ κονίσσαλος (ῖ).

κρίθαι, *barley*. ∞ τὸ κρί. (See note on δῶμα.)

κρόκη, *woof*. ∞ [κροξ.] Acc. κρόκα.

κυκεών, ὦνος, ὁ, *mixed potion*; drops ν in Acc. *κυκεῶ* for *κυκεῶνα* — *ΚΥΚΕΙΩ*.

κύκλος, ὁ, *circle*: pl. also τὰ κύκλα.

λέων, ὁ, *lion*. ∞ ὁ λῖς. It has also a dat. pl. λείουσι.

ληϊστήρ, ὁ, *pirate*. ∞ [ληϊστῶρ], pl. ληϊστορες.

λίπα, an old subst. neuter (*oil, grease, fat*, Hippocrates), for which we also find λίπας. The Dat. λίπαί, λίπα, was, according to Buttmann, shortened in pronunciation, and sounded again like λίπᾱ, particularly in the expression λίπα ἀλείφεισθαι, *to anoint oneself with oil*. To this belongs also Homer's λίπ' ἐλαίω, which may be considered as the Dat. of λίπα ἐλαιον (*olive oil*). [But see λίπα in list of adverbs.]

λίρι, λίτα, Dat. and Acc. of a Nom. which is wanting (*fine linen*).

μάστιξ, ἡ, ἱγος, *whip, scourge*. ∞ [μάστις.] D. μαστί, Acc. μαστιν.

Μελάνθιος. ∞ Μελανθέης. e. g. -εῦ.

μέτωπον, τό, *forehead*. ∞ τὸ μετώπιον.

μηρός, ὁ, *thigh*; pl. μηρία and μῆρα = 'parts out out of the thighs and reserved for sacrifice.' μῆρα always apostrophized: μῆρ' ἐκείη.

ὄ, *corpse*. ὡ ὁ νεκρός. ὡ pl. νεκάδες, *heaps of dead*.

τό, *cloud*. ὡ ἡ νεφέλη.

ship, has a double root, να (*navis*) and νε; thus:

Γ.	νηῦς,	νηες,	νέες,	
Δ.	νηός,	νεός,	νηών,	νεών, ναῦφιν,
Δ.	νητή,	{ νηυσί, νηεσσ, }		νέεσσιν, ναῦφιν,
Acc.	νηᾱ,	νεία,	νηας,	νείας.

Obs. In compounds ναυσί appears; as, Ναυσικάα, ναυσικλυτός, *sheep*.

N.	ῥις,	Pl. N.	ῥιες,
G.	ῥιος, οῖός,	G.	ῥίων, οῖών.
D.	ῥιν.	D.	{ ῥιέσσιν, οῖέσσιν, ῥεσσιν,
		Acc.	ῥις.

ος, ὄ, *dream*. ὡ τὸ ὄνειρον. τὸ ὄναρ (of which no other cases are found), and pl. τὰ ὄνειρατα.

Nom. and Acc. (*eyes*), is a dual only; it makes the Gen. and Dat. after the second decl. in a pl. form: ὄσσων, ὄσσοις, ὄσσοισιν. τό, *ear* (contracted from τὸ ὅας).

N.	ῥις,	οῦατα,
G.	οῦατος,	ῥις.
D.	ῥιν.	{ οῦασι, ῥισιν (from ὄασι).
Acc.	οῦς,	οῦατα.

The contraction of οα into ω is shown also in ὠτώεις (ὄατοις), whence ὠτώεντα.

(from obsol. ὀππω, *I see*) appears in composition in a great variety of forms: οψ; οπα (for οπη); οπος; ωπος; ωψ; ωπης; οπη; ωπη; οπης. Compare ἡνοψ, *glittering*; εὐρύοπα, *far-seeing*; χαροπός, *glad-eyed*; bright-eyed; Κύκλωψ; στενωπός, *narrow*; κυνώπης, *dog-faced*, *impudent*; στεροπή, *lightning*; περιωπή α look-out, watch-*tower*; παρθενοπύγης, *maiden-ogler*, *seducer*. Observe also, adv. ἀνοπαῖα, *without being observed*.

Πάτροκλος,	Acc. Πάτροκλον, Πατροκλήα,
Πατρόκλον, οιο, Πατροκλήος,	V. Πάτροκλε, Πατρόκλεις.
Πατρόκλω,	

The form Πατρόκλεις is from Πατρόκλεις, from the root κλει with double ε; hence it belongs to the 3rd decl., with the obsolete Nom. Πατροκλής, like Σοφοκλής, Περιεκλής, &c.

λεια, ἡ, *dove*. ὡ [πελειας], in pl. πελαιάδες.

ιδόν, τό, *blade of oar*; *rudder*. ὡ τὸ πηδάλιον, *rudder*.

ηθύς, ἡ, *multitude*: has sometimes D. πληθυῖ, sometimes (ὡ πληθός) πληθειῖ and πληθει.

ιθή, *longing desire*. ὡ ὁ πόθος.

ίλις. ὡ πόλις, τὸ πολίεθρον.

λίτης, ὁ, *citizen*. ὡ ὁ πολίτης.

στόν, τό, *drink*. ὡ [ποτής]: in ποτήτος.

ρόσωπον (τό, *face*), ὡ pl. Ἐπὶ προσώπατα, προσώπασιν. Compare ὄνειρον.

Πυθών, has Acc. Πυθῶ for Πυθῶνα in Πυθῶδ' ἱρχομένην.

Σιδονίη, *Sidon*. ∞ Σιδών.

Σιδόνιοι, *Sidonians*. ∞ Σιδόνες.

σκῆπτρον, τό, *scaptr*. ∞ τὸ σκηπάνιον.

σκύμνος, ὁ, *any young animal*; *scorpy*, *whelp*, *cad.* ∞ ὁ σκύλαξ.

[Döderlein says: σκύμνος = nihil nisi pullos significat, in *cadili* adhuc retentos, a *cadando* nominatos. Contra σκύλακες α κλάζει, κλάζειν (*latrare*) dicti sunt, proprieque de *cadulis* canum usurpantur.]

σπίος¹, τό, *cape*.

N. σπίος,

G. σπείους,

D. σπῆϊ

Acc. σπίος, σπείος.

Pl. N.

G. σπείων,

D. { σπείσι,
σπῆισσι.

σταγών, *drop*. ∞ [σταξ], αὶ στάγες for σταγόνες (Apoll. Rhod.).

τέλσον, τό, *boundary*. ∞ τὸ τέλος, *end*.

νίος, *son*.

	(νῖ)	(νῖ)	(νῖε)	
N.	νίος,			
G.	νιοῦ,	νίος,	νίεος,	
D.		νίε,	νίεϊ,	νιέϊ,
Acc.	νιόν,	νία,	νία.	

DUAL.

N. Acc. νι.

PLURAL.

N.		νίες,	νίεες,	νιέϊς,
G.	νιῶν,		νιέων,	
D.	νιοῖσιν,	νιάσι,		
Acc.	νιούς,	νίας,	νιέας,	
V.		νιές,	νιέϊς.	

ὑπόσχεσις, ἡ, *promise*. ∞ ἡ [ὑποσχισίη], from which comes Dat. pl. ὑποσχεσίησι.

ὑσμίνη, *battle*. ∞ [ὑσμις], D. ὑσμῖνι and ὑσμίνῃ.

φειδῶ, ἡ, *savingness, thrift, economy*. ∞ ἡ φειδῶλη.

φήμη, ἡ, *prophetic voice*. ∞ ἡ φῆμις, *discourse, rumour*.

φθογγή, ἡ, *voice*. ∞ ὁ φθόγγος.

φυγή, ἡ, *flight*. ἡ φύξις and ἡ φύξα.

φύλαξ, ὁ, *guard, sentinell*. ∞ [φυλακος], e. g. Acc. pl. φυλάκους, φυλακοῖς, &c. (Aristarch.) ∞ φυλακτήρ.

χρῆος, τό, *need*. ∞ χρεῖος.

χροιή, ἡ, *skin*; *the body*. ∞ ὁ χρώς, Gen. χροός and χρωτός.

¹ From the root σπεε (from σπελε, σπελα, comp. *spelunca*) εε is combined into η in σπῆϊ and σπῆισσι, the one ε is dropped in σπείσι (where σπῆσι would be more analogous), and ε is extended into ι in σπειούς, from σπε-ιος, σπείος, σπείους. *Thiersch*.

APPENDIX III.

HOMERIC ADJECTIVES WITH TWO FORMS.

ἰπύς, -εῖα, ύ, *high*. ∞ αἰπός (in αἰπήν, Acc. sing. fem., Od. 3, 130);
αἰπεινός, αἰπήεις.

κάμας, *untiring*. ∞ ἀκάματος.

ργής, *white*, has ἀργέτος, ἀργέτι, for ἀργήτος, ἀργήτι.

μβῶλαξ, *rich-soiled, fertile*. ∞ ἐριβωλος.

ιήρος, *faithfully attached, loving*. ∞ ἐριήρης.

ιούνης, *luck-bringing*. ∞ ἐριούνιος.

εργής, *well-made*. ∞ εὐεργός, *treating well, kind, helping*.

ξεστός, *well-polished*. Sometimes *common*, sometimes fem. εὐξέστη.

πατέρα, *daughter of a noble sire*. εὐπάτηρ would form regularly
εὐπάτερα, which is extended into εὐπατέρα for the sake of
the rhythm.

ήροος, *fair-flowing*. ∞ εὐρήρης and εὐρήρης.

ρύς, *broad, wide*: has sometimes εα for υν in Acc.—εὐρέα πόντον,

ς, *good*.—Forms of εὐς:

N. εὐς, εὐ and εὔ, both adverbial.

εὐς, ἤ, only in μένος ἤ, and in compounds.

G. εἶος in υἱός εἶος. Others read εἶο.

D. . . .

Acc. εὐν in υἱόν εὐν.

ήν.

a. Εἶος still stands in Il. 19, 342. Od. 15, 450. 14, 505; and in these places has arisen from εὐς, as βασιλῆος, from βασιλεύς, &c.; on the other hand it has been exchanged for εἶος, from the pretended εὐς, *εὐς*, for εἶος, in Il. 1, 393. 14, 9. So also Il. 15, 138. 24, 422. 550, in which the meaning of the second person is ascribed to εἶος. It is better to introduce εἶος universally; and, where the pronoun is required, to consider it as a representative of the pronoun, as is the case with φίλος in similar passages. *Thiersch*.

b. εἶων, comes (according to Buttmann) from ∞ εἶος, N. pl. εἶα: ἶων being the original Gen. of neut. pl.—Döderlein and Kühner prefer supplying δόσεων ('of good gifts'). Bekker prints εἶων.

ρείχεος, *well-walled*. ∞ εὐτειχής.

ύς, *sweet*. Fem. ἡδεῖα: but also ἡδύς common¹.

¹ That is, masc. and fem.

ἡλός, *astray, distracted* [τ. ἀλε- in ἀλείω, *to withdraw, keep far away*]. φρένας ἡλέε; and ∞ ἡλός in φρένας ἡλέ.

θαλερός, *blooming, young, copious*. A fem. θάλεια [irreg. for θαλία] occurs Il. 7, 475.

θαμίης (only in plur.), *thick, close*. Pl. fem. θαμειαί, θαμειάς, with irreg. accent.

θῆλυς, *female*. Fem. θήλεια [irreg. for θηλεία], and also θῆλως common.

ἰφθίμος, *mighty, noble*. Sometimes common; sometimes with regular fem.

καλός, *beautiful*. ∞ κάλλιμος.

κενός, *empty*. ∞ κεινός and κενεός.

λαῖνος, *of stone*. ∞ λαῖνεος.

λιγύς, *clear (of sound)*. ∞ λιγυρός. Fem. λίγεια [irreg. for λιγία].

λίσ, *smooth*. Fem. Od. 12, 64: also ∞ λισσός in λισσή.

λυγρός, *mourningful*. ∞ λευγαλέος and λοίγιος.

μακρός, *long*. ∞ μακεδνός.

μείλιχος, *gentle, friendly*. ∞ μειλίχιος.

πάννυχος, *all night long*. ∞ παννύχιος.

πελώριος, *huge*. ∞ πέλωρος.

πικρός, *bitter*. Sometimes common; sometimes regular fem.

πίων, *fat*. Irreg. fem. πίειρα [from root πτερ, which is preserved in *piger*; the notions of *fatness* and *sluggishness* being nearly connected. T.].

πολιός, *gray*. Sometimes common; sometimes regular fem.

πολύδακρυς, *tearful*. ∞ πολυδάκρυτος, *much-bekailed*.

πολύρρην, *rich in flocks*. ∞ πολύρρηνος.

πολύς (∞ πολλός).

SING.

	Masc.	Neut.	Fem.	Masc.	Neut.
N.	πολλός,	πολλόν,	πολλή,	πολύς,	πολό,
G.			πολλῆς,	πολύς,	ποτλό,
D.	πολλῶ,		πολλῷ,		
Acc.	πολλόν,	πολλόν,	πολλήν ¹ ,	πολύν,	πολύν.

PLURAL.

N.	πολλοί,	πολλά,	πολλαί,	πολείες,	
G.	πολλῶν,		πολλῶν,	πολείς,	
D.	πολλοῖσιν, σι,		πολλῶν,	πολείων,	
	πολλοῖς,		πολλῶσιν, σι,	πολείσιν, σι,	
Acc.	πολλούς,	πολλά,	πολλάς,	πολείσιν, σσ',	
				πολείσιν, σσι, σσ',	
				πολλείας,	
				πολλεῖς.	

(Wolf reads πολείας, no where πολλεῖς.)

¹ Also πολύν, in πολύν ἐφ' ὕγρην.

πολύτλας, *having borne much, much enduring.* ∞ πολύτλητος, πολυτλήμων.

πολύφορβος, *feeding many.* Sometimes common; sometimes with reg. fem.

πρέσβυς, *old*; f. πρίσβειρα, *august*; and πρέσβα, Nom. and Voc.

πρόφρων, *with ready mind.* Sometimes common; sometimes with fem. πρόφρασσα¹.

πολίπορος, *city-destroying.* ∞ πολιπόρθιος.

πυκνός, *strong-minded, acute.* ∞ πυκνός, πευκάλιμος. See in App. V.

σμερδαλίος, *dreadful to behold, terrific.* ∞ σμερδνός.

ταλασίφρων, *stout-hearted*, has in the Acc. ταλασίφρονα and ταλάφρονα.

ταρφής, *thick, frequent.* Pl. ταρφίεις, but ταρφειαί with irreg. accent.

τροφίεις, *well-fed, large, &c.* [r. τρεφ.] ∞ τρόφις² in τρόφι κύμα, *a huge, swollen wave.*—Perhaps τρόφι, like λίς, is the simple root used adjectively, without sign of inflection: to be compared with the substantives ερῖ, ἄλφι, δῶ.

ὑστάτιος, *the last*; also ὕστατος. [The Homeric forms πύματος and δεύτερος have the same meaning.]

ὑψιπετής, *high-flying.* ∞ ὑψιπετήεις.

φαιδιμόεις, *splendid, famous.* ∞ φαίδιμος.

φοινός, *blood-red.* ∞ φοίνιος, φοινήεις.

¹ Analogous to the developed form προφράζουσα. Thiersch.

² Pl. τρόφεις (Her. β, 4, 9).

APPENDIX IV.

LIST OF HOMERIC ADVERBS AND ADVERBIAL PHRASES.

ADVERBS, as the signs of simple conceptions, have, unless they arise from words already formed, the root pure, or with only a slight addition, as *λίπα*, *δχα*. Others are composed of the roots and adverbial syllables *θα*, *θεν*, *θον*, *δς*, &c., or prepositions : *δη-θά*, *χαμά-δς*, *πρόχυν*, *ἀπόνοσφι*, or spring from forms already produced, as *ἐγρηγορίς*, *ἀνιδρωτί*. (*Thiersch.*)

ἄγε δῆ (= *age dum*), *come! come now!*

ἄγρει, *come! quick!* (like *ἄγε*.) Once *ἀγρεῖτε* occurs. Imperat. of *ἀγρεύω*, to take.

ἀγχιμόλον (neut. adj.), *near, close* (e. g. *μετ' αὐτόν*, *close behind him*; or, of time, *soon after him*). *ἄγχι*, *near*; *μολ- r.* of *μολεῖν*, to come or go.

αἰί, *αἰεί*, *αἰέν*, *always*: as in composition, e. g. *ἀενάοντα*, *ever-flowing*.

ἀέκητι, *against the will*; often with gen. *σεῦ*, *θεῶν*, &c. (a priv. *ἐκ- r.* of *ἐκών*, *willing*.) Compare *ἔκητι*.

ἀθέει, *without the aid of a god* (a priv., *θεός*, *God*).

αἰ = *εἰ*, *if*. (1) in the combinations *αἰ κε* (= *εἰάν*) and *αἰ γάρ*, *utinam* [it is then *accented*]. Also (2) as dependent interrog. *αἰ κε* (*if perchance*) after verbs of seeing, proving, &c.

αἶθε = *εἰθε* (*utinam*), *oh that! would that!*

αἰψα, *quickly, quick* (*λ* thrown away from *λαῖψ-* in *λαῖψηρός*, *nimble*).

ἀκήν, *voicelessly, silently*. *ἀκήν γενέσθαι σιωπῇ*. 1) *Thiersch* makes it an adv. from *a* privative and *r. καν*, *κιν*, in *can-o con-cen-tus*. 2) *Buttmann* supposes adj. *ἄκαος* (= *non hicens*), '*silent*,' from *a*, *χαίνω*, *χαίνειν*, *hiscere*, *χ* having passed into *κ*. This accounts for the three forms (1) *ἀκᾶ* in *Pindar* = *ἄκαα* neut. pl., or *ἀκάα* dat. sing. fem. (2) *ἀκήν* = *ἀκάαν*. Ion. *ἀκίην*, *ἀκήν*. (3) *ἀκίων* = *ἄκαον*, after the analogy of *ἵλαον*, *ἵλεων*. The difference of accent is no more than we see in *διχῇ* and *δίχα*. *ἀκίων*, being often used as predicate with a subject in nom. masc., came to be *considered* and inflected as a participle. Hence *ἀκίονσα*, *ἀκίοντε*.

ἄλλυδις (*r. ἄλλο-*, *Æol. ἄλλυ-*), *elsewhither*; in *ἄλλυδις ἄλλος*, *one hither, another thither*.

ἀμαρτῇ (*ἄμα*, *together*; *ἀρ- r.* of *ἄρω*, *ἄρτιος*. Some write *ἀμαρτῇ*, *ἀμαρτή*; others read *ἄμαρτῇ*), *together, at the same time, at once*.

ἀμογητί, *without toil or effort* (a priv. *μογ-* *μογε-* in *μογέω*, to toil; *μόγος*, *μόγης*).

ν, *from some place or other.* (ἀμός, obsol. = 'one,' 'any one,' in οὐδ-αμοί, &c.)

: (ἄμα, Æol. ἄμν-, and δις), 'at the same time,' but more commonly of place, 'together.'

(ἀμφί, as μέχρι and μέχρις : but principally used adverbially) :

(1) *on both sides, around.* (2) *apart, asunder, separately,* in ἀμφί ἔχειν, ἀμφί φράζεσθαι (*to think separately ; to differ in opinion*), ἀμφί ἀγῆναι (*to break in twain.* L. S.), &c.—Not 'between' (Buttm.). Also as prep. : ἀμφί φυλόπιδος, ἀμφί ὁδοῦ, *far from* — : ἄρματος ἀμφί ἰδών (2, 384) = *looking (all) over his carriage.* As prep. it mostly follows its case in Hom.

Homer's general use of ἄν (in Hom. also κί, κίν) agrees with that of later writers : but, with respect to his use of these particles with the *subj.* and *fut. indic.* (as also of the *subj.* without ἄν), the following points should be observed. (1) The *Subjunctive* alone is used with nearly the force of the *Future*, but with an approach to the meaning of the *deliberative Subjunctive* ; to denote the *opinion* entertained, more or less doubtfully, by the speaker as to what *will turn out to be the case* : e. g. οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἰδωμαι, 'nondum enim vidi tales viros, nec fiet ut videam' (vel 'nec reperiar videre,' i. e. 'nihil erit, quod effectum det, ut videam,' R.) ; καί ποτὶ τις εἴπησι, 'et aliquando quis dicat' (i. e. 'expectandum est, ut quis dicat,' R.) ; οὐκ ἔσθ' οὗτος ἀνὴρ, οὐδ' ἔσσεται, οὐδὲ γένηται. (2) With ἄν. Here the notion of a realization *dependent on circumstances* is more strongly expressed than by the *Subj.* without ἄν ; = 'fiet aliquid forte, si res ferat, et expectandum est rerum, quæ erunt aliquando, eam fore conditionem, ut futurum sit quod expectamus,' R. ; ἥς ὑπεροπλήγῃσι ῥάχ' ἄν ποτε θυμὸν δλίσσῃ : 'arrogantiâ suâ forte accidet aliquando, ut vitam perdat' ('et expectare licet, eum reverâ perditurum esse vitam,' R.). In English we might here say either 'he may perhaps,' or 'he will perhaps.' (3) ἄν is also used by Homer with the *Future*, by which addition its force is weakened by the addition of the *condition* which must be realized before the asserted action will take place ; γενήσεται, fiet ; γενήσεται ἄν, fiet, si fors ferat = (nearly) fiet forte : ὁ δὲ κεν κεχολώσεται, ὃν κεν ἴκωμαι, 'ille autem irascetur forte, cuicumque supervenero ;' ἐγὼ δὲ κί τοι καταλέξω, 'dicam si placeat.' R.¹

ἡμωτί, *without bloodshed* (a priv., αἷμ-α, blood, αἰμός).

ἴχα (= ἀνά-διχα), *asunder, in twain, apart.*

δρακάς, *one and all, man by man* : viritim (ἀνδρ- in ἀνὴρ, ἀνδρός).

ῥωθε (from ἄνευ with local -θε, as ἄτερθε, ἄτερ), *apart* : as prep., *far from ; without.*

ῥω (a priv. : obsol. αῶ, olamo. ἀν-αυ-, ἀναο-, ἀνεω- : the ω subscript is traditional from the old grammarians), *without uttering a word ; silently* ; with εἶναι, γενέσθαι, ἦσθαι.

ἰδρωτί (a priv. : ἰδρωτ- r. of ἰδρώς, sweat), *without sweat, without toil.*

¹ Rost after Hermann.

ἄντα, in front, against, face to face : also as prep. with gen.

ἄντην, directly in front, in the face ; face to face, openly : also straight on or forwards. Not found as prep.

ἀντιβίην, acc. fem. from *ἀντίβιος* (*ἀντί*, βία, force), opposing force to force = against, with *ἐπιζέιν*, to contend, &c.

ἀντικρῦ = *ἀντικρῦς*, obs. diff. of accent (in Hom. *ἀντικρῦ* always in *arsis* ; *ἀντικρῦ* (only Il. 5, 130), in *thesis* : *τ. ἀντί* : *κρούω* ! to strike, dash, Pape.—*ἀντί* : *κρυ* = *κόρυ*, head, Thiersch), front to front, right against, right through, outright : also with gen. The old grammarians make *ἀντικρῦ* have the strict meaning of place ; *ἀντικρυς* the secondary meanings : but *ἀντικρῦ ἀπαράσσειν*, &c. are against this.—In *ἀντικρῦ παρὰ λακάρην* (3, 359) it is (right by =) close (or immediately) by his flank (or loins).

ἀπάνευθε (*ἀπό* : *ἀνευθε*), far away, and (as prep. with gen.) far away or apart from, without the knowledge of.

ἀπάντη (*τ. ἀπαντ-*), every where, in every direction.

ἀπάτερθε(ν) (*ἀπό*, *ἄτερ*, and the local *θε*), apart, aloof, alone ; also with gen. away from.

ἀπονόσφι(ν) (*ἀπό* : *νόσφι*), far apart, aloof ; as prep. with gen. (which, except in one instance, precedes), far away from.

ἀποπρό (*ἀπό* : *πρό* = from before), far away, afar off ; as prep. with gen., far from, away from.

ἀπόπροθε } (*ἀπό* : *πρό* : local termin. *θε*, *θι*), far off, far away.

ἀπριάτην (*α* priv., *πρία-* *τ.* of *πρίαμαι*, buy ; *τ* as a litera formalis before *η*), without purchase-money, without price or ransom.—Thiersch. Buttm. considers it *acc. adj.*, and thinks that *δην. δον*, *δα*, arose from *την, τον, τα*, softened in pronunciation, and, passing into regular adverbial terminations, appended (sometimes partly modified in the accent) to other forms.

ἄρα, *ἄρ*, *ῥα* (*ἄρ-* *τ.* of *ἄρω*, to fit, join = fittingly, consequently ; *ἄρα* is the lengthened, *ῥά* the transposed form. Thiersch supposes two forms, *ἄρ* and *ἄρ* : the latter, related to *ἄρ-πάζω*, and transposed in *ρα-πίο*, &c., denoting rapidity, quickly ; but all the meanings may be derived from *ἄρ*, as related to *ἄρω*, and implying coherence with what preceded, suitability to it, immediate consequence from it. It recalls the attention to what preceded, and indicates some relation between it and the statement now to be made). (1) It marks the following of one event upon another = (unaccented) now, then, so, &c. So, often with *ὥς ἄρα*, *καὶ ῥα*, *οὐδ' ἄρα* : and with particles of time, *ἐπεὶ ῥα*, *ὅτε ῥά*, *ὅτε δὴ ῥα*, with which it implies rapid succession, 'as soon as', &c. (2) It is frequently used to connect correlative sentences = just precisely, that very : e. g. *ἤμος—τῆμος ἄρα*, and often *εὐρ' ἄρα*, *ὄρ' ἄρα*, *ὥς ἄρα*. With *rel. pron.* *ὅς ῥα* = he, who : this just such as I have described him or it. With *demonstr.* = 'this I say,' with a resumptive force. So *ταῦτ' ἄρα*, *τοῖος ἄρα*. (3) It sometimes intimates, not indeed a logical inference, but a natural connexion between two thoughts = now, so, just as one might suppose. Often *ἐπεὶ ῥα*, *ὅτε ῥά*, because, that is. (4) Hence often in questions, *τίς τ' ἄρα*, &c., and who then? and who now? (5) It sometimes implies that something surprising or unexpected is connected with what precedes : e. g.

νηλεές ! οὐκ ἄρα σοίγε πατήρ ἦν ἱπποτα Πηλεΐδης, &c. (= *then*). Hence often used with a negative to *reject* some *supposed* opinion that might naturally be entertained : e. g. with the *imperf.* in the *recognition of a past mistake* : e. g. σὺ δ' οὐκ ἄρα τοῖος ἔσθθα, *but you were not such a one* (as I supposed). (6) It sometimes *returns to what preceded*, to add something in the way of *explanation* = 'now,' 'then,' 'that is.'

(*Hartung's Account of this Particle.*)

Hartung's account of this particle is so often alluded to in notes, that it will be well to give it in his own words :—

**Αρα* denotes *unimpeded development*. This may take place (a) first in the object itself, (b) secondly in the mind of the person who *perceives* ; i. e. it may be either *subjective* or *objective*. In the first case, it is the *rapid development* of an action or event (*forthwith*), which attracts our attention and causes surprise : in the second, it is the *unimpeded insight* into the true connexion and relation of things, or a *sudden recognition* or *perception* and *conclusion* ('*then, why then*'). Between the two stands *investigation* and *information*, which is imparted by the simple statement or representation of the thing to be explained.

(a) It is only in the language of the Epic poets that *ἀρα* denotes the *rapid development of events* : e. g. φῆρα καὶ ἀμφοτέρας ἐπὶ καρπῷ χεῖρας ἔμαρπτε Σκαῖῃ, δεξιτέρῃ δ' ἄρ' ἀπ' ὤμων αἶνυτο τόξα, Αὐτοῖσιν δ' ἄρ' ἔθεινε παρ' οὐατα μειδιώσα (3, 374). Καὶ νῦν κεν εἰρυσσύν τε καὶ ἄσπετον ἦρατο κῦδος Εἰ μὴ ἄρ' δέξῃ νόησε Διὸς θυγάτηρ Ἀφροδίτη.—(b) In this way the particle is very frequently employed in all kinds of *appended clauses* and *transitional formulæ*, which led to its being shortened into *ῥά, ἄρ* : τὼ δ' ἐπεὶ οὖν ὀπλοισιν ἐνὶ δαινοῖσιν ἐδύτην, Βάν ῥ' εἶναι.—Τρῶες μὲν κλαγγῇ τ' ἰνοπῇ τ' ἴσαν,—οἱ δ' ἄρ' ἴσαν σιγῇ μῖνεια πνέοντες Ἀχαιοί.—οἱ δ' ὅτε δὴ ῥ' ἐντροσθεν ἴσαν δόμου ὑψηλοῖο Ἐγχοῦ μὲν ῥ' ἔστησε φέρων πρὸς κίονα μακρὴν.

3. (a) Its use in accompanying *explanatory statements* and in *expositions* that excite the attention of the hearer, and satisfy his desire of information, is also peculiar to Epic poetry : e. g. Od. 23, 130 : τοίγαρ ἐγὼν ἐρῶ ὥς μοι δοκεῖ εἶναι ἀριστα. Πρῶτα μὲν ἄρ' λούσασθε. (b) This meaning is the most apparent, when the particle stands with *demonstrative* and *relative pronouns* or *adverbs* : τοῦνεκ' ἄρ' ἄλγε' ἔδωκεν Ἐκηβόλος. στή δ' ἄρ' ὑπὲρ κεφαλῆς Νηληϊῶν νύϊ ἐοικῶς Νέστορι, τόν ῥα μάλιστα γερόντων τῷ Ἀγαμέμνων. (c) Also the combinations μὲν ῥα (often = *our* continuative 'now'), ἀλλ' ἄρα, and γάρ ῥα belong to this head : e. g. Il. 21, 53, γυμνὸν ἄτερ κόρυθός τε καὶ ἄσπίδος, οὐδ' ἔχεν ἔγχοῦ, Ἀλλὰ τὰ μὲν ῥ' ἀπὸ πάντα χαμαὶ βάλε. (d) Finally the particle often serves the purpose of *recapitulation* : Il. 11, 638, ἐν τῷ ῥά σφι κύκησι γυνή (after a preceding description of the goblet).

4. The *interrogative* use (in which it asks with *surprise* and with a wish for immediate information) and the *conclusive* use are the

principal meanings in which *ἄρα* occurs in Attic prose. As a *conclusive* particle, it denotes that the *conclusion* or *result*, however *surprising*, does yet develop itself in a *natural* and *unimpeded* way from the thing itself (fact, occurrence, &c.) that has been related.

ἀρι, *very*, in *ἀρίωνωτος*, *ἀριδείκετος*, &c.

ἀσπουδι (α : τ. of *σπουδ-ή*, *haste*), *without zeal, effort, trouble, &c.*; also *tamely, ignobly*.

ἄτερ (prep. c. gen.), *without, except, besides, away from*.

ἀτρέμα(ς) (α priv. *τρέμ-ω* = *without trembling*), *immoveably, steadfastly, without stirring, still*.

αὐθι (*ἀφ*, *αὐ* : or = *αὐτόθι*), *there, here, on the spot*;—*forthwith, straightway*. Not to be confounded with the non-Homeric *αὐθις* = *αὐρις*.

αὐτάρ (*αὐ* : *τ* : *ἀρ* = *and then again*; or *Æol.* for *δράρ*), *but, however*.—*αὐτάρ ἄρα*, *again, but further, &c.*, denotes *uninterrupted succession* (2, 103).

αὐτε (*αὐ* : *τε*), *again, over again*:—*again* (of transition), *furthermore*; sometimes marking *opposition* (on the other hand), and (= *δέ*) after *μὲν*.—*νῦν αὐτε*, *now on the contrary*; *now on the other hand* (1, 237 : 4, 321).

αὐτῆμαρ (*αὐτός*, *self*; *ἡμαρ*, *day*), *on the self-same day*.

αὐτις (= in other dialects, *αὐθις* : *αὐ*, *-θις*), *back, back again, again, afresh*.

αὐτοσχεδόν { *cominus, near at hand, hand to hand*. (*αὐτός*, *self*: *σχι-*
αὐτοσχεδὰ { *σχ-*, *to have*; i. e. *having oneself in the self-same place*).

αὐτως (*αὐτός*, *self*) = (1) *just so, hoc ipso modo* : this may refer to a *past* or a *present* state. (2) Referring to a *past* state it gets nearly the meaning of *still*; i. e. *just so as it ever was* : e. g. of a cauldron, *λευκὸν ἔρ' αὐτως*, *still as bright as it ever was*. (3) Referring to a *present* state = *just as I am*, which may be construed according to the *state* implied; e. g. *ἀλλ' αὐτως ἐπὶ τάφρῳ ἰὼν*¹, &c. *just as you are* = *all unarmed as you are*. After mentioning that a person had received no presents : *κακὸν δ' ἦμυνε καὶ αὐτως*, *but even so*; *even though he had received no reward, he nevertheless, &c.* (4) *Only, merely, nothing, then* (with ref. to what the thing now is), e. g. *ἀλλ' αὐτως ἀχθος ἀρούρης*, *a burden of the earth, just that = a mere burden of the earth*; *a useless burden of the earth*: *ἀλλ' ἐγὼ οὐκ αὐτως μυθήσομαι ἀλλὰ σὺν ὕρκῳ*, *I will not merely speak, but, &c.* So with adverbs and adjectives, *μὰν αὐτως*, *nil aliud quam temere*: *παῖς, νήπιος αὐτως*, *nil nisi infans puer*: so with *ἄφρων*, *ἄκλεις*, *ἀνεμώλιος*; also with verbs, as *Od.* 16, 313, *θηβὰ γὰρ αὐτως εἰση ἐκάστον περηγίζων ἔργα μετερχόμενος*, *nam nihil aliud quam diu circumiibis singulos explorans*: so *εὐχεσθαι αὐτως*², &c. (5) Since he who is *only* a boaster, boasts *rashly* and *without a cause*, *αὐτως* gets the meanings of *rashly, causelessly*; e. g. *τίη δὲ σὺ εὔχῃ*

¹ 13, 198.

² 11, 388.

αὐτως Ἀνδρῶν¹; (6) Also since things that are done and no more, are done without effect, αὐτως gets the meaning of (μάτην, frustra) in cain. ἡ νύ τοι αὐτως Ὀβάρ' ἀκούμεν ἑστί²;—this is Hermann's able account of the word³.

(ἀπὸ- ἀρ- = fitting on or joining on from something else: others derive it from ἀπτω, to fasten on, of which ἀφή shows the root ἀφ-): (1) immediately, forthwith; (2) thereupon, then; (3) continuously, without break.

(ε) (∞ ἄκρος, summus, as μέγρις) to μήκος, μακρός, L. S.): (1) as prep. with gen. until, till; (2) on the surface; (3) to the utmost (outermost), utterly.

(ἀπό), backwards, back.

ην (βα- r. of βαίνω), step by step, slowly pacing.

an enclitic particle (r. γεν-α: or from ἀγε). It gives prominence to the word or notion it is appended to, by either restricting the statement to it, or implying that it holds good of it at least, whether it be true or not in the case of other things. Thus Od. 9, 393, ὥς δ' ὄρ' ἀνὴρ χαλκεὺς πέλεκυν ἐν ὕδατι βάπτει, Τὸ γὰρ αὐτὲ σιδήρου γε κράτος ἐστίν, for that is the method of hardening steel (at all events, or at least):—in the case of other things it would, as is well known, soften them. Πῶς οὐχὶ Σίμων' ἐνέπρησεν, ἀλλὰ τὸν αὐτοῦ γε νεῶν βάλλει, why did he not consume Simon by fire instead of hurling the lightning upon his own temple (i. e. precisely upon it and no other)? Οὐ μὰν ἔς γε χορὸν κέλετ' ἐλθέμεν, ἀλλὰ μάχεσθαι, he did not invite them to a dance, but to fight. εἰ δύνασαι γε, if you can do it (the γέ marks the opposition between the ability and the act).—It is well known that γέ often attaches itself to pronouns, and that, from the emphasis thus conferred upon them, the accent retires towards the root of the personal pronouns. The particle is often used in appellations, wishes, commands, questions, and protestations, δεινόν γε (dreadful!) μή σί γ', ἐν ἀμφιάλῳ Ἰθάκῃ βασιλῆα Κρονίων Ποιήσειν, Od. 1, 386. (Ὁν πρὶν γε see note on πάρος.)—Γέ μιν = γέ μὴν, certe vero.

ῥέξ (γόνυ, γνυ- with ξ added to the root), on the knee.

ε = very: e. g. in δάσκιος, very shadowy; δαφεινός, very red; δασπλήτης, horrible (from δα- and πλήσσω, strike, or πελάζω, approach: al. = δυσ- πελαστός).

ι, on the other hand, corresponding to μὲν (= but; or, on the other hand). (1) Sometimes (for ἀλλά) after a negative. (2) It sometimes occurs in the apodosis. See μὲν.

εὔπο, hither, here: comes on, come (as particle of exhortation with sing. verbs).

¹ 6, 55. But Spitz. and Bek. αὐτως.

² 15, 128. 513; 16, 117; 18, 584.

³ Buttmann is for writing it always with the aspirate, αὐτως, as a sister-form of ὀτρως, and Döderlein has a strange notion that αὐτως = frustra, temere, vitiose, is from a different root; ἀρη of which Pindar has preserved the old form ἀνάρη: Pyth. 2, 14. Comp. ἀραός (= ἀφαός) and the adj. αὐσιος in Ibycus.

δεῦτε (δεῦρο ἴτε !), *come on, come* (as particle of exhortation with pl. verbs).

δή, (-dum, -dem, jam) is a particle that *adds force* to whatever word it is connected with ; thus it makes an *indefinite* still more *indefinite* ; an *interrogative* more sharply *interrogative* ; fixes a *relative more precisely* to the *very object* it refers to ; a *temporal* particle to the *precise point or space of time* denoted by it : makes an *imperative* more *earnestly* and *vehemently* imperative ; and an *affirmation* or *denial* more *positive* and *unconditional*. (See larger Gr.) (1) In Hom. δῆ often *precedes* τότε (δὴ τότε or δὴ ῥα τότε) at the beginning of a verse. (2) Καὶ δῆ, *and now ; and already* : sometimes = *and even* (when a *progress* of things or events is spoken of).—(3) In μὲν δῆ, with imperatives, μὲν (= μὴν) *presses for the actual performance* of the thing enjoined ; μὲν δῆ for its *actual and speedy performance*. See Bk. I, 514.

δηθά, long } (comp. δῆν, δηρός, dēni-que. See New Crat. p. 269).
δῆν, long }

διακρίδόν (δια- : κρί- r. of κρίνω, *separate*), *pre-eminently* (= *eximie*, from *eximere*). Used with ἀριστος.

διαμπερίς (= δι-ανα-περίς. περ- r. of περάω, *to pass through*): (1) *right through* ; (2) of time : *throughout*.

διάνδιχα (= δι-ανα-διχα), *two ways*. δ. μερμηρίζειν, *to be of two minds*. δ. δοῦναι, *to give a choice between two things*.

διαπρύσιον (διά : πρό, Thiersch. διά : περάω ! cf. διαμπερίς. Hesych. explains it by διαπορεύσιμον, *passing through*), *passing or piercing through, piercingly, shrilly*.

διχα (δῖς, *twice*). (1) *in two parts, separately* ; (2) *in two ways or directions, differently*.

διχθα (= διχα-θα), *in twain*.

ἐγρηγορί, *awake, watching* (r. ἐγρηγορ-, perf. 2 from ἐγείρω, ἐγρήγορα, *I am awake*).

εἰθαρ (= εἰτ' ἄρ, *then joining on*, i. e. *then without break*), *immediately*.

εἰσαντα (εἰς : ἀντα), *right opposite, over-against* ; εἰσαντα ἰδεῖν, *to look full at*.

εἰσω, *within, into*, with verbs of motion : it mostly *follows acc. of place*.

ἐκῆτι (only in Od.), *with the will of, by the grace or help of*. (∞ ἐκόν, ἐκηλος. In Hom. always with the name of a god in genitive. Thiersch supposes it the dat. of an old subst., r. ἐ from ἔημι, ἔκα, *to send* : so that the meaning would be, *missions dei, &c.*)

ἐκτοθι, *on the outside of, far from* (with gen.).

ἐμπακίως, *quickly, forthwith* (∞ μαρπτεῖν, μακίειν, *to seize hold of*. The derivation ἄμα τῷ ἔρει is absurd).

ἐμπης (ἐν : πα-, r. of πᾶς), *wholly, at all events, nevertheless, still*.

ἐναντιβίον (ἐν : ἀντί : βία), *opposing force to force ; against*, with μάχεσθαι, στήναι, &c.

ἐνδοθεν (ἐνδον : -θεν), *from within*, also (with gen.) *within*, e. g. ἐνδοθεν αὐλῆς.

ἐνδοθι (ἐνδον : -θι), (1) *within*, especially in ἐνδοθι θυμός. (2) *within* = *at home*. (3) *within* (with gen.).

ἐνεκα, εἵνεκα, ἔνεκεν, *on account of*.

ἐνερθε, before a vowel ἐνερθεν also νέρθε, νέρθεν (ἐν : ἐρ-α, terra : -θε), from beneath, from below ; beneath, below : also with gen.

ἐνθα, (1) there, here, also thither [ἐνθ' ἐλθών, 13, 23]. (2) as rel. where : ἐνθα—ἐνθα, there—where. (3) ἐνθα καὶ ἐνθα, hither and thither, there (= thither) and back. (4) then, just then, the whilst.

ἐνθάδε, thither, hither ; there, here.

ἐνθεν, (1) thence, hence. (2) whence. (3) rarely of time, then, thereupon.

ἐνί, εἰν, εἰνί = ἐν, in.

ἐξαυτίς (ἐξ : αὐτίς), over again ; backwards [e. g. ἰών].

ἐξοχα (ἐξ : οχ- r. of ἔχω), pre-eminently, far, especially with gen. [ἐ. πάντων] and ἀριστος, &c.

ἐπαμοιβᾶδις (ἐπί : ἀμοιβή, ἀμειβω), reciprocally, interchangeably (with ἔρυν, of interwoven boughs).

ἐπεί, (1) of time (postquam, &c.), when, after, since : (2) of cause (quoniam), since ; ἐπεί ἤ, since assuredly ; since surely (Bek. Spitz.). For which ἐπειὴ used to (and B. thinks should) be written.

ἐπισχερώ (ἐπί : σχεῖν, σχερόν, whence Pind. ἐν σχερῶ), in connexion, in a row ; one after another.

ἐραζε (ἐρα, terra), to the earth.

ἐρι (r. of ἔρις, ἐρίζω, to contend = vie with ? ∞ εὐρύς ? and originally with a local meaning), very (in composition).

ἐτι (ἐ r. of εἶναι = 'still being'), still (with ref. to present, past, or future).

εὐράξ (r. of εὐρ-ος, breadth ; broadwise, opp. lengthwise ; hence) sideways.

εὐτε (according to Buttmann, a dialectic form for ὅτε), when (εὐτ' ἄν with subj. whenever, as soon as). Once, perhaps twice, = ἥτε.

ἕως, εἰως. (1) as conjunct. whilst (followed by τίως, τοῖως, τόσσα or δι), as (of comparison). Obs. As when, it is mostly followed by ἐνθα, τῆμος δῆ, δὴ τότε, καὶ τότε δῆ ῥα, τόσσα δι, δι. (2) for a time. (3) till, until. (4) εἰως κε(ν) with subj., or, for past time, with opt. or without κε(ν), until such time as.

ζά (dialectic variation of δα-), very ; in composition, ζάκοτος, very passionate, &c.

ἥδέ, and.

ἥκα (r. Fak- in vac-illare¹), faintly, weakly, a little, Thiersch.—ἥκα related to ἡκύς ! ἥσσω, ἥκιστος, as τάχα to τάχυς, θάσσω, τᾶχιστος : originally meaning a little, slightly, then slowly, softly, gently. Buttm., who mentions, but rejects its relationship to ἀκήν, ἀκά (Pind.), silently, a privative being changed into η (as in ἡλεκτωρ, ἡπειρος, &c.), a little, slightly, gently, softly.

ἡμὲν—ἡδέ, as well—as also ; both—and.

ἦμος, when, as, after, followed by τῆμος, or (occasionally) καὶ τότε ἔπειτα, καὶ τότε δῆ, δὴ τότε : ἄρα or ῥά. The apodosis without any particle is rare.

ἦτοι (ἦ : τοι), now, and so, truly, indeed (in passing from one clause to another, also to begin the apodosis ; mostly first, but sometimes a pronoun or particle). ἦτοι is properly an affirmative particle, and often appears in Hom. in company with the also

¹ And in the Germ. vac-illare.

affirmative μέν (= μήν). When this μέν immediately follows the ἦτοι, it seems only to *strengthen its affirmative power*, and does not stand in any relation to a following adversative particle, (*Kühner aft. N.*) ἀλλ' ἦτοι, ἀλλ' ἦτοι μέν are not uncommon forms. It is compounded of ἦ (*sane*) the affirmative particle, and τοι = *aliquo modo*. (1) It is usually *concessive*, an *assurance to another person* (that the thing may be done). Thus, when Athênê bids Achilles to return his sword into its scabbard, she adds: ἀλλ' ἦτοι ἔπαιον μὲν οὐκ ἔδωκεν, κ.τ.λ., but nevertheless reproach him, &c., you may at least do that. Od. 3, 418, καρπαλίμως μοι, τέκνα φίλα, κρηήνατ' ἐέλωρ, Ὅφρ' ἦτοι πρῶτιστα θεῶν λάσσοι (= -σμαι) Ἀθήνην, that I may at least (at all events) propitiate Athênê. Il. 22, 280, ἦτοι ἔφης γε, surely however you said that you did; or though you said you did. —In this way ἦτοι . . (μέν) often serve to introduce a transition to a new subject. (2) In I, 68, ἦτοι δγ' = οὐτορ μέν "for though ἦτοι is properly only an assurance for another or others, yet it also passes over into the general notion of μέν or μήν" (N.).

ἦντε (Butt. says fm. ἦ εὔτε = ὥς, ὅτε, as (it is) when,—more prob. = εὔτε, but only as particle of comparison), as, just as. After a comparative it prob. retains this meaning. Thus Damm translates, Il. 4, 277, *nubes magis atra, veluti piz.*

ἦχι, where: needlessly written ἦχι. Thiersch.

θαμά (∞ ἅμα, together). (1) *thickly together*. (2) *frequently, often*.

ἰδί = ἦδί, and (the last syll. is mostly found elided or long in *arsis*).

ἰφι (ἰς, vis, with the suffix -φι), with force, bravely, stoutly.

καθῦπερθε (κατά: ὑπέρ: -θε), from above, above: and as prep. with gen.

κάπαντα (κατά: ἄντα or ἀντί), downwards.

κέ, κίν = ἄν. See ἄν.

κεῖθε(ν) = ἐκεῖθεν, thence.

κεῖθι (= ἐκεῖθι), there.

κεῖσε = ἐκεῖσε, thither.

κλαγγηδόν (κλαγ-, κλαγγ-, κλαγγή, *clash, din*), with a clash, din, &c.

κουρίξ, by the hair (∞ κόρη, κόρη, temples, hair on the temples. The

Schol. explains it κατά κόρης, κατά κεφαλῆς. Thiersch supposes κόρυ, κουρί, like γόνυ, γουνί, with ξ appended).

κοῦφα, lightly (adj. κοῦφος, light).

λάξ, with the heel or foot (∞ c-alx, heel; c-lax).

λίγα (r. in λιγ-ύς, shrill, loud), shrilly, loudly.

λίγδην (r. λιγ- or λικ- in λίζω, graze, scratch; λείχω, lick), with a scratch; slightly.

λικριφίς, sideways, obliquely (∞ λείχιος, λείχρις, ob-liq-ue = obliquus).

λίπα (r. of λιπαρός), with fat. λίπ' ἀλείφειν = to rub with fat, = anoint. Hence in ἀλειψάμενω λίπ' ἐλαίῳ the λίπ' must be connected with the participle. Buttmann takes it to be the dat. from the old τὸ λίπα = λίπας, λίπαϊ, λίπα, shortened in pronunciation, and ἐλαιος as adj. from ἐλάα, so that λίπα ἐλαιον = olive oil. τὸ λίπα, fat, grease, occurs in Hippocr. Mr. Donaldson accepts this explanation (p. 352). Pape, after Seidler, takes it as the acc. of τὸ λίπα used adverbially, and

remarks that the usage of later writers favours this supposition : e. g. λίπα μετὰ τοῦ γυμνάζεσθαι ἡλείψαντο (Thuc. 1, 6). I am inclined to agree with Pape.

ashly, in vain (∞ μάπτειν, μαπίειν, to catch hold of = in a catching, hasty manner¹).

ως (cf. μάψ), *foolishly, at random*.

shortened form of μά, μῆν, *truly*, is occasionally found in this sense in Homer : e. g. οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν². μὲν ῥα. See under ῥα (Hartung's account, 3).

(μὲν) τε—(δέ) τε (from Hartung).

In Hom. μὲν and δέ are often accompanied by τί, which denotes an *equality* between the two parallel clauses, i. e. that what is asserted holds good of the one just as certainly as of the other, and in the same degree.

τί in both clauses :

Il. 23, having mentioned the characteristic faults of young men, the speaker adds, κραιπνότερος μὲν γάρ τε νόος, λεπτή δέ τε μῆτις.

τί omitted in the first clause.

(1) μὲν—δέ τε

ἀνδρας μὲν κτείνουσι πᾶλιν δέ τε πῦρ ἀμαθύνει (9, 593).

(2) —δέ τε.

οἱ πλείονες κακίους, παῦροι δέ τε πατρὸς ἀρίους.

Od. 2, 277. (So Il. 1, 403.)

Obs. The first parallel clause is often only implied, δέ τε then differs from δέ by indicating an *equality* in respect of *degree*, *kind*, or *time* between what is now stated and what preceded. Hence it is often used in lively descriptions, images, &c., when *new particulars* are added to preceding traits.

τῶν δ' ἀκάματος ῥέει αὐδὴ

Ἐκ στομάτων ἠδεῖα . . . γελᾷ δέ τε δώματα πατρός

(Hes. θ, 40.)

) τί omitted in the second clause³.

In this case the δέ has taken upon itself the task of *corresponding* to both the μὲν and the τί : or the clause with μὲν τε is to be considered as a *relative* clause, the other as a *demonstrative* one with the *demonstrative* particle omitted.

Od. 11, 220 :

Ἄλλὰ τὰ μὲν τε πυρὸς κρατερὸν μένος αἰθομένοιο

May not both μάψ and μάρην be connected with μάω, to seek, i. to find? So Pott on μάρην, a folly, fault.

Il. 2, 703. οὐ μὲν = neque tamen. For μὲν δὴ see δὴ.

¹ "Denique μὲν . . . τε id declarat quod quis sperandum expectantiae esse putabat : convenit igitur Latinorum particulae videlicet. s autem vel nulla plane obstat antithesis, vel ea sub finem demum jicitur." Spitz.

Δαμνῶ . . .

Ψυχὴ δ', ἥτ' ὄνειρος, ἀποπταμένη πεϊότῃται,

—*while the flesh and the bones are consumed by the fire, the soul too . . . has taken its flight.*

II. 24, 530 :

ἄλλοτε μὲν τε κακῶ ὄγε κύρεται ἄλλοτε δ' ἐσθλῶ.

So { μὲν τε—οὐδέ
μὲν τε—ἀλλά.

(d) Even without μὲν, the particles δέ—τί and τί—δέ (as also τί—αὐτάρ) correspond in the same way.

μεσσηγύ(ς) [= μεσηγύ(ς) : μέσος], (1) in the middle between. (2) as prep. (with gen.) between. (3) once = meantime.

μέσφα (= μέχρι : ὠ μέσος), until.

μετόπισθε (μετά : ὀπίσθε ὡ ἐπ-ομαι, to follow; ὀπισ, what follows bad conduct; ὀπίσω). (1) from behind. (2) backwards. (3) behind, as prep. with gen. (4) hereafter, behind.

μέχρις, μέχρι (ὡ μήκος, length; μακρός, long). (1) as prep. as far as (of place); until (of time).

μήν, vero, immo; καὶ μὴν καί, et vero etiam.

μίγδα (ὡ μιγ-τ. of μίγνυμι, μίξις, &c.), confusedly, promiscuously.

μίνυνθα, a little, for a short while (μιν-υ-τ. μινύθω, μινυρός, μινυρίζω, minor, &c.).

μοννάξ (μούν-ος, alone = μόνος), singly, alone.

νέρθεν (= ἐνέρθεν), beneath; also with gen. as prep. beneath, below, under.

νοσφί (ι) : νοσφίν. (1) apart, by himself, secretly, clandestinely. (2) apart from, far from (mostly from a place) with gen. (3) in a different way from, without the knowledge or consent of (with gen.). (4) except (with gen.).

νῦν, now. νῦν δέ, but now = but as things now are.

νύν, νύ, now, not of strict time, but (1) in exhortations : (2) in lively questions. (3) = 'then,' of the immediate subsequence of events¹, or of inference.

ὀδάξ (cf. ὀδούς, tooth; δάκνω, bite), with his teeth.

ὅθι = οὗ, where.

ὀπισθεν, ὀπιθε (ἐπ-τ. of ἐπ-ομαι, sequor; ὀπισ, what follows bad conduct, judicial punishment), behind (adv. or prep. with gen.), hereafter.

ὀπίσσω = ὀπίσω.

ὀππόθι = ὅπου, where.

ὀσσάκι (ὄσος = ὅσος, as many as), as often as.

οὐδέ (μηδέ), also not; not even.—nor yet.

οὐδὲ μὲν οὐδέ, neque vero etiam.

οὐδ' ὥς, ne sic quidem.

οὐνεκα } (= οὗ ἕνεκα, on account of which). (1) wherefore : more
οὐνεκεν } commonly (2) therefore. (3) for that, because. (4) =
'that,' after οἶδα, νεμεσᾶν, &c.

¹ II. 1, 382.

οὐ : πως), in no wise, not at all.

οὐ ῥα : ὅ with the suffix φι.: compare ῥφι). (1) in order that, bat. (2) so long as, while; ὅφρα—τόφρα. (3) until, till. (4) or a while (only Il. 15, 547).

· r. of ἔχω, strengthening particle before ἀριστος), pre-em-
inently, far.

(= πάνυ : πᾶς), quite, wholly, entirely, altogether.

εἰς (πάλιν, again, back; περ- πεσ- r. of πίπτω, ἔ-πεσ-ον,
to fall back), backwards¹.

ν (πᾶς, all, r. emphatically doubled), altogether; (after nega-
tive) at all, or (less commonly) altogether.

ῥιγ (πᾶς, all: συ- σεν- in σεύμαι, to rush; ἔσ-συ-μαι), in all
haste, with the greatest alacrity, &c.

(πᾶς, all), on all sides, all around, in every direction.

ἄ (παρά : ἔξ ADV.) (1) out by, hard by; (2) beyond or beside
what is right; hence beside the mark, foolishly². PREP.)

(1) gen. outside, before; (2) acc. out by the side of, out along,
beyond, except, besides.

ἔ, before (with gen.); as adv. in front of; before (of time or
place).

(1) before, formerly; with pres. = jamdudum, this long time.

(2) also before with inf., aor., seldom pres. (3) too soon. (4)
rather sooner, πᾶρος—πρίν γε³, sooner or rather (than); before,
in front. Once = before, with gen.

enclit.), a limiting and strengthening particle. (r. of περί, πέρ-ας,
περ-άω, πείρω, &c. = through and through, thoroughly.)

(a) Πέρ (utique) denotes that a statement is true precisely
because of, or in spite of, the existence or non-existence of
something else. θάνατον . . . οὐδὲ θεοὶ περ καὶ φίλῳ ἀνδρὶ
δύνανται ἀλαλκίμεν, not even the gods (though they are gods)
can, &c.

(b) The relation between the clauses may be either concessive
(when πέρ = *quamvis*), or adversative (when πέρ = in spite
of this; at all events, &c.).

(1) The concessive meaning belongs to it especially, when it
accompanies participles.

(2) The adversative meaning occurs in appeals, addresses, &c.
ἀλλὰ σὶ περ ποίτω, let him at least let you go out (to
battle), if he will not go himself.

ἵ = που. (1) any where, some where. (2) sometime, at length.

(3) indefinitely, haply, perchance, I imagine.

ἡ = ποῦ, where?

τε = ποῖ, whither.

· ἵ = πρός, to.

¹ Compare 'to make a person fall back.'

² Od. 14, 168: ἄλλα πάρεξ μεμνώμεθα, let us speak of other subjects
ides (this). Pass. Spitz. translate *aliorum illis quidem finitumorum*
l *alienorum tamen*.

³ Πρίν is often strengthened by γέ in Hom. οὐ πρίν—πρίν γε, οὐ
ρίν γε—πρίν γε.

προικός (gen. of προῖξ, a gift), for nothing.

προπαροιθε (πρό : παροιθε). (1) prep. with gen. before, in front of.

(2) adv. in front, forward, before; before, formerly.

πρόσθε(ν). (1) PREP. with gen. before (of time or place), in front of, just before = close to, before = in defence of. (2) ADV. in front of, before, formerly.

πρόσω, } forwards, onwards, further on; before, opp. ὀπίσσω, behind,
πρόσσω, } in πρόσσω καὶ ὀπίσσω νοεῖν, &c.

πρότ = πρός.

πρόχυν (πρό : χυν-, which was afterwards developed into γόνυ, knee. Thiersch), kneewards, on the knee.

πρώϊα (οὐ πρῶϊος = πρῶιος, early), the day before yesterday, in χθιζά τε καὶ πρῶϊα.

πύκα (πυκ- r. of πυκ-νός, densus), firmly, solidly, intelligently, carefully.

πύξ (πυκ- or πυγ- r. of πυγμή, πύκτης οὐ πύκα, πυκνός), with the clenched fist.

πυργηδόν (πύργος, tower), in dense columns, in close array.

ῥά, see ἄρα.

ῥεῖα (οὐ ῥά-διος, easy), easily, lightly, without care, in ease.

ρίμφα (οὐ ρίπτω, to throw), lightly, fleetly.

τέ (que). [See under μέν.]

- (a) In the Epic dialect the force of τέ is so weak, that it is usually to be considered as a mere sign of the correspondence between two clauses, and is not to be translated. It is seldom found except with the particles that connect clauses (as protasis and apodosis, or in other connexions in which the clauses are parallel). It is sometimes found in both clauses, but usually only in one. [Cf. τέ—τέ, (μέν) τε, (δέ) τε, &c. under μέν.] Thus we find καὶ τε = atque (i. e. adque), οὐδέ τε, ἢ τε, γάρ τε, ἢ τε.

- (b) This use disappeared in the later Greek languages, but the particle was retained longer after relatives, ὅς τε, ὅσος τε, ὅτε τε. [Hence, even in Attic Greek, ἄτε, ἐφ' ᾧ τε.]

τετραχθα (cf. διχα, διχθα : τρίχα, τριχθα), in four parts, fourfold.

τείως, τείως. See ἔως, εἰως.

τηλόθι, afar off; also with gen. (τηλόθι πάτρης).

τμήδην (r. ταμ-, τμα-, τμη-, τέμνω, ἔταμον : τμήγω, to cut), by outting, scratching, grazing.

τοιγάρ (τοι : γάρ), therefore, accordingly.

τόφρα. See ὄφρα.

τρίς, thrice.

τρίχᾳ, threefold, in three parts.

τριχθα, triply, into three parts.

τῶς = οὕτως, so, thus.

ὑπαιθα (ὑπαί : ὑπό : -θα), subter, subter : out from under, escaping to one side; and (with gen.) under [ὑπαιθα ἀνακτος ἐποίκων].

ὑπένερθε(ν) (ὑπό : ἐνερθε), under, underneath, under the earth; and (with gen.) under, beneath.

ὑποβλήδην (ὑπό, under : βαλ-, βλα-, βλη- r. of βάλλω, βέβληκα), (throwing under = suggesting a word of reproof, warning, &c. =) reprovingly, &c.

ὑπὺχα, *beneath the wave, under water* (ὑπό: βρυχ- ∞ βρίχ-ω, *to wet*).

ἰρα (for ὑπόδραξ! ὑπό: δρακ- r. of ἔδρακον, δέρομαι), *with downcast eyes, loweringly; gloomily, fiercely* in ὑπόδρα ἰδών.
high, aloft, on high.

ἰδεις (χαμαί: -δεις), *to the ground.*

ἄζε (= χαμα-σ-δε), *to the ground.*

αἰ (∞ hum-us: as χειμῶν to hiems), *on the ground.*

ἦα = (χθές), *yesterday.*

= οὕτως, *thus, in this manner.*

APPENDIX V.

(LIST OF HOMERIC WORDS EXPLAINED BY BUTTMANN.)

ááarog (*ááw*, to hurt), that is not to be lightly hurt or slighted; hence inviolable, &c.—e. g. *Στυγός ὕδωρ· αἰθλος* (= honorable, distinguished; decisive). [— — —, Il. — — —, Od. and Apoll. Rhod.]

ἄατος, *ἄτος* (*ἄw*, to satiate: *ἄσαι*, *ἄμεναι*: whence *ἄδην*), insatiable (e. g. *πολέμοιο*).

ἄάw, to hurt; *ἄάσαι φρένας*, to injure the understanding, mislead, stupefy (of wine, sleep, judicial punishments, &c.); hence, without *φρένας*, it got the same meaning to mislead, stupefy, *ἄάσαι τινα*. And hence in mid. and pass. (*φρεσίν*) *ἄασθεις*, having been led astray, having erred, done foolishly: *ἄασάμην*, I went wrong, did foolishly.

ἀγήοχα, perf. act. of *ἄγω*, to lead.

ἄγρα, *ἀγρεῖν*.

- (a) 1. *ἄγρα*, a catching, hunting; *ἄγραν ἐφέπειν* (Od. 12, 330).
2. that which is caught, game. Cf. Od. 22, 306. (Probably from the same root as *αἰρέω*.)

- (b) *ἀγρέw*, to take, lay hold of. In H. only imp. *ἄγρει* = come! Il. 5, 765. According to B. another form of *αἰρεῖν*, more commonly found in compounds, as *ζωγρεῖν*, *παλιν-ἀγρετος*.

ἀδῆσαι, *ἄμεναι*, *ἔwμεν*, *ἄδην*, *ἄδος*, *ἀδημονεῖν*.

ἀδῆσαι, from obsol. pres. *ἀδέw* (whence *ἀδήσειε*, *ἀδηκόρες*), to feel disgust or weariness [B., who explains *ἀδδηκόρες ὕπνῳ* (Il. 11, 98) by "being oppressed with sleep." Cf. Horace, Ode 3, 4, 11]. It is also written *ἀδδ. metri grat.*, but, according to B., unnecessarily.

ἄμεναι, inf. pres. for *ἄειν*, *δέμεναι*, from *ἄw*, to satisfy.

ἔwμεν. Il. 19, 402: *ἐπεὶ χ' ἔwμεν πολέμοιο*, when we have had enough of war; a form referred by old interpp. to *ἔημι*, in signif. *ἀνέημι*, but B. prefers *ἔw* = *ἄw*, to be satiated.

ἄδην, Att. *ἄδην* = *satis*, enough; from which it passes to the idea of over-fulness (*ἄ*, except where written *ἀδδην metri grat.* Cf. Il. 5, 203).

ἄδος, satiety, loathing. Only found Il. 11, 88, where B., reading with Heyne, *τάμνων δένδρεα μακρ'*, *ἄδος τε*, &c., derives it from *ἀδέw*, *ἀηδέw*.

ἀδημονεῖν, to be perplexed, troubled. (B. derives it from *ἀδη-μος*, not at home, ill at ease.)

ἀδινός, radical sign. *dense, compact*: ἀδινὸν κῆρ (Od. 19, 516); hence (2) *numerous, strong, violent, abundant*; of bees, flies, sheep, &c.; and (3) *loud, vehement*, especially of sounds. Σειρῆνες ἀδιναί (Od. 23, 236); more frequently adv. ἀδινῶς; ἀδινόν, and *α* as adv. ἀδινά, στεναχίζειν, κλαίειν, &c. (B. connects it with ἀδρός.)

ἀσιφρών = φρεσὶν ἀασθείς, *damaged in mind, silly*, for ἀασίφρων, from *αἰω* and φρήν.

αἴρ, ἡέριος.

αἴρ, αἴρος, H. ἡέρος, while Hipp. has nom. ἡήρ; in H. and Hes. fem., from Hdt. downwards masc. The *lower and thicker air*, opposed to αἰθήρ, the *higher and purer air* (Il. 14, 288); hence *mist, gloom*, later usually *air* (from *αἰω*, ἀήμι).

ἡέριος, α, ον, *misty, wrapped in morning mist*, hence *early, at day-break*. (B., however, derives it immediately from ἡρα, *early*.) In late Ep. in the *air, airy*.

ἀητος, αἴητος, *astonishing, prodigious, terrible*. Probably *α-*, *αί-*, *άζ-*, *αγ-*, were kindred roots, implying *astonishment*. Compare αἰνός, ἀγητός. The *ι* in αἴητος (as in *ῥαῖω* for *ῥάγ-ω*, *ῥήγνυμι*) arose from the *γ*, which was quite lost in ἀήτος.

αἶνος, ἐπαινή. (On αἰνός, cf. ἀητος.)

αἶνος, a *speech, narration*, hence a *fable*. (2) *That which is said in one's praise, praise* (Il. 23, 795).

ἐπαινή, only in this form. Epithet of Persephonê, when mentioned in connexion with Hadês (otherwise *ἀγανή* is used); usually strengthened for αἰνή, *exceedingly awful*, but B. reads *ἐπ' αἰνή* Περσεφόνεια, and *dread Persephonê besides*.

αἰόλος, ἐόλητο.

αἰόλος, quickly moving; πόδας αἰόλος ἵππος (Il. 19, 404); σφῆκες μέσον αἰόλοι (Il. 12, 167). As an epithet of arms, B. explains it *easily moved or wielded*, but others take it in the following signification. (2) *of changing hue* (as shot silk), metaph. *changeful, varied*, hence *wily*.

ἐόλητο, pluperf. pass. of εἴλω, *was pressed down* (νόον μελεδήμασι, Ap. Rhod.), "as *δεδεγμαι* has *δεδόκημαι* also, so has *εἴλμαι*, *ἐόλημαι* (B.)."

ἀκέων, ἀκήν. See above in App. IV.

ἀκοστήσας, ἀπαξ εἰρημένον, being only found in one simile, used twice by H. (Il. 6, 506. 15, 263): ἵππος ἀκοστήσας ἐπὶ φάτνῃ, a *horse well fed at the rack, high-fed*. Perhaps from an old word ἀκοστή, *barley*.

ἀλέξω (to which must be referred ἡλαλκον, ἀλαλκεῖν) has the radical signif. of *strength* [ἀλκή], *assistance*, without the accus. of the object ward off; e. g. Il. 6, 109: usually *to ward off, cum acc. rei*, or acc. rei and dat. pers.; mid. ἀλίσσασθαι τινα, *to ward a man off from oneself*; absol., *to defend oneself*.

ἀλῆναι (or ἀλήμεναι), inf. of ἐόλην, 2 aor. pass. of εἴλω, has, according to B., the radical signif. of *hemming or shutting in* either from external force or the person's own will; from the latter sense comes the well-known use of the word by H., applied to a warrior drawing himself together behind his shield (Il. 13, 408).

ἀλίσστος, *unbending* [λίσσμαι], *not to be stayed*; as epithet of *war*, *battle*, *lamentation*, &c. (in H. only in Il.), neut. ἀλίσστον, as adv. ἀλ. δδύρεσθαι (Il. 24, 549).

ἀμβρόσιος, ἀμβροτος, ἀβρότη, ἀβροτάζειν.

ἀμβρόσιος, lengthened form of ἀμβροτος, (not, *ambrosial*, which is a later notion, but) *immortal*, of an *immortal nature*, *rendering immortal*; then *divine*; epithet of *hair*, *garments*, *ointments*, &c., of deities (even night and sleep take this epithet as gifts of the gods), lastly, the fodder and manger of the horses of deities.

ἀβρότη, fem. of ἀμβροτος, usually, however, *ος, ον*, and *μετρί gratiā*, as νύξ ἀβρότη (Il. 14, 78), for the beginning of the line.

ἀβροτάζειν, *to miss*; from the same root as ἀμαρτεῖν, but quite unconnected with βροτός.

ἀμεναι, inf. pres. for ἀιν, ἀίμεναι, from ἀω, *to satisfy*. See above.

ἀμολγῶ: according to B. the expression νυκτὸς ἀμολγῶ is in the *depth of the night*; he rejects the derivation ἀμίλγω as childish, considering it a metaphor from a *full udder*: according to Eustath. ἀμολγός = ἀκμή amongst the Achæans. He considers μάζα ἀμολγαίη (Hes. Opp. 588) to be "a cake, which by the usual means was brought to rise and ferment." [Dōd., reading in Hesych. μελάσσει· μολύνει (vulg. μενάσσει), connects ἀ-μολγός with the roots μελ-, μολυζ-, or μολυσσ- (implied by μόλυσμα, μολυσμός); so that the word would mean *darkness*. He considers μάζα ἀμολγαίη (Hes.) to be *black bread*.

ἀμφικύπελλος, *ον*, having a κύπελλον at top and bottom; in H. always *δέπας ἀμφικύπελλον*, a *double cup*.

ἀμφίς, *strictly* = ἀμφί. (1) *on both sides*. (2) *around* (the *original* meaning), but ἀμφί is generally preferred in this sense.

ἀναίνομαι, (1) *to refuse*. (2) *to excuse oneself from any thing* (a later meaning). According to B. from root ἀν = *no*; he makes αἰνομαι a mere verbal termination.

ἀνενέικατο, aor. mid. from ἀναφέρω: (ἀδινῶς) ἀνενέικατο = (absol.), *he heaved a deep sigh*.

ἀνήνοθε, Ep. 2 perf. with pres. signif.; 3rd pers. used as an aorist; according to B. from pres. ἀνέθω, ἀνθω akin to ἀνθέω. H. uses it twice: αἷμα ἀν. ἐξ ὠτειλῆς, the blood *gushes* forth, &c. κνίσση ἀν., the savour *mounts* up.

ἀντιῶν. According to B. *metri grat.* for ἀντιῶζω, as if from ἀντιῶω, which does not exist. Cum gen. rei, *to go to meet*, *to go in quest of*, e. g. πολέμον, &c, gen. *to partake of*; gen. of pers. *to match oneself with any one*, accus. rei only in Il. 1, 31; *to busy oneself with*, pres. ἀντιῶω, fut. ἄσω, aor. ἄσαι.

ἄνωγα, old Ep. perf. with pres. signif., *to command* (a servant); *to bid*, *tell* (a child, friend, &c.). B. traces it to an obsolete ἄγγω, making akin to ἄγγελος: from this perf. with pres. signif. fresh tenses were formed, as imperf. ἔγνωγον (cf. B.).

ἀπάρχομαι, *to make a beginning*, especially of a sacrifice; in H. only c. acc. τρίχας ἀπάρχεσθαι, *to commence the sacrifice by cutting off the hair of the forehead and throwing it into the fire* (Il. 19, 234).

ἄπιος (ἄ), *far off*, *distant*. Adj. from ἀπό, as ἀντίος from ἀντί.

ς (*ā*), *Apian*, of or belonging to *Apis*, a later (un-Homeric) epithet of Peloponnesus. The quantity of the *a* is, however, sometimes confounded, especially in late Epic poets, who have *ἀπιη γαῖα*.

ισαι, 1 aor. inf. of ἔρδω, as Ion. collateral form of ἀρδω, to wash away (of running water). Il. 6, 348.

ύνω, ἀποξύνω.

ἀποξύνω, to sharpen; to point (a stake).

ἀποξύω = ἔω, to shave or scrape off; hence, to make smooth.

B. reads ἀποξύσαι for ὕναι, in Od. 9, 326; -ύουσι for -ύνουσι, in Od. 6, 269.

άτην, adv. formed from accus. of -τος, as ἀκὴν from ἄκαος, without ransom. Adverbial accusatives in τήν, τόν, τά, were afterwards softened into δὴν, δόν, δά.

ηλος, Ep. form for ἀριδηλος, very clear or distinct. B. thinks the original form of δῆλος was ἰδηλός; hence ἀρι-Φιδηλος, ἀρι-Φδηλος, ἀριζηλος.

ιν, to ward off, τινί τι; also τι από τινος, cum dat. only, to succour. According to B. akin to ἀρήγω, and so obtains the notion of good, strong, through Ἄρης, ἀρείων, ἀριστος. (2) to suffice, be strong enough.

μαι, to begin; of religious rites and consecration of the victim, e. g. ἀρχεσθαι θεοῖς δαιτός, to make preparations for a feast, &c.; ἀρχεσθαι μελέων, to begin with the limbs (of a sacrifice).

υν, foolhardy. From αἰέω, but the participle alone is used; only in Il. 20, 332. Hdt. 7, 223.

(ἀάω), bewilderment; folly. (2) ruin, mischief.

; vid ἀάατος.

ως, αὐτως, see in App. IV.

ιν, to sound, emit a sound. Ἀχέων, only in partep. (H.), to sigh, groan. These two verbs, says B., must not be confounded together; ἀχέων, οὔσα, belongs to ἄχος, ἄχομαι, ἀχεύω; ἀχέειν, to sound, to ἡχή, ἡχέω.

ιτο, was suspended, pluperf. (without augm.) of αἰέρω. Either (1) ἦωρα, ἦωρμαι (ἦωρτο, αἶωρτο), or (2), which B. (comparing ἀορήρη) prefers, ἦορα, ἦορμαι, ἦορτο, and (with the position of augm. changed, as in ἐώραζον for ἡόραζον) αἶωρτο.

ρεῖν, to sleep, ὕπνον αὔρεῖν (Il. 10, 159). ("The verb αὔρεῖν, a strengthened form of δειν, I doubt not originally expressed by a poetical onomatopoeia the idea of to snore, then to sleep a snoring deep sleep." B.)

τος, ὁ (τὸ αὔρον is later), the fairest, best. The original meaning seems to have been a flock of wool. B. derives it from ἀημι (as floccus from flo), and takes it to mean the light, airy down, wool, flax, &c., making οἶδς αὔρον = a fleece, and λίνιο αὔρον simply linen (lit. floccus lini). Hence, since the beauty of cloth, &c., depends on the flocky surface, arose, he thinks, the meaning of the best.

ίρειν (βλίσω), to cut out the comb of bees; to take the honey: from μέλι, honey, as βλάξ, from μαλακός: or from a more simple root = to handle, to squeeze (or press) out: whence βλιμάζειν, to feel a hen, to ascertain whether she has eggs in her or not: μίλ-γειν, to press the teats of a cow = milk, &c.

βούλομαι, *ἰθέλω*.

βούλομαι denotes mere *inclination, willingness*; whereas the more definite *ἰθέλω* denotes *choice, will*. H., however, uses βούλομαι for *ἰθέλω*, in speaking of the gods, for with them *willingness* or *consent* passes at once into *act*.

βρόξαι, βροχῆναι, βίβρυχα. (1) βρόχ-ω (obsol.), *to swallow*; hence, *δε τὸ καταβρόξειεν, whoever swallows it down: ὕδωρ ἀναβροχύν, the water swallowed up again* (by Charybdis). Hence βρόχθος, βροχός, *noose, slip-knot* (the act of *swallowing* resembling that of drawing together a noose). (2) βρύκω, *to bite, devour, swallow, eat greedily*: from which βρύχω = *to gnash the teeth*, is supposed to differ: a point which B. thinks uncertain (ad Phil. 745). H.'s βίβρυχα, used of *dying warriors* and of the *roaring sea*, might come from this, but B. refers it to (3) βρυχάομαι, *to roar (to bellow)*; hence, generally, to utter any *violent cry* or *scream*; just as μυκάομαι has μέμκα; μηκάομαι, μέμκα. (4) ὑπόβρυχα, acc. masc. from ὑπόβρυχος, *submerged, under the water*, by metaplasm as if from ὑπό-βρυξ: τὸν δ' ἄρ' ὑπόβρυχα θῆκε κ.τ.λ. ὑπό-βρίχω: to which B. thinks, perhaps (α), we should refer ἀναβίβρυχεν in ὅθ' ἄλις ἀναβίβρυχεν ὕδωρ (Il. 17, 54), formed anomalously with *υ* (for -βίβρυχα); though (β) ἀναβίβρυχεν may be the *right* reading: or (γ) ἀναβίβρυχεν (being right) may belong to no known verbal root, but be formed at once in the perfect from the *sound* of the thing signified: = it *bursts* or *issues forth*.

δαίφρων, *skilled in battle, fight-loving, warlike*. Thus B., after the Schol., explains it in the Iliad; while in the Od. he adopts the meaning, *sage, prudent, full of knowledge and experience* (from δαῖναι); but, on the other hand, Nitzsch (on Od. 1, 48) considers the sole meaning to be, *the experienced, approved, tried; of approved valour, &c.*

δεσται, δοάσσατο [= *appeared*]. Δοάσσατο, δοάσσει (= δοάσσει-ται) is usually derived from δοιάζειν, *to be doubtful*. B. refers them to δαῖναι, *scire*, supposing that from the perf. *εἶδα* there arose an impersonal form δάσται, Ionic δέσται (as *μνία*, from *μνάα*), of which the imperfect δέσται occurs (according to Wolf's reading in Od. 6, 242); hence was formed an aorist δοάσσατο (= *ἰδοξε, visum est*), by a change of *ε* into *ο*, which often occurs in the perfect, though examples of it are not found in the aorist.

δείσλος, properly *the heat of the sun*. δείσλος, δέιλῃ = *the afternoon, the sun's greatest heat* (his *mid-day* heat) then commencing. Δέιλῃ, δέιλῃ related to εἶλη, as διώκω to ἰώκω, &c.

διάκτορος (epithet of Hermês), according to B., from δᾱκω, or δῆκω (whence δᾱκωνος, *messenger*), identical with διώκω in its *intransitive* sense, *to run*; which is far rarer than the *transitive* one, *to run after, to pursue*. Hence the *messenger* or *herald* of the gods. [Döderlein prefers, I think with reason, the old derivation διάγω, but in the sense of *conducting a man safely* to the end of his journey, not in that of conducting the *shades* (which appear only in Od. 24, 1).] Compare Hermês δδοος, πομπαιος, &c.

ἱάνος (ἱω, ἱννυμι, as στέφανος, from στέφω), (*female*) robe, garment.
[The adj. ἱάνος probably = *flexible, soft*.]

ἰάφθη. B. thinks that it *probably* came from ἱπισθαι, not ἄπισθαι. In either case (since there is no example of a syll. augment before a vowel, without any trace of a digamma) the verb probably had the digamma, and the prefixure of Latin *s* in *aequi* (compare *se* [ἦ], *socer* [ἔκυρος]) makes it very probable that ἱπισθαι originally had the digamma. [On the two passages, II. 5, 543; 22, 419, cf. notes.] B. considers the meaning of the latter to be, "Hector fell:—and shield and helmet fell after him (followed him)."

ἔδανος (II. 14, 172) = ἡδύς, according to the Grammarians, who say that adjectives in *ανος* shorten the radical, as ἱκανός, ἱκω, γράφανός, γράφω: but then the vowel returns to the true radical, so that ἀδανός would be the true form (cf. ἀδεῖν, ἀνδάνω): but who shall say (asks B.) that ἔδανος might not arise from this form by a euphonic change? Perhaps, however (he suggests), it is only an extended form (with augmented meaning) from ἰός or ἰός, good (cf. ἰός).

εἰλύω (*υ* long in all the inflexions, ὕσω, &c.), to wrap, envelope, cover over; but ἐλύω, to compress, push (with ὕ, as the *ς* in ἐλυσθεῖς shows).—ἐλυσθεῖς (of Ulysses under the ram) = coiling up for concealment; (of Priam kneeling at the feet of Achilles), compressed or drawn up together; i. e. crouching as a suppliant at his feet. In ῥυμός δ' ἐπὶ γαῖαν ἐλυσθη the meaning is, the pole came to the ground (i. e. was pushed, thrust to it).

εἰλυφάζω (εἰλυφάω) are Ep. frequentatives: to roll or whirl up.

εἰλω and εἰλέω come from root ἔλω or ἔλλω, with the digamma *ἔλω*: imperf. εἰλεον and ἐἰλεον (ἰφεἰλεον), aor. 3 pl. ἔσαν with inf. ἔσαι and ἐἔσαι.—Pass. pres. partep. εἰλούμενος, impf. 3 pl. εἰλεῦντο, perf. ἐέλμαι, aor. ἰάλην, 3 pl. ἄλεν, inf. ἀλῆναι. Buttm. makes the principal notion to force or drive before one; then to strike, push, thrust; hence to press together, to shut up together, to hem in.—Pass. to be compressed; to be closely crowded together: to be collected together in crowds [ἀνδρῶν εἰλούμενων, 5, 203]; hence (especially ἀλῆναι¹) to contract the body, of a person crouching through fear; of a wild-beast going to spring on its prey.—Still the affinity to *ἔλ*, *volv*, εἰλύω, &c. is very probable; and B. thinks a two-fold root possible. (ἔλ, to push, thrust; ἔλ [ἔλ], to turn or wind.) In ἐλύω, εἰλύω, this difference of meaning is apparent.

ἔσχω (a) 1) to make like; to assimilate [whence ἦκτο, resembled]; 2) to think like; to liken or compare; 3) to think likely, to deem.

(b) ἔσχω = ἔσχω; but in two passages ἔσχεν seems to mean he spoke; a meaning which occurs undeniably in Apollon. Rhod. (e. g. ἔσχεν Ἀγηνορίδης, 2, 240). B. thinks that the true reading may have been ἔσπειν. Compare ἔσπετε = tell, say: at

¹ ἀλῆναι, related to ἔλλω, as σταλῆναι to στέλλω. B. considers ἰλίποδες (βοῦς) to mean (oxen) stamping with their feet.

all events, a spurious form ἴσχειν had probably crept into the repetitions of the rhapsodists, which, though condemned by the Grammarians, was adopted by the Alexandrian poets.

ἤκηλος, εὐκηλος, *tranquil*, not in the general sense of *still, quiet*, but in that of *free from anxiety, danger, interruption*. B. thinks that ἤκηλος is from the same root as ἔκ-ών (the transition of meaning from *willing* to *comfortable, contented, undisturbed, being easy*). Many words beginning with ε doubled the ε, but those words were all originally digammated; e. g. εἰκόσιν, εἰφικόσιν. Hence Φέκηλος, Ἰφέκηλος, Ἐφέκηλος, εὐκηλος. B. derives κηλεῖν from ἤκηλος. [Döderlein connects ἀκήν (*tranquille, quiete*), κηλεῖν, and a subst. κηλή, *rest*; whence (with εὐ) εὐκηλος, like εὐθηλος, from θηλή, and, shortened, ἤκηλος; the dropt *v* being compensated for by the aspirate, as εὐαδεν, ἡαδεν.]

ἑλελιζω is a *reduplicated* but only poetic form of ἐλίσσω (which denotes simple *turning* and *rolling*) properly denotes *tortuous motion*. Thus ἑλελιζεσθαι (mid.) is said of the *snake*, when it *coils* itself into rings, and *darts out* its neck to lay hold of something. So of *lightning* and of other *quick, vibratory motions*.—Hence, in a general sense, *ak* ἑλελιζειν came to mean *to cause to tremble, to shake*. It also denotes, like ἐλίσσω, *to turn round*, but mostly with the notion of *suddenness*, or *violence*. Ἐλελικρο is not pluperf., but syncopated aorist. In common prose ἑλελιζειν is, *to cry ἑλελεῦ: to utter a loud cry*.

ἐνδὲξια, ἐπιδὲξια, (in a direction) *from left to right*. ἐπὶ δεξιά (separately) = “*on the right*,” and implies an opposition with *on the left* (ἐπ’ ἀριστερά) [Il. 7, 238].

ἐπιστῖφειν, *to fill to the brim*, so that the frothy liquor rises above it as a *coronet* (not = *coronare*, in the sense of *crowning* the goblets, &c.).

ἐπιτηδές, ‘*as much as serves the purpose*.’ in l, 142, ‘*as many as are proper*.’ adv. The only other passage in H. in which this word occurs is: *μνηστήρων δ’ ἐπιτηδές ἀριστῆες λοχόωσιν* (the chiefs are lying in wait for you, *in numbers suitable to the occasion*). B. considers it an old adv. formed by a *preposition* with its *case* (as *παραχρῆμα, ἑφεξῆς, &c.*), which is here some case of ὅδε; so that the meaning is ‘*for this very thing, for this very purpose*.’ He further suggests, that “as the old language strayed from τοῖσι δὲ το τοῖσδεσι, so it might from τάδε to τάδεσι; and from ἐπὶ τάδεσι might arise ἐπίτηδές (as the word is accented in Attic Greek) by an elongation very natural in compound words, by cutting off the termination, and by a mode of accenting common to cases in which the composition is apparent.” Freytag says that no *sane* mind will accept this. He prefers Passow’s derivation from ἐπί and τῆδές, a collateral form of τῆτες (= σῆτες), ‘*for the year*.’ so that the original meaning was ‘*in annum sufficiens*’ (compare ἐπιητανός, F.), and then ‘*quantum satis*’ generally. Döb. considers it = μετ’ ἐπιτάσσεως, *intense*; referring it to τείνω (τα-τη-).

ἔρμα, *a prop, stay, support*, prob. from obsol. ἔρδειν or ἔρδειν = ἰρεί-δειν, not from ἔρδειν, *to do*.

εἶρῶ (with *ῶ* in the inflections often lengthened by doubling the *σ*). Act. *to draw, drag* (e. g. *ships* ashore or into the sea, an *enemy's* body or a *friend's*; the *string* of a bow; *to pluck* a person's robe, *to pull down* a wall). In the Mid. *ἐρύεσθαι*, *to draw for my own use* (e. g. a sword) or *towards me*; often of *dragging* towards one the *body* of a fallen friend or foe; and, from the former case (of *dragging* towards one for the purpose of *defending* from insult) the verb acquires the meaning of *to save*; *to ransom* [χρυσῶ ἐρύσασθαι, Il. 22, 351], *to protect* or *defend*. Moreover it may mean *to remove* or *drag away* a dangerous foe (as Apollo wishes Arēs *to remove* Diomēdēs); and hence *to ward off, impede* [οὐκ . . . ἐρύσσατο κῆρα μίλαιναν].

A collateral meaning is *to keep, observe, watch*; since it is necessary to *watch* both the object to be protected and that to be guarded against [e. g. of kings, οἶτι θίμιστας πρὸς Διὸς εἰρύεσθαι]: and hence *to observe, keep, obey* [e. g. βουλὰς Κρονίουνος].

Its tenses (as *implied* by existing persons of them) appear to be nearly these:—

PRES.	FUT.	AOR.
Act. ἐρῶ'ω εἰρῶ'ω	ἐρῶ'σω ἐρύσω ἐρύω	ἐρύσσα ἐρυσσα εἰρύσα ἐρυσσα
Mid. ἐρύομαι { ἐρύμαι εἰρύμαι [εἰρῶ'αται or εἰρύ'αται (ῶ in <i>arsi</i>), 3 pl.]	ἐρύσομαι εἰρύσσομαι	ἐρύσάμην (but ῶ in <i>arsi</i>) ἐρυσσάμην ἐρυσσάμην

ἐρύω, ἐρύω (in the sense of *to protect, ward off*) are prob. a *syncopated aorist* rather than *pluperf.*—Of *perf. pluperf. pass.* κατεῖρυσται, εἰρύαται (Il. 4, 248, &c.).

ῥύομαι is a collateral form which always means *to save*.

ῥέω (∞ ῥέω' ῥώομαι), lit. *to flow*; hence *to rush*, &c. of *violent motion*; e. g. ἐρῶῃ is used of the *flight* of an arrow, the *impetus* of a hurled spear, or of an axe *swung round*.—It also appears to mean *to DESIST* from, but this is only with a *separative* gen.: e. g. ἐρῶειν πολέμοιο, *to rush from war*; e. g. *to withdraw from it suddenly, to cease, desist from*. So πολέμου ἐρῶῃ, *rest or cessation from war*. μηδέ τ' ἐρώει, sc. τοῦ ἔργου, *ne ouno-teris*.—Then ἐρῶειν passed into a transitive meaning, *to drive back*, &c.

εὐδείλος, *eunay*. See δαίλος.

ῥς, see App. III.

ῥτι, see App. IV.

ἐχέπυκς, *sharp-pointed*. See πύκη.

ἐχθόπος, properly *hostile-looking* (ἔπτω), then *hating, hostile*. ἐχθο-

- δοπεῖν, to behave in a hostile manner (to any one). The δ is inserted as in *prodire*, &c. ἀλλοδαπός, ἡμίδαπος.
- ζόφος, (*thick*) darkness. [δόφος] δνόφος, [γνόφος] κνίφας, νίφος. The forms in [] are merely *supposed*.
- ἡγάθεος, *divine, sacred*; in H. and Pind. only of *countries, cities, and mountains*. ἀγαν θεῖος, cf. ἀγά-κλυτος, and, for the extension of α into η, ἡμαθόεις, ἡνεμόεις, &c.
- ἡρίως (= *matutinus*), *early in the morning*. In Il. 3, 7, "the cranes, like *our* birds of passage in the northern parts of the world, arrive in the night, and fall on the Pigmies early in the morning."
- ἡροειδής (πόντος), the (*distant*) *hazy sea* (B.).
- ἡϊόεις (Σκάμανδρος), the *meadow-skirted Scamander*; probably from obsol. ἡϊον related to εἰαμένη, *meadow land*; *low grass land* (ω ἡμαι). [al. *deep-embanked*, Cp. Dδd. connects it with αἶα, *terra*: explaining it *full of earthy particles, muddy*.]
- ἡεα, *weakly, feebly* (positive of ἡσσον, ἡκιστα), then *slightly, a little, softly, gently, slowly*, related to ἀκην, ἀκίων (hence ἡκιστος ἐλαύνεμεν, *the slowest to drive*: but B. reads ἡκιστος, *the worst to drive*).
- ἡλίβατος = ἡλιτόβατος [ἀλιτεῖν], on which a false step is *easily made*; *sleep, precipitous*.
- ἡρα· ἐπίηρα. (1) ἡρα (from ἄρω, ἀρέσκω), acc. sing. of a substantive (not neut. pl. of an adj.). ἡρα φέρειν, to *gratify*. (2) B. also thinks (from a comparison of such passages as ἐπ' Ἀτρείδῃ Ἀγαμέμνονι ἡρα φέροντες with μητρὶ φίλῃ ἐπὶ ἡρα φέρων) that we should always read ἐπὶ ἡρα. (3) ἐπιήρανος (= *gratus acceptusque*), *agreeable (to)*.
- θαῖσσω, to *sit*, and θαάσσω. θᾶκος, *seat*; and θῶκος (= θό-ακος).
- (a) θαάζειν, r. θε- (to *sit*) = θα΄σσειν, to *sit*.
(b) θαάζειν, r. θε- (θίω, to *run*), θοός, *quick*; to *hurry*, &c.
- θεουδής, *god-fearing* (= θεοδείης, obsol.; not θεοφειδής).
- (a) θεοπρόπος, *prophetic, oracular*; as subst., *seer, prophet*.
(b) θεοπρόπιον, *prophecy, oracle*. θεός and πρίπειν. B. supposes πέρω (obsol.), πείρω, πειράω, to *press through*, whence πρίπω took the definite meaning of to *press forward, to burst forth*; and also to *cause to press forward, to send forth*.
- θίσκελος, Schol. θεῖος, θαυμαστός.—B. shows that the σ belongs to the *second factor* of the compound, the verb (θε-ίσκελος = θεοίκελος. Cf. ἴσκω, from εἶκω), Lexil., p. 357.
- θεσπίσιος (θεός, εἰπεῖν, but with the meaning of εἰπεῖν quite gone), used to denote what is (divinely or supernaturally =) *exceedingly superior, and excellent*: χαλκός, *splendidly dazzling*; ἄωτος, *divine, superb wool*; ὀδμή, *delicious smell (of wine)*; πλοῦτος, *immense wealth*; φόβος, *awful, dreadful fear*.
- θίσφατος, *proceeding from a god, caused by a god* (ω ἄηρ, the thick mist in which Athênē enveloped Ulysses), ἀθίσφατος (e. g. δμβρος).
- θούς, properly *pointed* (a *pre-Homeric* sense) with reference to *men*, does not denote *bodily swiftness*, but *mental promptness, alacrity, vigour*: hence *alert, active, prompt, resolute*; then *brave*. With

reference to things, it denotes *rapidity of motion*: also *harp*, i. e. *rapidly penetrating* into a body. Νύξ θοή: = the night that *swiftly follows* the sun, and seizes upon all that he forsakes; and hence (from the notion of a *swiftly pursuing warrior*), *fearful, dangerous, destructive, hostile*.

ν, adv. in *dense masses* or *crowds*, &c., in *troops*, from ἐλ-, εἰλεῖν, whence ἱλη, εἱλη, ὄμ-ιλος, &c. Cf. εἶλω, εἰλέω.

ντες, usually explained *those who have toiled* = the dead. *Qui (vitæ) labores exantilarunt: defuncti*. B. thinks it means *the weary, the enfeebled*, denoting "the lowest state of existence above annihilation."

ινός and μέλας, μέλαινα, μέλαν, arose from a form κμίλας, combining the κ and μ. So συν and cum are connected by ξύν = σύν.

νεις. Most of the ancients explain this word by μέγας, *great, spacious*, from τὸ κῆτος (a huge sea animal). The preference is due to the signification pointed out by B. (Lexil. 382), according to which it means, *full of chasms, hollow*; for Lacedæmon (of which it is an epithet) has many clefts and chasms in its mountains. It is related to χάω, χάσσω, κεάζω, κεάδας, καίαδας.

τός, (1) *much celebrated*: κλέω, κλείω. (2) *much heard of*; hence *celebrated*. Both used of what is *actually celebrated* or *worthy* of being so (*magnificent, excellent*, &c.). Hence τηλεκλειτός and τηλεκλυτός, *far-famed, celebrated far and wide*; of the Trojan allies, &c. B. quite rejects the other reading τηλεκλητός, *announced from a distance*. (Observe that the compounds are oxytone: against analogy.)

ψός, a *shrill chattering, scolding, wrangling*; probably at first a *scream*; κολῶσιν, to *wrangle shrilly* (of Thersites). Related to καλέω, κέλω, κέλωμαι, and κολοῖός, *jackdaw* (cf. *Dohle*, jackdaw, from *dahlen*, to chatter).

πίδιος ἀλοχος, my *wedded wife*, opp. to *concubine*. B. rejects the derivation from κούρη, and thinks we should wait till some root is discovered denoting either *regular, legitimate*, or *pure, chaste*. He adds: compare κορεῖν.

ἰγνος, *good* (not, true). Related to κρατύς, κρείσσων, or (more probably) χοῆσθαι, χρήσιμος.

κινδύνει, κινδυνεύει, &c. According to B. κινδύνω, fut. κινδύσω, aor. pass. ἐκινδύσθην, is not strengthened from κινλίω (Pind.), but really the older form; κινλίω being formed from the fut. κινδύσω. The meaning is, *to roll onwards*, hence *to turn or roll backwards and forwards on one spot* (κατὰ κόπρον, &c.). He thinks it accidental, that ἀλινδύσθαι, ἐλινδύσθαι, and κινδυνεύεισθαι (compare εἶλη, ἀλία, *calor*), partially coincide in meaning with κινδύνω, being derived from ἐλ-, root of εἰλεῖν, &c. = *to push, thrust*, and then (εἰλοῦμαι) *turn or busy oneself about any thing*. Of these words ἀλινδύσθαι is *to roll* [cf. the Attic ἐξ-αλῖσαι, *to give a horse a roll*]; also in fig. sense. Εἰλινδύσθαι (Plut., Jos.), ἐνειλινδύσθαι, only in a *moral* sense (perhaps by chance). Καλινδύσθαι only of the *rolling* of animals and (fig.) in a *moral* sense.

ἰγειν, prob. (1) λέγω, *to gather, collect*. H. has of the act. only

the pr., impf., and fut. : αἵμασις λίζοντες, *to gather stones for a dry wall; to pile up a wall* (Od. 24, 224). In pass. pres. and perf., λελεγμένος (*gathered*, 13, 689); mid. λέγομαι, *I collect for myself*; aor. ἐλέγμην, *I chose myself, I attached myself as a companion to* (Od. 2, 335). (2) λίγω, from the meaning *collect, gather up*, arose in H. the meaning *to relate, recount, &c. to say, tell*, with acc. expressed or implied, λίξω, καταλίξω, &c. and aor. pass. ἐλίχθην : Dep. mid. μὴ ταῦτα λεγόμεθα : διελέξατο θυμός : Aor. syncop. λίκτο. (3) λίχ-, *to lay to rest or sleep*; cf. λήχος, λόχος (and German *legen*). Hence (Ep.) ἔλεξα, λέξομαι, (ἐ)λεξάμην (λίξασθαι). From syncop. aor. ἔλεκτο, λίκτο, and λίξο, λίξεο (imperat.), cubato.

λελιγμένος, not primarily denoting *haste* but *eagerness in action*; prob. from λιλᾶω (simpler form of λιλαιόμαι) for λελεληγμένος (*euphoniae gratiā*), as ἑκπαγλος for ἑκ-πλαγλος.

λίαζειν, (1) *to go aside, to turn away from*; (2) *to sink, fall, drop down* (of a wounded combatant; the wings of a wounded bird, &c.). B. connects it with κλίνειν, comparing χλιαρός and λιαρός. Hence ἀλίστος, *unbending, unyielding; violent, uncontrollable, incessant* (of tumult, war, lamentation).

μεγαίρω, prob. from μέγας, as γεραίρω from γίρας. *I deem it great, too great*; hence *to envy, to grudge or refuse to grant*; *to refuse or object to*; *to be annoyed or displeased*. ἀμειγάρτος, (1) *unentiable*; hence (2) *unfortunate, wretched, mournful*; (3) *of persons wretched, worthless* (not abundant, like ἀφθονος).

μεταλλᾶν (μετ' ἄλλα), properly *to inquire after other things, to be inquisitive* (absol.): *to interrogate, examine* (c. acc. personae), *to inquire after any thing, examine into it, inform oneself about it* (in H. implying a *careful* and even *inquisitive* examination). [In Pind. (Ol. 6, 106) μετᾶλλασσε probably = *he addressed him*.]

νηγάτος, new. Sch. A. says : ἡ ἀγίννητον, ἡ λεπτόν, ἡ τὸν νεωστὶ γεγονότα, νεογάτειόν τι ὄν ἡ ὥσπερ παρὰ τὸ τείνω πατός, οὕτως γείνομαι γατός, νηγάτος. καὶ ὑπερβίσει τοῦ ἰ νηγάτος. A. "Postremam etymologiam, si non veram, at certe reliquis probabiliorem probat Buttm. Lexil., p. 413, sqq. aliam Döderleinii, a νη intensivo (de quo Grammaticorum commento Fisch. Well. iii. p. 241), et ἀγαμαι repetitam recte refutat Passov. in v." F.—B. (loc. cit.) considers that it arose by transposition of the ε from the proper form νηγάτος, the change being made for the metre's sake.

νήδυμος, *sweet*, prob. *Φήδυμος* was the original form; and after the digamma was dropt, the ν adhered to the word (in sound) from such passages as ἔχεν ἡδυμος ὕπνος, and was then, through ignorance, prefixed to it (B.). Aristarchus derives it from νῆ, δύω, so that it means *ἀνέκδυτος, from which one does not rise*; *sound*: cf. νήγρεος.

ᾄδομαι. B. rejects the derivation from ᾠθίω, and, deciding against any connexion with ἐνήνοθε, makes *skyness*, &c. the fundamental notion.—It occurs only in pres. and perhaps impf. [cf.

II. 5, 403, which is doubtful], and only with a *negative* (like ἀλεγιζω, with which it is often connected); c. gen. rei vel personae; or with inf. or partep. II. 5, 403: οὐκ ὀθεῖ' αἰσυλα ρέζων, *he shuns not to practise wickedness.*

τροχος or ὀλοίτροχος (ὀλοίτροχος), sc. πέτρος, a large rolling stone or piece of rock, either from ὀλοός, τρίχω, a 'roller of destruction' (B.); or ὄλος and τρίχω = ὄλος τροχοειδής και πανταχόθεν ἀσθηκτός (totus rotundus atque undique colubilis), a rounded stone; or, according to others, as ὄλμος, from Φελ-, root of εὐλο α.

ν might be considered neut. of ὄρκιος, but B. thinks it that kind of diminutive (ὑποκοριστικόν) "by which the Greek language frequently endeavours to individualize an idea, as βιβλίον, χρυσίον, μῆριον, φορτίον (from βιβλος, &c.). Though most of such words are paroxytone, yet κῶμον, ποιμνιον, &c. are exceptions. According to the rule of these derivatives, it would mean a contract, or agreement on oath, i. e. a more definite meaning than ὄρκος [which itself B. considers to mean both the pledge of an oath and an oath itself; properly, not the act of swearing, but that by which a man swears; coming from the same root as τὸ ἔρκος]."

ἡματα: from ὀρμαίνειν, to reflect upon, think anxiously about; which, however, denotes a deliberation, accompanied indeed with quickness and warmth of feeling, but not with vexation. It may, however, mean any violent mental emotion, and usage may have connected it with σπωναχαί, though it is come down to us in this one verse only. [Ἐλένης ὀρμήματά τε σπωναχὰς τε, 2, 356.]

μαι, prop. to see, to foresee; thence to prognosticate by means of look and mien.—It is a sister-form of ὀπτω (ὀράω); cf. πίσσω and πέπτω. Ὅσσα (voice) is not its root; nor does ὄσσα in H. mean a foreboding, prophetic voice (which is ὁμφή, φήμη, κληθών), but the voice of rumour, report.

αι, the sacred or sacrificial barley. B. derives οὐλαί from ἔλω, the root of ἀλείω, to grind (ὀλή from ἔλω, as μονή from μένω, &c.), οὐλοχύται, the sacrificial barley as sprinkled (χέω) over the head of the victim: so that ὀλή, ὀλαί = mola, according to him, the old name for grain in general; in its strictest sense that which was prepared for food by treading or grinding. See εἶλω above.

ιος, destructive, baleful, &c., of the dog-star, Arès, &c. (δλεῖν).

ος, (1) prob. from εἰλεῖν or εἰλεῖν, denotes properly what is compressed, &c.; hence of wool, = thickly curled or matted [compare οὐλαμός, globus virorum]. (2) prob. from ὀλεῖν, bad, horrid, of a fatal dream, the screaming cry of daws, &c. when a hawk appears. (3) οὐλος = ὄλος, whole, of a month, a loaf, &c.

ι, valde: only in H., and that with ἀριστος; formed from ἔχω [Döb. observes that it is related to ὀχυρός, as the German fast (= almost) to fest (firm)].

ῆσαι, related to ἀχθεσθαι (though the latter is used primarily of a burden, in the literal sense, κοιλὴ νηὺς ἤχθετο), denotes any

violent emotion at what strikes the mind unpleasantly; to be vexed, indignant, &c.

πέρα = *ultra*; πέραν = *trans*, dat. and acc. of an old subst. = *end*, *boundary*; cf. πείρας, πέρας, γ. πείρω [Lat. *per*].

πενεκάλιμος: φρεσὶ πενεκαλίμῃσι, not *sharp*, *penetrating* (πέυκη), but related and synonymous with πυκνός.

πέυκη, fir, originally the pointed or pricking tree, related to περός (originally *penetrating*, *sharp*; then *bitter*), πυ(π)γο, &c.

πίαρ, τό, the fat; hence fertility. In πίαρ ὑπ' οὐδας, the word is generally considered an adj. = *fruitful*, *fertile*, related to the fem. form πίειρα [πίαρ οὐδας ἔκισσι, is *under what I ask* B.]: but B. prefers μάλα πίαρ ὑπ' οὐδας, "the land has plenty of fat under its surface;" i. e. is very rich. Passow and Rost object, that it should then be ὑπ' οὐδαί; see, however, Nitzsch.

ποιπνύω, to move, or bustle about, properly to blow or puff about; to go puffing and panting about; a reduplicated form from πνέω (as παιπάλλω, παιφάσσω, ποιφύσσω, from πάλλω, φα-, φν-σάω).

πρήθω (∞ πρίω, πέρθω). It is found in the meanings (1) to burn any thing: (2) to spirtle, pour out; of the thicker fluids: (3) to blow (of air). B. thinks that, in the case of both πρήθω and πρίω, we must suppose a twofold root; only that in πρίω these both arise by onomatopœia from one natural sound (πρι) denoting both the spiriting and streaming of liquids and the harsh, grating noise made by the collision of hard bodies: whence to saw, to gnash, &c. (note p. 486 of Lexil.)

πρήσσειν. In the construction of πρήσσειν εἰλευθον, πρήσσειν ὁδοιο, &c. Grammarians supposed a different verb formed from περάω, περάσω. B. rejects the notion of a different root; but thinks that πέρην, περαινέιν, to bring (a journey) to an end, was the original meaning of πρήσσειν.

προσελύν, to use ill, to treat ill. B. connects this puzzling word with σφέλας, σφάλλειν, to trip up, &c.

στοναχίζειν, στοναχῆσαι are the genuine forms; στεναχῆσαι being introduced into H.'s poems only through an obscurely-felt impulse to connect them with the ground form στένω, because this could be done according to analogy.

τέκμωρ, according to B., is not any sign, but a sign expressly appointed for a particular purpose; with solemn confirmation. Hence τεκμαίρεσθαι, to fix, appoint, destine.

τεταγών, having taken, taking: not from τείνω, but from τα-; cf. tan-jo, te-tig-i; take, touch. Hence τῇ (imperative) = take, formed, like ζῆν, according to Doric analogy.

τίτρηχα, a perf. from τράπτω, with meaning of pres.: is in disorder or confusion, is agitated.

τῆλυγετος, prop. born afar off, i. e. according to the Schol., late born, viz. in the old age of its parents; hence also tenderly beloved, and sometimes with the notion of being spoilt and rendered effeminate by the excessive love and indulgence of its

parents (ἀλλ' οὐκ ἰδομένηα φόβος λάβε, τηλύγετον ὦς, like a *weakling*; a *spoilt* or *effeminate* child). B. connects it with τελευταῖος and τελευτή, and translates it *last born*, = ὁ τελευταῖος τῷ πατρὶ γινόμενος (Excerpt. of Orion). He supposes τηλύγετος to have arisen by a transposition of quantities from τηλεύγετος: but this (as *Lobeck* observes) is unnecessary, for according to Apoll. Dyscol. (de pron. 34, B) τῆλυ was a collateral form of τῆλε, and γίτρος is correctly formed from ΓΕΩ = γίγνομαι, to which the Et. Mag. refers γία. *Lobeck* (Πημ. p. 129) compares the Latin word *proculus*: 'quo nomine Festus docet aut *procula* patre natum (τηλίγονον) significari, aut *eum*, qui patri *seni* natus sit.' Another derivation is attempted by Döderlein (in Comment. de Vocabulo, τηλύγετος) and Bothe (ad Il. 3, 175) from θῆλυς (θάλλω), and γάω, so that it signifies prop. *being of a blooming age*.

τρούφαλια (τρώω), a helmet with a hole bored in the φάλος, to receive the plume.

ὑπερφύαλος, *haughty, overbearing*. B. shows that in its original sense it is a *verbum medium*, not necessarily implying *reproach*: it denotes one who *thinks he can set himself above much or every thing*. Without rejecting the old derivation from φιάλη (according to which the word would refer to an *overflowing goblet*), he prefers the referring it to φύω, *quasi ὑπερφύαλος*: for the change of υ into ι, compare φύτυ, φειρός. Nearly so *Nitzsch* (ad Od. 4, 663) considers its meaning to be ὑπερφύης, *overgrown*, grown too large, both with reference to itself and to others. *Passow* considered it *quasi ὑπερβύαλος* = ὑπέρβιος.

φάλος, a curved elevation on the top of the helmet, in which was inserted the plume, and which also by its hardness afforded an additional defence against the blow of an enemy. It was the *same* (or occupied the same place as) the later κῶνος.

φή or φῆ in φή ῥα (Hymn. Merc. 241). *Hermann's* correction for δῆ ῥα = *as, like as*. B. explains its derivation and its connexion with πῆ, ῆ, τῆ.

φολκός; from ἔλκω, perhaps φέλκω = *flecto, plecto*, πλέκω, cf. *flagrum* (πληγή), *bandy legged, valgus* [not *equint-eyed*; from φάν ἔλκειν].

φοξός. B. derives it from φώγειν, *to bake*, shortened from φωξός, and thinks the potter probably called every thing φοξός, which, from being *warped* in the baking, came out somewhat *pointed* instead of round. It denotes an unusual *pointedness* in the upper part of the head. [Others derive it from δξύς.]

χραισμεῖν. It is found (1) with the acc. of some *general notion*, such as *death, destruction* (θάνατον, δλεθρον, with or without the dat. of the person); (2) with the dat. of the person only. It is *not* found (1) with the acc. of the *person* or *weapon* (2) in any but *negative* or *virtually negative* sentences. B. concludes that (1) when it stands alone with the dat. it does not mean *to be of service, avail, help*, but more definitely to

ward off evil, defend; (2) that the fundamental meaning is *not* to ward off some hostile attack, but that it involves the notion of *good* with the collateral one of *use, utility* (which meets us in *χρᾶς, χρηστός, χρησίμος*), though H. does not give it the general meaning of *to be useful to, to help*¹.

¹ Hence its use very nearly resembles that of *ἀρκεῖν, ἀρκίσαι*: the principal difference being, that *ἀρκεῖν* may take, not only the dat. of the person, but *ἀπό* with gen. of the object *from which* evil is warded off.

THE END.



